The Role of Holy Imams in the Revival of Religion

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Translator : Michele Ahmadi

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The Role of Holy Imams (A.S.) in the Revival of Religion

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point

The series of lectures delivered by Allamah Sayyid Murtadha al-Askari on discussion of the principle matters concerning veracious Islam.

Featured Category: Debates amp; discussions Introducing the Ahlul Bayt Resources for Further Research Responses to Misconceptions

Foreword

point

We hear talk of acquaintance with Islam in our century more than in any other. On one side there are the Western Orientalists whose fame and renown have spread the world over and whose writings and researches are published in various languages.(۱)

On the other side are their Eastern students who are the bearers of Western Knowledge in the east; and the Professors of Orientalism in Universities in Islamic countries. Last of all we have those who are semi-educated in courses on the Islamic

Sciences, whose influence in religious communities far exceeds that of the other .groups

We are convinced that the first group is deprived of a correct and precise understanding of Islam, because of lack of veracity, occasional partial or spiteful)behaviour, and lack of conversance in Islamic Language and Culture.(۲

As for the second group, even though it is possible that they don't lack veracity, a lack of scientific expertise and submission to their western professors deprives them of seeing the eternal manifestation of the truth. The third groups deprivation requires no reason because a lack of sufficient research or learning is in itself reason for not

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One of the most important orientalist writings on Islam, with all of the lies, mistakes -۱ and fictions included in it is the “Encyclopedia of Islam” and as far as we know it has .been published in English, French, German, Arabic, Turkish, Persian and Urdu

In fact most of the orientalists were the enemies of Islam and hated it, such as -۲ «Lamans» or like «Louis Masinionn were the servants of Western Imperialism. «Refer to the books by Dr. Muhammad Albahy: “Al-Fikr-ul-Isla mi-al-hadees wa Sillatuhu bil Iste'maar al-Garbi”, Dr. Omar Foroukh and Dr. Mustafa Khaledy: “Al-tabsheer wal Iste'maar”, Anvar al-Jundy: “Al-Islam fi wajhel tafreeb”, Professhor Khorshid Ahmad: “Islam wa Garb”, Malek ibn Naby: “Entaaj-ul-Mostashreqeen wa asarahu fil fikr al-”Islami-al-hadees

being clear sighted in Islamic matters. Thus, only the well-informed scholar and religious authority, expert in all of the Islamic Sciences, also possessing complete .scientific independence is the man for this arena

Considering these conditions, we see how limited the number and range of those clear-sighted in Islamic learning will be. Only a few will be included in the narrow gulf of this superior distinction. Certainly if out of personal interest or religious fervour one intends to propagandize Islam, they must acquire enough preliminary information, to be able to arrive at the correct origins of pure, researched Islamic thought, and speak

.on that basis and write on that foundation, there existing no other way at all

There is no doubt that in an Islamic discussion the most important thing is the veracity of that being said, all other matters considered after that as being of secondary importance. The eloquence of speech, the writings literary style, the subject being .epic, an interesting presentation and so on, are all necessary but not fundamental

The primary element, impossible to be ignored is the integrity and authenticity of the subject propounded. This feature may in no way be forgotten. It must not be upset by the approval of listener and reader, or the way of thought ruling a period or age. The speaker and writers responsibility in this matter is very heavy because the God of Islam will never accept any type of change or reduction in his religion no matter how small or insignificant, and

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He will not forgive its agent. This humble writer believes that this remark contains no .room for doubt or hesitation

Now, let us see where integrity and authenticity in an Islamic discussion comes from, and in whose trap this high flying bird becomes captive. Sometimes an argument may be found which is one hundred percent anti-Islamic i.e. based on one or many traditions, or someone will claim support for a remark out of the realm of veracity in Islam by citing verses from the Quran.(١) This matter is quite possible and has occured .frequently

As such, speaking only in the name of Islam does not suffice as a condition. Relying just on one isolated tradition does not insure the integrity of ones inquiry or its being Islamic. Actually, study with complete critical accuracy of the collection of religious .texts is necessary, itself requiring a series of preliminary studies

We will go over these conditions: A well-informed scholar, by concentrating on the collection of sources and religious writings, and with study, discussion and investigation into all Islamic texts attempts to learn of Islam. Of course this is all

necessary and without them Islam may in no way be understood, but these conditions are not enough for a complete understanding of Islam. That which sees the caravan of learning to the end of the line and the destination of truth is the scholars lack of personal viewpoint, his avoidance of advance judgements and his lack of relation or inclination to a present or past school

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In the Islamic discussions of Orientalists we may find numerous examples to prove -١ this point (such as "The Encyclopedia of Islam" by A. B. Lamans and so forth

.of thought

According to these premises, an expert on Islam will truly be such when first of all he becomes familiar with and gains mastery of all religious documents and sources such as the Quran, Traditions, Commentaries, History, the Sirah, and Rijal. Second of all with an unprejudiced mind, a free heart and independent thought he should possess knowledge of schools of thought other than religious, in order to go after the truth (without a pre-determined opinion or choice, or in other words, advance judgement.(١

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Islam is based upon a multitude of teachings which have been gathered in the Holy Quran and Sunnah. Since we are separated by many long centuries from the time of the revelation of the Holy Quran, the issuance of Traditions, and the writings containing the Sunnah of the Holy Prophet (S).(٢) We are undoubtedly in need of .scientific mediation to understand them

This is so we will be able to close this one thousand four hundred year gap and understand the Prophets' or Imams' words just as their Arab contemporaries. What we wish to bring to attention here is that the first step for a study of the Islamic sciences in all of their aspects is an experts knowledge of Arabic language, vocabulary .and literature

This is while essential, to expert knowledge of the Arabic language, is the study and knowledge of the elements of Arabic words, their phrasing and their abundant metaphorical, symbolical and figurative meanings. Arabic grammar and literature must

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۱ - This condition is that which is present in our own traditions; when they deal with interpretationit is insisted that the interpreter completely refrain from interpreting the Quran the way he believes it should be (refer to: Tafseer al-Ayashee ۱/۱۲-۱۸ and Tafseer al-Safy ۱/۲۱)

۲- The Holy Imams' Traditions are taken from the Holy Prophet (S) (refer to: Usul al-Kafi vol. ۱ p.۵۸, tradition ۲۱; vol. ۱ p.۶۲, tradition ۱۰; Basaer ad-darajaat chapter ۱۴ and ۱۵ part ۶ p. ۲۹۹-۳۰۲)

also be researched to the point of technical expertise so the person may understand Islamic writings as their Arab contemporary world.

We know that during different stages of its development every language is modified under the influence of various agents or factors. One very beautiful well-formed word will become obscene in the course of time. A word will lose its original meaning and will take on a meaning exactly the opposite of the original. Sometimes the scope of a words meaning will be restricted, or it will be enlarged etc......

It is therefore necessary for us to become so knowledgeable of Arabic words, language and grammar that we obtain a complete grasp of these evolutionary stages, and the ability to traverse time and place is also bestowed upon us. Thus, the first instrument necessary for our continue towards understanding Islam, is expert, technical knowledge of Arabic language and etymology.(۱)

Since, between the time of the Holy Prophets and the Holy Imams and our time, there exists a multitude of narrators and book writers; an expert on Islam must be fluent in his knowledge of the Prophet and Holy Imams companions and the numerous narrators and writers of Islamic writings.

This is so he will be able to confirm the veracity or falsity of narratives pertaining to history, traditions or the sirah, biographies of the Holy Prophet (S), his knowledge must be to the extent that he will be able to separate reports, such as Israelites (false traditions) which have infiltrated Islamic writings,(۲)

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۱ - In this course. it becomes necessary to know the grammar, rhethoric, figures of speech and history of this science.

۲ - Example of these types of reports may be seen in Tafseer Tabary and Tafseer al-Durrul Mansoor in events pertaining to the beginning of creation and matters regarding Mabda (generatrix) and Ma'ad (resurrection). In future discussions we will run in to similar traditions.

from other than those, and/or recognize infiltrations by foreign cultures in Islamic records. This will enable them to present untouched writings for the inference of Islamic truths.(۱)

Here it also becomes clear that for this to be possible, knowledge of the sources of foreign thoughts, beliefs and philosophies is also necessary. Until a person does not accurately and deeply understand these sources he will not be able to achieve awareness as to how they infiltrated the school of thought he is researching.

These sciences are known as the second preliminary for understanding Islam and without them it is impossible to come to know of Islam as an expert. Passing these two sets of preliminary learnings we come to the primary texts, texts which are studied by the expert after the preliminary learnings have been grasped from which the main courses of Islamic thoughts, its finer points and branches may be comprehended.

These texts may be divided into several groups:

۱) The first and primary Islamic texts

The Holy Quran and the traditions written with regard to it, with regard to

interpretation, its inner meaning and the whys and hows of each revelation must be .studied carefully as the first and most important Islamic text by the Islamic scholar

If we realize that in one traditional commentary such as «Al-Borhan» there exists close (to twelve thousand traditions, we will see the expance of this matter.(۲

Texts of creed (۲

On the grounds of creed and argumentation of theological matters we possess a valuable treasure, of which the likes cannot be found in any other religion or

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۱- As a result of the hostile plots and deeds of "Manavian", «certain intellectuals of the second century after the Hejrat» some of our historical texts such as Tabary, Ibn Asir, Ibn Kasir and Ibn Khaldoon have filled with lies meant to drive the people away from Islam.(See the Book: "One Hundred and Fifty False Companions" and "Abdullah bin (Sabah vol. ۱ ۲

۲- In the commentary "Al-Mizan" close to five thousand traditions are mentioned and .researched

nations' reserves or heritage. It is also obligatory for the Islamic scholar to study them all. In one volume of Al-Usul-ul-Kafi alone there are one thousand four hundred and thirty seven traditions listed on this subject, being only a minute portion of our .information on this subject

Morality and Ethics (۳

The existing writings and texts on Islamic morality and human thought are quite extensive and without a critical review of them an opinion or judgement regarding .Islam may not be given

Scientific Instructions (۴

Texts containing practical instructions or plans for mans life according to Islamic thought constitute our most valuable writings. These types of records and texts will

be the primary part used for research by the Islamic scholar requiring the most strenous, comprehensive research work. The book Vasael al-Shia ela-Tashil Masael al-Sharia alone contains ۳۵,۸۵۰ traditions which speak on the environs of Islamic law .and its practical matters

Traditions on the same subject but which do not appear in Vasael al-Shia are gathered in the book Mostadrak al-Vasael. The numbers of traditions found in this .book do not vary much from the number listed in the first book

Prayers (۵

The stockpile we possess on this subject which have been narrated from the Holy Prophet (S) and the infallible Imams (a.s.) are excellent example of sublime Islamic teachings. Studying prayer texts clarifies for us the most superior levels of Islamic teachings on the subjects of the creator, the here-after, creation, anthropology, ethics and individual and social responsibilities. The Islamic scholar will in no way be able to do without

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(a careful study of all of these writings.(۱

(History and the Biographies of the Holy Prophet (S (۶

The part of Islamic history which pertains to the essence of religion is the period in which the leaders and guides of Islam lived. Thus, the historical periods an Islamic scholar must concentrate on are: the age of ignorance which preceeds the rise of Islam, the life of the Holy Prophet (S) in Mecca and Medina and after that the period in which the Holy Imams (a.s.) lived up untill the end of the minor occultation. The political, economic, moral and intellectual conditions of these periods require minute research so the reasons for the social and individual behaviour of these leaders may .be discovered

As such, with a comparison of these findings with the situations during the age of the leader and his reactions to them, he will arrive at Islamic lines to thought and actions

under various conditions. It is necessary to say here that the biographies of the Holy Prophet (S) and the Imams (a.s.) are an undiscovered treasure for the inference of Islamic social and individual plans, and shows their insight on vital matters of international law, world and local politics and social leadership.

The vast spread a researcher must inevitable refer to for perception into the matters of this section consist of: General Islamic histories,(۲) the Holy Prophets' biography with its innumerable sources,(۳) the history of Islamic learning,(۴) heresiography and the metamorphosis of religions and thoughts in Islamic society,(۵) the numerous widespread traditions related to the lives

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۱ - The most superb and firmest store of Shi'ite prayers with reference to documentation and content is "Sahifeh-e-Sajjadieh", which is the commentator of the peak of Islamic thought on this matter. Islamic scholars have written numerous epositions on this book. We may name several other creditable renowned books on this subject among them: "Al-Mesbah al-Motajed" by Shaikh Tusi and "Al-Eqbal bes-Saleh al-A'mal" by Sayyed Ibn Tawoos and "Al-Balad al-Amin wal-dar'ol Haseen" by Shaikh Kafami.

۲ - Like the history of Yaqubi, History of Ibn Khayat and Ensab al-Ashraf Belladhari, Tabary, Ibn Aseer, and Ibn Kaseer etc.

۳ - Such as: Ibn Hesham, and Ibn Sayed Ainass, and Shaikh Mofids' Al-Ershad.

۴ - Such as Oyun al-Anbia fi-tabaqat al-atbiya and Akhbar ul-Hukama and Al-fehrest and Tabaqat al-Mufsereen. Tadhkerat ul-Hefaz. Tabaqat al-Atbia and Al-Hukama etc.

۵ - "Al-Melal wan-nahl Shahrestani", "Wal fasl-fil-Melal", "Al-Ahwa-e-wan-nahl", "Al-Maniyato wal-Melal men ketab al-Melal-e-wan-nahl", and Maqalat-ul-Islamiyyeen wal-farqo bain-al-feraq"

of the Holy Imams (a.s.),(۱) the lives of the companions of the Prophet and Imams and the history of the official caliphate with all of its highs and lows.(۲)

This arrangement shows but a small picture of an enormous vista and we believe and

here repeat that only a very few will ever reach the elated distinction of Islamic expert in its comprehensive, vast sense. These are the persons who have researched .and gained expertise in each of these subjects

Of course, there are numerous experts on various Islamic teachings; law, jurisprudence, speculative theology, history, the traditions and exegesis etc. However, if these persons are not possessed of all of the aforementioned teachings .they are not Islamic experts and may not and should not speak on the whole of Islam

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The series of lectures of which you now have the first volume in hand, were delivered by Allamah Sayyed Morteza Askary in a class for a group of religious scholars in a period of more than two years. The subject for these lectures being a discussion of the principle matters concerning veracious Islam which until this time had not been studied or researched as such;(۳) «"An Introduction to the Role of the Holy Imams (a.s.) in the Revival of Religion"»

We all know that the principle subject of disagreement propounded among the Shi'ite and Sunni schools of thought(۴) is the subject of «Leadership and Rule». This point, being of course one of

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۱- You may find a nearly complete series of these types of traditions in Majlisi's "Behar-ul-Anwar"

۲- Such as Suyuti's "History of the Caliphs" [English translation by: Major H. S. Jarrett] and "Al-Fakhri fil-Adab al-Sultaniyeh", "Ad-dowalol Islamiyeh wama-aserol enafeh", and Morooj az-zahab" and their like

۳- During the Holy Imams lifetime and their immediate students lifetimes these types of discussion had numerous examples and parallels but gradually were forgotten .after the time of the major occultation

۴- Or by a more accurate, correct interpretation, Islam of Ahlu'l Bait of Prophet (S) and .Islam of the Caliphs

the major points of difference, has been under inquiry and consideration for many long years. This is while Shi'ite scholars, based on their sense of responsibility, have (been very precise on the many opinions and researches regarding this point.(١

However, the great deal of attention (paid) to this matter has sometimes kept persons from many other fundamental matters, and slowly we have come to the point where most of us think that this is the only difference between these two schools of thought. As such, if someone should create difficulty saying that this dispute pertains only to the first centuries of Islamic history, its time passed having nothing to do with our day and age, and as such should be forgotten to strive towards complete unity between the two schools, we are thus disarmed and will remain .without a reply

However, while strictly restraining ourselves from unscientific and hate-inspiring attacks and believing only in discussion on the scientific and deductive level, and having seen these as sufficient throughout our lifetime, we believe that the differences between the two schools, are fundamental differences in all of Islam's aspects: from the matters pertaining to God and His attributes and continuing on the .level of beliefs pertaining to the Prophethood, Imamate and Resurrection

From this point on, and based on the very beliefs mentioned above it penetrates all aspects of practical and legal matters to the point that the question becomes that of true veracious Islam as opposed to an altered Islam. In

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١ - Three prominent examples of these researches are: Allamah Hilli's “Al-Alfain”, Mir Hamed Husseins, “Abaqat ul-Anwar”, and Allamah Amini's “Al-Ghadeer.”

the event that the reader is successful, and is able to carefully study all of these lectures, he will be able to fundamentally recognize the two principal Islamic school of thought Shi'ite and Sunni. He will also arrive at the depth and hidden aspects of the .occurances in the first part of Islamic history

Here it must be reminded that this sort of subject matter since it is related to many sides and aspects of Islam and Shi'ite belief, brings up for discussion and study many of Islam's structural, practical and ethical matters and as such is a sort of “Islamology” in itself with all of its importance and necessity in our time. In addition, because it looks at Islam in an analogistic study it puts forth a new aspect and dimension of .Islam that has been very seldom brought to light in the past

Since Allamah Askary's(١) lectures contain all of the characteristics of a lecture, were re-written after being extracted from cassette-tape and after the sources and documentation were researched, being checked by the speaker and once again re-written, it was ready for publication. Repetitions that occured during the original delivery of the lectures were to an extent eliminated, but not always because of their .frequent aid in the better understanding of the subject-matter

The only benefit for the writer of these lines was the hope that as a result of-it even just one person would be able to take one step closer to Islam in its pure form, and/or

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١- He in addition to possessing the lofty distinction of a virtuous religious scholar and unparalleled research and accuracy in assessments of history and traditions was the founder of Baghdad's College of Religious Jurisprudence, and was a former professor .of this high ranking establishment for knowledge

the veil of ignorance and bigotry be torn away. His hope is also that the Compassionate Lord by His All-Encompassing Greatness keep all new generations .from spiritual and external errors, and look upon this insignificant writing favourably

Chapter ١: Islamic Terminology

point

"In the name of Allah, the Compassionate, the all merciful"

إِنَّ رَبَّكُمُ اللَّهُ الَّذِی خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِی سِتَّةِ أَیَّامٍ ثُمَّ اسْتَوَی عَلَی الْعَرْشِ یُغْشِی اللَّیْلَ النَّهَارَ یَطْلُبُهُ حَثِیثاً وَالشَّمْسَ وَالْقَمَرَ

وَالنُّجومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالأَمْرُ تَبَارَکَ اللَّهُ رَبُّ الْعَالَمِينَ

Surely your Lord is Allah, Who created the heavens and the earth in six periods of" time, and He is firm in power; He throws the veil of night over the day which it pursues incessantly; and (He created) the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the (Lord of the worlds". (Holy Quran: ۷: ۵۴

The discussions put forth here are so that we may consider and come to understand what role the Imams (a.s.) had after the Holy Prophet (S), in the preservation of Islam's elements and or in other words, what did they do to turn Islam over and return it to the community, removing the alterations that had been made therein. How did the Al-Mighty God by way of the Imams holy war bring a faded Islam back to life? On another occasion, how did what was altered, concealed or changed return to the ?Human society being made available to all

By the grace

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of the Al-Mighty God it will be made clear that the Holy Prophet (S) had (unity in action and aim) with Imam Hujjat ibn-al Hassan (a.s.) Imam Sadeq (a.s.) and finally with every one of the Imams. It will become evident that the Holy Prophet (S) with regard to his actions and their effect on the community was of one class with the Holy Imams .(a.s.), no others belonging to this class

This discussion, being put forth in this manner in our society for the first time needs an introduction which will be presented in a few lectures. Now, as a foundation for that introduction it is necessary for us to study carefully a few Islamic terms. An understanding of these terms will also be of help in obtaining a better grasp of all of .our remarks in the following lectures

Of course there are numerous Islamic terms which must be studied in all of their aspects and parts for an understanding of their meanings and thus an accurate

complete understanding of Islam. However, because of our immediate necessities for this discussion we will discuss only a few of the most important terms, being: "Elah"(۱), ""Abd", "Rab" and "Islam

The difference between "Elah" and "Allah" is that Allah is the proper name for "The Exalted God" but "Elah" is not proper name. In fact Allah is a proper distinguishing noun, while "Elah" is a common general noun. To clarify this matter it is helpful to pay attention to this example; Tehran is the

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Elah" is derived (rooted) from "Elaha" accorded with "Kataba" taken as "Abada" i.e." -۱ "he worshipped and "Elaha" as worshipped one accorded with "Ketab" means "written

capital of Iran. If we say capital it is certain that other than Tehran, Iran has no other capital. But capital is not the proper name for this city because many other cities .throughout the world are also called by this name

With regard to this we repeat that Allah is the name of "The Exalted God" but « is the .word for anything worshipped by mankind

:The Holy Quran quotes the Pharoah as saying

لَئِن اتَّخَذْتَ إلها غيرى

If you will take a god besides Me, I will most certainly make you one of the" (imprisoned".(Qur'an ۲۶:۲۹

Therefore god is the name for every deity, or in other words any being that is worshipped; any being man praises or any being man is humble before or works to .gain his satisfaction

In the Holy Quran we read

أَفَرَأَيْتَ مَنِ اتَّخَذَ الهُ هَواهُ

(Have you then considered him who takes his low desires for his god".(Qur'an ۴۵:۲۳"

Making his desire his god means that he acts for his hearts and souls' desires. If man works for Allah's satisfaction then they have made Allah their God (deity), but if for .(their souls' desire they have made the soul their god (deity

Therefore, (Elah) God is the deity that we worship, obey, submit to, and praise. Such a being becomes (Elah) god and (Ma'bood) worshipped one, and its obedient is thus "Abd" worshipper(۱). ۱ there is a remark by Imam Javad (a.s.) on the meaning of "worshipper" which greatly enlightens and completes our understanding of this term. It explains when man

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I 'العباده' .meaning: took orders اطاعه: عباده عبد:as to its literal meanings we may read 'عبد' -۱ or worship means: obeying with humility, worship your God: means obey your God, worship the devil means: to obey his temptations and enticements. (Lesan al-arab-Taj .al-aroos- the word

becomes a worshipper and under what circumstances something takes the title "Elah" :god or deity. The Imam (a.s.) says

من أصغى الى ناطقٍ فقد عبده، فإن كان الناطق عن الله فقد عبد الله و إن كان الناطق ينطق عن لسان ابليس فقد عبد ابليس

If someone listens to the words of a speaker, he has worshipped him. In the event" that this speaker speaks from God the listener has worshipped God. And if he speaks (for Satan he has worshipped Satan".(۱

In this discussion with reference to one important point, the difference between the school of Ahlu'l-bait (Shi'ite) and the school of the Caliphs (Sunni) is clarified. This point being that none of the Ahlu'l-bait ever said "I say", rather they would say the Prophet (S) said or God ordained.(۲) Amir al-Mu'meneen Ali (a.s.) never said: "I say"(۳) but the :second Caliph Omar would say "I say". It was he who addressed the Muslims saying

متعتان كانتا على عهد رسول الله (صلّى الله عليه وسلم) انا انهى عنهما و اعاقب عليهما، متعه النساء، وانا انهى عنهما و اضرب

علیهما...

There were two types of temporary marriage lawful during the Prophets time, but I“ prohibit them and declare them unlawful, and I will punish their agents and have them (flogged”.(۴

Imam Sadeq (a.s.) also did not say: I expound thus, I vote thus or my personal opinion is this. On the contrary he would say: Allah ordained, or Messenger of Allah (S) said thus. However Abu Hanifa would say: I expound this

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Tohful Oqul /۳۳۶ published in Najaf. Also pay attention to this tradition: (Usul al-Kafi “ -۱ (۲/۳۹۸

From Husham bin Salim and Hamad bein Eisa and other related a certain tradition -۲ ((Usul al-Kafi ۱/۵۳

For example refer to the “Shoora” incidents (abdullah ibn Saba ۱/۲۱۴-۲۱۵ in Arabic, -۳ (kand in Persian ۱/۲۶۵-۲۸۰

Badiyatul Mojtahed” ۲/۱۴۱, and “Zad al-Ma'adel ibn Qayyem” ۲/۲۰۵ and “Al-Mogni-“ -۴ le-ibn Ghodameh” ۷/۵۲۷ and “Al-Mohli-le-ibn Hazam” ۷/۱۰۷. “Ahkam al-Quran lel-.Hesas” ۱/۲۷۹ and “Al-Mohli” ۷/۱۰۷

(or I have this opinion or vote as such.(۱

During the first century or so our scholars were only narrators who narrated from the Imam. Todays scholars also don't say: “I say”. They are canonists, means those who understand the laws of God and the Prophet, and for the explanation of each law in Islamic religious law they refer to the Imams remarks, the Holy Prophets traditions and the Holy Quran. As such, whatever they do is towards understanding the law of God, and are not application of their own personal opinion, style and enterprise. Therefore, the person who has followed Imam Sadeq (a.s.) or obeys the scholars of his school has listened to Gods commands. He is Gods, servant and he has worshipped God. But on the other hand those who listen to persons who say: I say, I expound thus, I vote and I create laws, have not been Gods, servants having made a

.weak despised person their deity or god

Lord is the most important Islamic term in this lecture necessary for us to - ۲ understand. At this time we will be using this term more frequently and wish to search regarding it. We repeat the phrase "Praise be to Allah, Lord of the Worlds" very frequently but for many of us the exact meaning of this is not clear. What does the term (Lord) mean in this phrase? We don't know. Certainly until the meaning of Lord is not clarified God cannot be recognized nor the Holy

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The introduction to "Meratul Uqul" ۲۳/۱۷-۶۷ chapter Totoor -e-Ejtahad -۱

Prophet (S) or Imam (a.s.) and neither can the monotheist be separated from the .polytheist nor their differences understood

First of all lets see what this word means in the Arabic language. Ragheb Isfahani the :famous linguist says

الرب فی الاصل التربیه وهو انشاء الشیء حالا فحالاً الی حد التمام

Lord is originally an infinitive means to train or educate. The person, who trains a thing, developing and nurturing it from its first stage of development to its last, is this Lord.(۱) This is one aspect of the word lord. In addition to training and nurturing it also (has the meaning of ownership.(۲

As such, we may say that a Lord is the owner, manager and trainer of a thing. As for someone who has a poultry farm, he takes care of the eggs until they hatch, gives the chicks water and seed, and immunizes them from possible sickness until they become full-grown chickens. He who is the owner and breeder of these chickens is also seen as their Lord. "Lord of the Worlds" thus means the God and nourisher of all of the worlds inhabitants. He is both their creator owner, and their trainer and developer. He was the possessor of their wills from the first stage of their development and nurtures .them to the last stage of completion

Consequently “The Exalted God” is called Lord. Also another example would be that the owner of a house who also manages it and is responsible for all of its internal matters is also called

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Mofradat”, article on Rab, p.۱۸۲ published in Tehran ۱۳۷۳. and Rabbo Zaiato Esleha “ -۱ (wa A'temmaha wa rabbo folan waladahu ay-robah (Al-Sehah ۱۷۱۳۰

Lord of all things, owner (Al-Sehah, article On Rab ۱۷۱۳۰) Rabbo Kolla Shai'in - ۲ Malekohu wa Mostaheqqohu aw Sahebohu (Al-Qamoos ۱۷۷۳) Al-Malek = Al-Rab(=Lord: owner) (Kashef ۱۷۵۳) Also, sometimes the word lord in a section is used to mean owner or manager. In Arabic any name which is composed of two parts, may be used alone in either of those parts, like (Maedah) which originally used to say a (table with .food) may be used to mean a table without food or food without a table

Lord”. However the difference between the two is that god may be called Lord in a“ general way and without being added to something. According to the Holy Qurans :interpretation

بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ

(A fair land and an indulgent Lord (Quran ۳۴ : ۱۵

But in other instances lord is mentioned in addition to something else. Lord of the chicken meaning raiser and owner of chickens, Lord of the house means owner and .manager of the house, and Lord of the tree meaning the cultivator and owner of tree

If we look at the precise meaning of “Lord” we will be able to comprehend the reason for the prophets battles with the evil or rebellious persons of their time and know what these conflicts were all about. The history of divine religions shows that usually those who stood in the prophets way, did so on the matter of “sovereignty” not .“creator” because the majority accepted “Allah” as being creator of all beings

They may not have referred to Him by the name “Allah” for example calling him

“Jehovah”. Such being the Jewish name for God. But our discussion is not about by what name they called god. We only want to say that they all agreed that the creator of all beings was “God” but they differed on the matter of “Lord”.

For the clarification of this comment we will mention a few examples from the Holy Quran and study a few of the confrontations of the prophets with their people or the rebellious persons

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of their time so we may recognize and understand similar confrontations in the Islamic community.

The Holy Quran has time and time again told us the story of Moses (a.s.) and his people and their conflicts with the tyrannical Pharoah and the evil persons of his time. We may read about a sensitive part of this story in chapter ٧٩ Al-Naziat” of the Holy Quran where Moses (a.s.) confronts the Pharoah with a few divine verses and the Pharoah assembles a vast group of Egyptians proclaiming:

أَنَا رَبُّكُمُ الْأَعْلَىٰ

“I (Pharoah) am your Lord the Highest!” (Quran ٧٩ : ٢١-٢٥)

Meaning that if a chicken has a Lord, being he who is its owner and breeder and who enacts laws dealing with the life and growth of the chicken he breeds I am in that very sense your “Lord”. What being is the “Lord” of an object, animal or Human Being? It is he who provides the necessities of that which he is lord of, takes care of his requirements and determines the laws and rules for his life and growth. It was here that the Pharoah said:

وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَٰذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا تُبْصِرُونَ

And Pharaoh called out among his people; he said, "O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me; then do you not see? (Quran ٤٣:٥١)

Therefore, “Law” which is the second feature of “sovereignty” or Lordship must be obtained from me. I supply your

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.necessities therefore I must be your absolute law and Leader

The Emperor of Egypt, the Pharoah, was the owner of all of Egypt at that time (from where?) and everyone who worked was seen as his worker and servant. Therefore, it appears as if he possessed one pre-requisite for Lordship which was providing food, bread, water and the peoples needs, claiming that all of this is my property and I give .to you

Thus, I must enact the laws as well and you must live according to my will and desires. At any rate, I must make laws and I must ascertain the law and rules for life. I say that the Israelites must be slaves, their sons killed and their daughters remain, and it certainly must be accepted. I say that the Israelites must be inferior and the native Egyptians must be the masters and this certainly must be enacted. I say that a certain .way and is necessary that it becomes so

The lordship the Pharoah claimed was not in the sense that “I am the creator of the heavens and earth and I am the creator of man and all other things”. On the contrary, what he said was that “You must work to attain my satisfaction and to execute my ."!intentions and act according to my laws because I am your Lord the Highest

What does Moses say in reply to this logic? What is his message and how does he :confront the Pharoah? God commands Moses and Aaron

اذْهَبَا

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إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ (۴۳) فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ (۴۴) قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَا أَوْ أَن يَطْغَىٰ(۴۵) قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَىٰ (۴۶) فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ (۴۷) إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ (۴۸)

O Moses and Aaron! Go to the Pharoah and tell him that you are messengers of your Lord who has nurtured you and brought you to maturity! O Pharoah, you who claim being the peoples highest and greatest Lord are greatly mistaken and have a vain, (false claim. We have with us verses and signs from your Lord (Qur'an ٢٠: ٤٣-٤٨

Of course the Pharoah who recognizes no Lord for himself rejects their statement :and asks

قَالَ فَمَن رَّبُّكُمَا يَا مُوسَىٰ (٤٩)

(And who is your lord O' Moses" (Qur'an ٢٠:٤٩"

You don't accept my Sovereignty and say that it belongs to another and that law and ?judgement must be received from him! Who is this other

:Moses replies

قَالَ رَبُّنَا الَّذِى أَعْطَىٰ كُلَّ شَىْءٍ خَلْقَهُ ثُمَّ هَدَىٰ (٥٠)قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ (٥١)

Our Lord is He Who gave to everything its creation, then guided it (to its goal)"" ((Qur'an ٢٠:٥٠-٥١

Our Lord is He who created everything and ascertained their way of life and rules for living, and in other words guided him while every being must live by the law he made for them

The Pharoah sees Mosess' words as being sound and fears that these ideas will take root among the people. Thus he proceeds to create

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doubt so that erroneous thoughts would come to be. So he says: (What then is the state of the generations of old? Did they also have a lord? Did this lord of which you claim also have a commander for them?) Moses replies and in his reply stresses Gods .(sovereignty: (My lord knows of their state and their past. He neither ers nor forgets

These events continue and again the Pharoah tries another trick to break Mosess, logic and to rally the peoples sentiments against him. He then says to him: (You have come with your magic to run us out of our country and take over our homeland and therefore we will also use magic to defeat you) The Pharoahs magician came to fight Moses (a.s.) with all of their might, but "The Lord of the Worlds" power was apparent and all of their tricks were defeated. The magicians who were better informed of magic than the other people flung themselves down prostrate in the face of the lords :power saying

آمنّا برب هارون و موسى

(We believe in the Lord of Haroun and Musa" (Qur'an ۲۰:۷۰

Throughout this story the name "Lord" is repeated, and he is mentioned by both sides. Moses (a.s.) speaks of him. The magicians come to believe in him. The Pharoah does not accept his existence. As such it becomes apparent to us that the conflicts between the two sides of Satan and God the Merciful, Gods friends and His enemies, the prophets and the evil, rebellious persons

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were mostly over matters of Lordship or Sovereignty and from who we must accept .law, order, rule and judgement

During the lifetime of Gods great Prophet Abraham (a.s.), there were also these same :types of conflicts and struggles

أَلَمْ تَرَ إِلَى الَّذِی حَاجَّ إِبْرَاهِیمَ فِی رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْکَ

Have you not considered him (Namrud) who disputed with Ibrahim about his Lord," (because Allah had given him the Kingdom?" (Qur'an ۲:۲۵۸

His power and absolute authority makes him insolent and he ceases to believe in .Gods' Sovereignty

:Abrahams quarrel with Nimrood is over this very matter. Abraham (a.s.) says to him

The rightful legislator and He who rightfully ascertains and defines human life is He“ .”who brings to life and causes death. Yes, He is everyone's lord and He is my Lord

:Nimrood, the rebellious one on that age said

أَنَا أُحْيِى وَأُمِيتُ

(I also bring to life and cause death”. (Qur’an ۲:۲۵۸“

Bring forth from prison a person sentenced to death and I will free him. He was considered dead and I brought him to life. Bring another who is careless and free walking in the streets and execute him. He was alive and should have remained alive .and it was I who caused his death

As such the attribute you applied to the Lord, I also possess, therefore I am also the lord. It was here that doubt was caused to arise and it became possible for an ignorant person to accept his words. Without hesitation Abraham (a.s.) offers another :attestation

فَإِنَّ اللَّهَ

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يَأْتِى بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِى كَفَرَ ۗوَاللَّهُ لَا يَهْدِى الْقَوْمَ الظَّالِمِينَ

My lord who is Allah causes the sun to rise in the East, if you are also lord and speak“ (the truth then cause the sun to rise in the West”. (Qur’an ۲:۲۵۸

What could Nimrood say? He had no choice but to remain embarrassed and .powerless

This was only one scene from the hero of Monotheistic struggle. In another quarrel he had with those who worshipped the heavenly bodies the same debate is repeated. .Abraham goes to a gathering of these pagans and begins to argue with them

Of course this is done with their own words, with what they believe in and in a way

that will allow them to understand his argument and the veil of ignorance covering their hearts to be torn away. It is night and Abraham upon seeing a bright star turns to :the vast group of star worshippers saying

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا قَالَ هَٰذَا رَبِّی..

(This bright star is my Lord". (Quran ۶: ۷۶"

:After a time the star sets and as that points out its weakness and deficiency he says

This cannot be my Lord, my Lord must not set and I love not things that set". (Quran" (۶: ۷۶

This story continues as such for the sun, and moon and in the end after the setting of :the sun, the brightest most powerful heavenly body, Abraham says

قَالَ يَا قَوْمِ إِنِّی بَرِیءٌ مِّمَّا تُشْرِكُونَ(۷۸) إِنِّی وَجَّهْتُ وَجْهِیَ لِلَّذِی فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا..

O ye"

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people! Lo, I am free of all you associate with Gods lordship (sovereignty). I have turned my face towards He who created the heavens and earth and is my Lord". ((Quran ۶: ۷۸-۷۹)

The people will not leave Abraham alone and the dispute continues. In the face of :their arguments, Abraham declares that

قَالَ أَتُحَاجُّونِّی فِی اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ..

My Lord Allah has guided me and I fear not the false gods you set beside him (Qur'an (۶: ۸۰

It is clear that Abrahams people recognize God but they gave Him partners and it is .this matter Abraham (a.s.) disputes and has proceeded to argue with them about

In yet another scene we have Abrahams dispute with the idol worshippers among his people. When he enters one of their gatherings he proceeds to oppose them because :of his inner sight, insight and natural purity, saying

مَا هَٰذِهِ التَّمَاثِيلُ الَّتِي أَنتُمْ لَهَا عَاكِفُونَ

What are these images you bow and prostrate yourselves before?' (Holy Quran,' (۲۱:۵۲

:They replied

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ

(We found our fathers worshippers of them."(Holy Quran, ۲۱:۵۳"..

:Abraham says in answer to them

كُنتُمْ أَنتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ

(You and your fathers were surely in error' (Holy Quran, ۲۱:۵۴'

:They then said

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنتَ مِنَ اللَّاعِبِينَ

(Are you joking or are you speaking to us seriously?' (Holy Quran, ۲۱:۵۵'

:He answered

(No], rather, your Lord is the Lord of the heavens and the earth (Quran ۲۱: ۵۶]"

The people of the cave, brave worshippers of god in ancient times also have the same to say. They rose

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up against the rebellious person of their time and spoke of The Lord of the heavens .and earth

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَن نَّدْعُوَ مِن دُونِهِ إِلَهًا لَّقَدْ قُلْنَا إِذًا شَطَطًا

And We made firm their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression. "(Qur'an ۱۸: ۱۴)

This person who claims lordship saying that mankind must follow my commands and" I must lay down laws for him and give order to his life. No he is not lord. He is not the lawgiver and organizer of our lives. Our lord is the lord of the heavens and earth". ("(Qur'an ۱۸: ۱۴)

These are examples of the history of divine religions which reveal to us the principle motive for the confrontations of the prophets and evil persons of their age. It also clarifies the main reason for the battles between the men of God and Gods party and their opponents.

On one side are the men of God who say that no-one may ascertain mankinds way of life except God, He alone being the lord of mankind because only He is the Lord of all earthly beings. On the other side are the evil persons who themselves claim being the legislators and the agents of giving order to mans life.

In the ninth year of the Hejrat, Edy the son of Haatam Taaey who

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was a Christian came to the Holy Prophet (S) and after some discussion embraced Islam.(۱) In this meeting Edy wore a golden cross around his neck.

The Holy Prophet (S) said: «Throw that idol away which you have hung from your neck» Edy threw the cross away and left the Prophet. During their second meeting Edy heard that the Prophet had revealed a Quranic verse:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ

The Jews and Christians have taken their religious leaders as lord instead of Allah"." ("(Qur'an ۹: ۳۱)

:Edy then said

We did not worship our religious leaders

:The Holy Prophet (S) then said

Didn't he forbid that which God allowed and allowed that which he prohibited while» you followed him without questions?«(۲) This situation even exists today amongst the Christians. The Pope has the right to change Catholic religious law and they accept without questions. The church claims on the basis of existing Bible verses that he may be legislator and that which he ratifies on earth will be accepted in Heaven. This is .exactly what the Quran refers to in this verse

:In the new Testament, Mathew ۱۶:۱۸-۱۹ we read

And so I tell you Peter. on this rock foundation I will build my church and not even" death will ever be able to overcome it. I will give you the keys of the Kingdom of Heaven what you prohibit on earth will be prohibited in Heaven and what you permit ."on earth will be permitted in Heaven

So the Holy Quran in giving Jewish and

۱- .Ibn Heshaam ۴/۵۷۸-۵۸۱ published by: Mostafa as-Seqaa and others ۱۳۷۵, Egypt

۲ - Majma-ul-Bayaan ۵/۲۳-۲۴ and Tafseer al-Borhaan ۲۱/۱۲۱ and Ad-Durrul Mansoor .۳/۳۳۰-۳۳۱

Christian scholars and priests the title lord did so because they legislated and showed partial views on mans way of life. They prohibited what God made lawful and allowed .what He prohibited

As such, the prophets battles were so that mankind would accept the Sovereignty of The One God, and embrace only His command deriving what is allowed and prohibited from Him. The entire spirit and content of religion is nothing other than this. If in a

certain country I am forced to accept an order that goes against the command of God .at the hand of some powerful person, I have not made him my lord

Submitting to someone's lordship is when willingly you accept his law against Gods will and act upon it. It is here that you have made that being your lord. For example a Christian priest said not to circumcise and the Christians accepted refraining from circumcising, and/or said drink liquour is lawful and religion allows it and they once .again accepted. It is here that the matter of making man ones lord comes to light

In the future in our further investigations we will see to what extent the two schools of thought of Islam, Shi'ite and Sunni, differ from one another. One school (Shi'ite) relies on nothing but the word of God while the other school (Sunni) has allowed the opinions and views of men to infiltrate religion. With insight into the ways and means of these two schools we will see the true role

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of the Holy Imams (a.s.) in the Islamic community, and will comprehend the fact to be mentioned that the Holy Prophet (S) and Hazrat Mahdi (a.s.) had one aim and means .for accomplishing it

إِن شاءَ الله

:The Holy Prophet of Islam Muhammad (S) said

بسم الله الرحمن الرحيم

قال رسول الله صلَّى الله عليه و آله: سيأتى زمانٌ على أُمَّتى لا يبقى من القرآن الا رسمه ولا من الاسلام الا اسمه، يُسَمَّونَ به و هم ابعد الناس عنه.

There will arrive a time for my nation when of the Quran only its lore, meaning its" writing or written word, and of Islam only its name will remain. The people will be (called Muslims by this name, but they will be the furthest from Islam". (۱

That which we wish to bring under discussion and assessment - as far as God :bestows upon us success is this sentence from the Prophets tradition

."Of Islam only its name will remain"

The Holy Prophet (S) made a strange prediction. When we read this forecast certain .questions come to mind

?What was Islam like during the Prophets time (١

What happened to his Islam afterwards? In other words how did they empty it of its (٢ original content? What form aid they change it to and how did they change its realities ?to reticence

How did the Holy Imams (a.s.) return to the people the true Islam we now possess, (٣ ?in the same form that existed during the Prophets (S) time

By finding and understanding the answers to these questions we will discover

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Savab al-amal" by Shaikh Saduq ٣٠١; "Behar al-anwar" ٥٢/١٩٠; and "Montakhab al-" -١ athar", ٤٢٧

what our responsibility is towards Islam in the present day and age. The above .questions are summarized in the following sentence

?What was Islam? What happened to it and what must be done now

In our previous discussion it was said that we understand from studying Quranic verses that The Lord is a nurturer that promotes and sustains the development of the being subject to his tutelage until it reaches complete perfection or maturity. Providing the necessities of the creature being nurtured is a requisite of lordship and nurturing. We also learned that the Prophets conflicts with their nations and the evil persons of their time were over who possessed lordship or sovereignty. According to .the Holy Quran most of them had no dispute over God being Creator

:We read in the Holy Quran

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ

If you should ask them; who created the Heavens and the Earth? They would“ (certainly answer: Allah!” (Quran ٣١: ٢۵

Consequently the conflicts and arguments with the pagans were not for the most part over the matter of creation but rather mainly over sovereignty. This is the main center of the prophets wars with the evil persons and nations buried in ignorance. Victory in .this battle is what makes the prophets successful in the establishment of religion

We said that the lord is obliged to legislate for the life of the beings under his tutelage. This is in principle the most prominent characteristic of lordship. Allah creates and .then decrees how his creatures should live

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He gives them the laws for living and specifies the manner of their life, also equipping .them with the means for reaching maturity guiding them in this direction

The prophets stood by this very basic, fundamental characteristic saying: O Mankind! Your lord and Nurturer is the Lord of the Heavens and Earth. He has made laws for all living creatures. He has given order to the lives of the heavens and earth and the .creatures therein, and he also created laws for you, ascertaining your way of life

We said previously that every creatures way of life was ascertained according to its own structure and nature. In the case of one of them the Quran speaks of subjugation. The Quran sees inanimate objects obliged and subjugated in the powerful chain of the law of creation. They follow the way to their perfection in this way never straying from it in the least because straying from the way that creation :has ascertained for them is equal to their destruction

إِنَّ رَبَّكُمُ اللَّهُ الَّذِى خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Lo! your lord is Allah who created the heavens and the earth in six days, then“

mounted He the throne. He covereth the night with the day, which is in haste to follow it, and hath made the sun and the moon and the stars subservient by His command. .His verily is all creation and commandment

p: ۳۱

.(Blessed be Allah" the Lord of the Worlds!" (Quran ۷:۵۴

This verse begins with the words "your Lord" and after giving examples of his lordship such as the earths rotation and the appearance of day and night, he is praised with "the attribute "Lord of the Worlds

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِى إِلَىٰٓ أَجَلٍ مُّسَمًّى

He constraineth the sun and moon to give service, each running on for an appointed" (term....." (Holy Qura, ۳۱:۲۹

For another group of creatures Divine guidance is in the form of inspiration. Animals live under the influence of Gods inspirational guidance and as thus follow the way towards their maturity, reaching its absolute bounds. The precise, subtle and sometimes extremely complicated way of animal life is all led by the inspiration of their "Lord". From the first moment of life until the final degree of maturity, and from .then until death animal life continues under the radiation of this form of guidance

:In the Holy Quran we find an example of animal life as thus

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِى مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ (۶۸) ثُمَّ كُلِى مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِى سُبُلَ رَبِّكِ ذُلُلًا

And thy lord inspired the bee, saying: Choose thou habitations in the hills and in the" trees and in that which they thatch. Then eat of all fruits, and follow the ways of they (Lord, made smooth (for thee)". (Quran ۶:۶۹

However in the case of man, the most superior creature in these three groups, guidance is by revelation. Divine organization goes to work and from its

fountain-head revelations are revealed to the prophets by esteemed Angels and their like. Mans way of life is therefore ascertained, giving order to all aspects of his life .guiding him towards the way for achieving happiness in the two worlds

This order or system and set of laws in Quranic Culture is called "Islam", it is a religion for mankind based on his nature and the realm of his existence, collating exactly with human disposition, coming from his "Lord". This is not just the proper name for the religion and special Divine law of The Last Prophet Muhammad (S). That which all of the prophets proclaimed; Noah, Abraham, Moses, and Jesus, all had the name of "Islam" This is to the point where the Quran informs us that no name appeared for it before Noah (a.s.), but from his time onward the name for all of Gods Divine Laws is ."“Islam

We discussed this before and we saw that according to Quranic logic

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ

Lo! religion with Allah (is) al-Islam (The Surrender to his will and guidance) Those who" (formerly) received the scripture differed only after knowledge came unto them, (through transgression among themselves". (Quran ۳: ۱۹

Hence, a description of Islam may be summed up in this form: «The set of laws that The Lord of Mankind has expounded for him in proportion to his make-up and .«corresponding to human nature

From here on our discussion will be about

Islam in order to see what this Islam was (meaning mans way of life and thought, beliefs and morality), and what form it took after the Prophets death. We will also see .how it was emptied of its original content and what should be done now

The Holy Prophet (S) had announced «nothing will remain of Islam but its name». What

was this “Islam” and how did it become so empty and hollow that only its name remains? With an accurate analysis of Islam we will discover it has four types of :existence. In other words, Islam in human society, four types of substances

A) Nominal Existence

B) Conceptional Existence

C) Practical Existence

D) Islamic Society Existence

Nominal Existence

In the collection of personal and social religious commandments and Islamic ethics and beliefs, we run across a series of terms that have been shaped by God just as all of the other aspects of this religious creeds. We have also seen that the last Prophet (S) had announced that there would come a time when nothing but these terms would .remain which make up Islam's existence in name

The last Prophet (S) upon his appointment proclaims the commandments for “Salaat” (Prayer), “Wudhu” (Ablution), and Jehad (Holy War).......etc. In Arabic the word Salaat literally means praise, “Wudhu” means cleanliness, and “Jehad” is taken from a .sentence meaning ability and fortitude

The Holy Prophet (S) recruited these words and organized and appointed them according to revelation to a series of actions and behaviour. Thus these words are introduced to the communities

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in a terminological style, which possess special meanings in Islam, taking on an Islamic hue and becoming terms peculiar only to Islam. Lastly, along with all of the .other terms they make up Islams existence in name

Conceptual Existence

The true meanings of Islam in all of its aspects, in other words, the foundations for religious practice, ethics and belief form the existence in meaning of Islamic terms. When prophets are appointed they proclaim these two things together, and they deliver both the term and its meaning as their divine message. We also know that the first and foremost duty of all Prophets throughout history is the proclamation of Gods .message

فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ

Are the messengers charged with aught save plain conveyance (of the message)?» ((Quran ۱۶: ۳۵

فَاعْلَمُوا أَنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ

then know that the duty of Our messenger is only plain conveyance (of the.....» (.message)? (Qur'an ۵: ۹۲

فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ

then, if they turn away, thy duty (O Muhammad) is but plain conveyance (of the» (message)»(Qur'an ۱۶: ۸۲

In one analysis and assimilation we can say that the Prophets had two distictive superior characteristics in comman: Firstly they are Muslims, and they are the very (first Muslim of their nation, just as the Quran states with regard to Muhammad (S).(۱

Secondly they are a messenger from God. According to both of these characteristics they possessed certain responsibilities. In relation to their first characteristic, that of being a Muslim, they must pray, fast, encourage the people to be

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.Cattle", Surah n.۶, verse ۱۶۳" -۱

free from impurity, keep them from corruption and vice and go to Holy War (Jehad) and Hajj. In short all of the responsibilities of one Muslim must be done by them at the

best level. Yet in relation to their second characteristic, that of a messenger, they are .only charged with the proclamation of that message and nothing more

These men, being the Prophets of God, must relay Gods message to the people while in the way of this cause fearing nothing, standing firm until death, suffer stonings, give into exile and emigration but continuing to notify his nation of Gods word which is .summed up in Islamic terminology and their correct meanings

The prophets proclaim Gods message throughout history. They present to the community both the name and meaning of Islam. Even so, this is only the beginning of their task, and not the entirety. For example, after the people of a nation become familiar with the terms "prayer", "ablution" and "Holy War" (Jehad) along with their Islamic meanings the prophets begin a new endeavor. They strive towards bringing this way of thought, message, and knowledge to the active stage. In other words .creating a people who will "dress" Islamic teachings with the clothing of practice

By way of the prophets endeavors the people who lived during the age of proclamation came to know the existences in name and meaning of Gods religion, .along with each of its practices, beliefs and behaviours, understanding them well

They became familiar with the special terms

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in Islam and also their hidden meanings. All of the Abudhar, Abu lahabs, Omars and Abu Jahls, all of the prophets contemporaries, believers and non believers, understood all of the Islamic terms and their meanings. After this comes the time for Islams existence in practice and the prophets strived to apply practically and actual existence. Praying persons should come to exist and all other Islamic practical laws .and ethics should be applied

Islamic Personality Existence

It is here that Islams third form of existence or its existence in practice appears and Islamic personality is born. "Islamic Identity" may be observed in that person who

performs his “ablutions”, prays, fasts, goes to Holy War (Jehad) and pilgrimage “Hajj” and is bound by Islamic morality. All of the Prophets endeavors in Mecca after the proclamation were in the way of building Islamic identities. In this period he brought such personalities as Ali (a.s.), Khadija, Abudhar, Ammar, Somayeh, Yaser, Khabbab, Bilal and etc. During the Prophets last year of residence in Mecca these three stages of Islamic subsistence were transferred to Medina and took root there in the Prophets .absence

The subject is itself clear that it is impossible that the third stage of existence of Islam i.e. practical presence or Islamic personality exists in a place which nominal and conceptional existence does not exist. Until the Prophet (S) has not explained Islamic terminology and proclaimed their correct meanings, the third stage which applied Islam or Islamic personality cannot come into existence, because the first two stages proceed

.the third

Existence of Islamic Society

Now that the third “essence of existence” or Islamic identity was formed in society and came to be, the Prophet (S) began to establish the fourth stage of Islamic existence called Islamic society. This was at a time when Islamic individuals came and swore allegiance to the Holy Prophet (S) in order to set up an Islamic community, a .community where Islamic social practical laws would be constituated

Thus Islam broke through the walls of homes entering the economic and political scene and that of war and peace. From here we understand the meaning and function of «Allegiance» in Islam, and realize that allegiance brought about the Islamic .community or the highest form of Islamic existence

Hence, during the lifetime of our Prophet (S), Islam acquired four types of subsistence. The terminology was announced, their meanings were proclaimed and indoctrinated, individuals were trained to bear the burden of acting according to Islam

.and eventually the Islamic community was also founded

In the prior historical periods of man, during the lifetimes of all of the prophets (the prophets of mission), these very terms used in the final Divine religion also existed: prayer (salat), compulsory alms (zakat), fasting (soum) and Holy War (jehad) etc. existed as terms along with their meanings. The proceeding prophets propagated these terms and their meanings in every possible way to them. In addition to this, .Islamic personalities were also trained by them

Of course, the success of the prophets in this third part varied, some having more

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success, some having less. However, some of them were successful in creating an .Islamic society, like Moses, David and Solomon and others were not

During the Holy Prophets (S) time, Islam emerged in all of it "essences of existence" and with all of its aspects and phases in society. But after that revered prophet what happened? It might be surprising for you to find out that the Islam subsisting among the majority of Muslims today is nothing but the name of Islam, its real meaning .having disappeared

An example of this is seen in relation to prayer. Since prayer has certain conditions, if these conditions do not exist the true reality of prayer ceased to exist. The same is true for every other Islamic commandment such as "fast" and the Holy War (Jehad), if their conditions and particulars don't accompany them they will not be considered as .Islamic laws

We now repeat our question: Islams existence in name, meaning, identity and society came to be during the lifetime of the Last Prophet (S) and most other prophets, but what happened after the death of these prophets? About the previous prophets it must be said that after their deaths Islam was completely erased from their society .being altered, changed and concealed

Of course this didn't happen all in one day or all at one time but over a span of time. In

time the Islam that Moses proclaimed completely vanished. The Islam that Jesus son of Mary preached was destroyed after him not

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.even its literal or terminological existences remained

Because Islam is the name of a religion which God revealed to all of his prophets of mission, the name of Moses's religious law was Islam and has now been changed to Judaism, while the name of Jesus's (a.s.) religion has been changed to Christianity. These names did not come from God but were created by nations and came to be at .the hands of meddlers

During previous ages alteration was so advanced that not only did Islamic societies such as that founded by Moses cease to exist, but the Islamic identity built by him was also overturned so that even its meaning and terminology were destroyed. Only this group (the Jews) see themselves as his followers but did Moses or Jesus proclaim these practices, beliefs and behaviour which now exist among the Jews and Christians? Were the drinking of liquor, the refraining from circumcision, ideas that Jesus is the son of God and that God is made up of three persons, taught by Jesus (a.s.)? As such it may be said that Islamic society, identity, meaning and terminology .have all ceased to exist

Now lets see what form the situation will take with regard to the religion of the Last Prophet (S). He himself had said: “Only its name will remain”. Nay of Islam only its .name will remain and of the Quran only its written lines

We are trying here to understand this remark and penetrate and dig into its environs, We have said

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that of the Islam previous prophets proclaimed, none of the various stages of its existence remain. However with regard to the Last Prophets (S) religion, according to .his own words, in the ages following him only the name of Islam will remain

Literally, this tragic event pertains to the first period of the Imamat. The role of the Holy Imams (a.s.) in the Islamic society was to return to the dead, meaningless, evicted Islam, and bring to life its active and conceptual existences. These great men both returned the true meanings of Islam to the society and then proceeded to .nurture Islams identity

Alteration and its Dimensions in Past Nations

point

In a short, analogic, comparatory discussion we will study the ways of alteration, replacement and concealment in previous nations so that with greater clarity we will come to know the final Divine law and its fate. We will consult the only accurate unaltered record in our possession of the history of divine religions, The Holy Quran to :see how previous divine religions were destroyed

On Concealment (١

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ

And (remember) when Allah laid a charge on those who had received the Scripture» (He said): You are to expound it to mankind and not to hide it. But they flung it behind (their backs and bought thereby a little gain.» (Qur'an ٣: ١٨٧

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۙ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ

Those who hide the proofs»

p: ٤١

and the guidance which We revealed, after We had made it clear in the Scripture: such are accursed of Allah and accursed of those who have the power to curse» ((Qur'an ٢: ١٥٩

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا ۙ أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

o! those who hide aught of the scripture which Allah hath revealed, and purchase a» small gain therewith, they eat into their bellies nothing but fire. Allah will not speak to them on the day of Resurrection, nor will Me make them grow. Theres' will be a (painful doom.» (Holy Quran: ۲:۱۷۴

On mixing the truth with falsities (۲

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ

O people of the scripture! Why confound ye truth with falsehood and knowingly» (conceal the truth» (Holy Quran ۳:۷۱

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ

(Confound not truth with falsehood, nor knowingly conceal the truth» (Holy Quran ۲ :۴۲»

Alteration (۳

أَفَتَطْمَعُونَ أَن يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

Have you any hope that they will be true to you when a party of them used to listen to» the word of Allah, then used to change it, after they had understood it, knowingly?» " ((Qur'an ۲: ۷۵

وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُحَرِّفُونَ الْكَلِمَ مِن بَعْدِ مَوَاضِعِهِ

and of the Jews: listeners for the sake of falsehood, listeners on behalf of other folk....» :who come not unto thee, changing words from their context....» (Qur'an ۵

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مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِى الدِّينِ

Some of those who are Jews change words from their context and say: "We hear and» disobey; hear thou as one who heareth not" and "listen to us" distorting with their

(tongues and slandering religion.....» "(Qur'an ۴: ۴۶

From a careful study of the proceeding verses we discover that different nations used different methods to plunder heavenly truths and divine religions. A group of them hide or concealed these truths, another mixed the truth with falsehood creating suspicion and the third group only changed directions to alter meaning or intention, having nothing to do with its outer appearance and literality. In short, by using these methods they would alter the Scriptures or Testaments and progressed to the point .where it became impossible to recognize the truth from falsehood

Of course the primary motive for these treacherous acts and plundering was that Heavenly truths were always and in every place at war and in conflict with a part of mans' sensual passions and desires. The validity and value of these types of realities closed the way to the enactment and practice of sensual desires for the powerful and .pleasure seeking

Both these pleasures and countless conveniences must be refuted; those realities removed from their valid, recognized position; or changed in essence and nature. The powerful persons of nearly all nations chose the third method. This was because they were not willing to accept the first

method which meant forsaking their pleasures and the second method was not feasible because refuting religious truths in their entirety would damage their position .making life difficult for them

As such, the best method was to alter and plunder all of its meanings and realities under the pretense of religion. This was the fate of all Divine religions and past religious laws, they were altered in this fashion. The Holy Quran groups these crimes (and malicious acts under the word revolt, injustice. (۱

Previously we learned that the exigency of Divine Lordship is that his laws---being the only laws that ring true for mankind---be sent to the prophets in the form of

revelations which are then taught to us by them. We also learned that because they are messengers, Divine messengers have no responsibility except that of propagation. In addition to that however, every prophet before being Gods messenger is also a Muslim. That which is required of us with regard to our being .Muslim is also required of him

Being a Muslim he must pray, fast, perform the rites of Hajj, perform Holy War (Jehad) and establish a just government. All of these are Islamic responsibilities, not those of prophetic mission. In the sense that the prophet is a messenger of God and .an apostle he has no other responsibility but that of propagation

Now, with the preliminary information we have acquired we will proceed to the main topic of this series of lectures, being the role and responsibilities of the

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.The Cow", ۲۱۳ and "The Family of Imran", ۱۹ and "Counsel", ۱۴ and "Crouching, ۱۷" -۱

.Holy Imams (a.s.) in Islamic society

Imamate and Caliphate

In Islam there exists two schools of thought and insight: The Imamate school and the .Caliphate schools

In the Imamate school, the Imam possesses certain particularities, Among them that he must be infallible of all sin and error ("Masum" = infallible). Another is that he may only be appointed by God, the Prophet having no role in his appointment except for the propagation and proclamation of Gods command. 'The Almighty God" chooses, .and the prophet relays the news of this divine appointment to the people

Of these Imams, the first being Amirul Mu'meneen Ali (a.s.) and the last being Hujjat ibn al-Hassan Mahdi (a.s.), that which we know and recognize in relation to Ali is the same for Hujjat ibn al-Hassan. That which is proved for Ali; infallibility, divine appointment, divine inspiration, and knowledge of all the aspects of eternal Islam,

.exists for all of the Imams and is proved

But in the Caliphate school, the people choose the Caliph and he comes to hold the position of Caliph by the people’s choice. Here, what is confirmed for Abu Bakr has been confirmed until the end of the Ottoman Caliphate. The Caliphate is determined .by a vote and an oath of allegiance and this never differs

This discussion was only a very small introduction. We will now see that in the Imamate school and based on its views, how Imam Ali (a.s.) is seen and what the Holy .Prophet (S) said on his behalf

A study of the Prophets life

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will clearly show that the propagation of divine law by him was not unrelated to the events of time and place. For instance, when something happened and the Prophet was consulted concerning it, Gabriel would reveal the related judgement by way of revelation. In domestic or social matters, conflicts would arise, someone would ask a question, or an issue would be brought up by friend or foe with the Prophet (S). Following these situations a revelation would be revealed that solved the .disagreement or answered the question

We will refer to a very important event in Islamic history and learn from it. In the .eighth year of the Hejrat, the Prophet conquered Mecca and returned to Medina

Now the Muslims possess the mightiest power in Arabia. However other scattered forces exist in Arabia which have not come under the banner of Islam, and a group of the pagan Arab tribes still loyal to the customs of the ignorant Arabs come to Mecca. These pagans circumambulate the “House of God” in Mecca and perform all of the .other rites customary just as the Muslims

After Islam gained power and Mecca was conquered, all of these rites were performed by the Muslims. The Muslim and pagan both performed Abrahams great .rite and each went in his own way having nothing to do with the other

The Chapter of Bara'ah in the Holy Quran, was revealed as a strong command to end the mixing of Muslim and Pagan. In these verses God explicitly informs the pagans :that

بَرَاءَةٌ

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مِّنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدتُّم مِّنَ الْمُشْرِكِينَ (١)فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ (٢) وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ

This is a declaration of) immunity by Allah and his Apostle towards those the)" idolaters with whom you made an agreement. So go about in the land for four months and know that you cannot cause failure to Allah and that Allah will bring disgrace to the unbelievers. And an announcement from Allah and His Apostle to the people on the day of the greater pilgrimage that Allah and His Apostle are free from liability to (the idolaters;.... "(Qur'an ۹: ۱, ۲ ۳

So it was thus that the proclamation for combat with all of the Arab polytheists was given. This was Allahs command and judgement and must be communicated as such to the Arab pagans and polytheists. The Prophet is the one delegated for the duty of propagation. The initial proclamation of the Quran and each of Gods laws to its audience is the particular concern of the ("Masum") infallible. Those bound by, or the audience intended for a particular divine law must initially hear it, from one of the .infallible

The Holy Quran stipulates that; our invisible officers (Angels) look after those possessed of prophetic mission in all aspects and ways during the propagation of divine law, so that the message will be given without encountering the danger of mistakes or errors. As a result Heavenly truths

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reach the people in their true entirety.(۱) This is the very principle we mentioned as :the purity of first hand propagation which consists of this divine practice

«(The initial propagation must be undertaken by an infallible (Masum»

Here a point is necessary to make because without it this subject will not be correctly understood. The ideas that must be relayed to the people may be divided into two parts: first are those of which both the terminology and their meanings or intent are from God such as the Quran and other divinely inspired scriptures, second are those whose ideas and meanings are Heavenly but its terminology coming from the Holy .Prophet (S) and those are the traditions

The Holy Quran was revealed to the Holy Prophet (S) by God, both the very terminology, the words and all of their meanings and intent are from Him. Of course the Quran only contains the major and main topics of Islamic matters and doesn't usually deal with specific matters. But there also exists a series of Islamic laws and learnings and other specifics such as how many "Rakats" (units or sections) make up one prayer, what is recited in "Rukoo" (genuflection) and "Sujud" (prostration) during prayer, how do we say the "Tashahud" (testimony) in the rite of Hajj how many times must we circumambulate the Kaaba, where is "Meeghat" (a certain place for beginning Hajj rites), how do we put on the pilgrims clothing, when are alms .necessary and all other secondary details

These are not

.See chapter 'The Jinn" verses ۲۷ ۲۸ -۱

in the Holy Quran. The Holy Prophet (S) with reliance on revelation but with his own terminology and words explained them. In this series of religious laws the meanings .and ideas are from God but the speech from the Prophet

That which in word and meaning was from God; the Holy Quran and its propagation to the duty bound, was finished by the last year of the Holy Prophets (S) life, and the Prophet proclaimed it to all of the people. However, the ideas and truths which must be explained in prophetic traditions are of two types. One type included those which

the Muslims of that time needed and wanted. The Prophet informed everyone of .these

The other type were those which would not be enacted during the Prophets time and would be enacted in later times, there as such being no urgent need for their proclamation in the Prophets time. For example; if the leader of the Muslims is not infallible,(the prophet or Imam the rightful one) what is the duty of the Muslims, and how should they act towards him? This verdict was not needed during the Prophets time. Also, if between two groups of Muslims war should break out, how should the oppressive side be treated and the property taken from them holds what verdict in ?Islamic law

These laws and their like had no opportunity for enactment during the Prophets day and age. Later however, during the age of Imam Ali (a.s.) it became reality and its

practical verdict was enacted by the Imam. Also, if the Muslims should go to war against the rightful leader what must be done with their captives and how should the spoils of war be taken possession of? All of these were matters brought up later and there was no need for their verdicts during the Prophets time so they weren't .explained

It was all of these events and hundreds and thousands of other events that had laws, rules, and verdicts, and God related and explained them to His prophet by way of revelation. In these sorts of maters the Prophet left their verdicts as a trust with Amirul Mo'meneen Ali (a.s.),(۱) and it was he who had the responsibility of their !(communication after the Prophet (S

Another division of the matters necessary to be propagated could be into those being proclaimed for the first time without an intermediary, and those proclaimed by an .intermediary

The laws necessary for their duty-bound must initially be proclaimed by a person

completely infallible and free of sin, error and prejudice. Prayer, the Fast, Zakat and Jehad and every other Divine Law must initially be taught by a missionary who is infallible (Masum) to the duty bound. This must be done by one who is appointed by God, and infallible of errors and mistakes and if not Gods law may become subject to subtraction and additions, mistakes and forgetfulness. Of course, after correctly learning religious law every Muslim may and must proclaim it to others. One Muslim may

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In creditable Shi'ite Traditions it is said that the Holy Prophet (S) informed Ali (a.s.) of -۱ all of the matters needed by man and he (Ali) collected and put these down in a book collection», which was kept by Ahlu'l bait as a scientific legacy.. We have= جامعه » called also seen much of this book in Sunni Traditions. We will discuss this book further in the .future. If God wills

say to the other: the Prophet (S) taught me to pray like this, he taught the particulars of a certain law like this or he performed some particular action like this. An ordinary Muslim, one who is not infallible ("Masum") may not say the following without mentioning an intermediary; God requires you to pray in this manner. No, in principle the right to say such does not exists for those other than the infallible. This is the .precise, important point here

According to this principle the Islamic laws which were not proclaimed during the Prophets lifetime must have been proclaimed by what person? While we answer this .(.question we will draw closer to the role and deed of the Holy Imams (a.s

In creditable Shi'ite Traditions it is said that the Holy Prophet (S) informed Ali (a.s.) (۴۹ of all of the matters needed by man and he (Ali) collected and put these down in a collection», which was kept by Ahlu'l bait as a scientific legacy. We= جامعه » book called have also seen much of this book in Sunni Traditions. We will discuss this book further .in the future. If God wills

point

The verses of Bara'ah were revealed and it addressed the pagans as a group specially. They were in Mecca far from the Prophets (S) reach and the Medinites were not subject to the propagation of these verses. These verses were not meant for them and are remarks and commands for the pagans exclusively. Previously we learned and will see

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more clearly in the future, that according to Islamic thought, propagation of verses to those they address must be accomplished by an infallible.

Our point is a clear and prominent point in the text of this story. The Holy Prophet (S) sent for Abu Bakr and giving him the verses told him; mount and go to Mecca and proclaim these verse to those subject to them, the pagans.

Here we have a revelation from God, those subject to it not being the Muslims of Medina so that the Prophet could have delivered it himself, and the first propagation having been carried out by an infallible (Masum). If this revelation had been meant for the people of Medina of course Abu Bakr being one of them could have proclaimed it everywhere and to everyone as second hand propagation.

We have however seen that this was not so and the word was especially meant for the pagans and carried the announcement of Islams position regarding its encounters with them in the future. Hence, the delivery of these verses in Mecca was only correct if done by the Prophet (S).

Abu Bakr mounts and starts out towards Mecca. Gabriel appears and brings to the Prophet (S) this categorical divine command: "That is the propagation of Gods verdict, first hand propagation at that. Either you must see to it yourself or someone who is of you."

This was the basis of this incident.

Now we will take a look at the related traditions. Here we will refer to

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the point that all of the traditions we will read are from authorative Sunni writings and we have not used Shi'ite sources. In principle it was not necessary for us to do so .because the authorative Sunni narratives cover almost all aspects of this incident

Tirmidhi in "As-Sahih", Nasa'i in "al-Khasa'is" and Ahmad bin Hanbal in "Masnad" and many other famous narrators have narrated it and we will report it literally from Tirmidhi's "Sahih". Anas ibn Malik had reported that the Prophet (S) sent the Bara'ah :verses with Abu Bakr to Mecca but called him back from the road saying

Its not suitable and these verses must not be read to the people except by a man of" (my family" (۱)

Who are those of the Prophets family? They are those included in and covered by this :noble verse

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah's wish is but to remove uncleanness far from you O' folk of the Household, and" (cleanse you with a thorough cleansing". '(Qur'an ۳۳: ۳۳

And they are far from any uncleanness they possess the condition for first hand propagation or in other words they possess infallibility and divine immunity. Therefore, now that the Prophet (S) himself cannot deliver these verses to those they are addressed to, someone must see to this important task who possesses the special conditions for first hand propagation. For this reason the Prophet (S) sent for .Ali (a.s.) and gave the verses to him so that he would undertake this duty

Several traditions

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Tirmidi "As-Sahih", ۵/۲۷۵; Tafsir al-Quran tradition ۳۰۹۰; Al-Musnad ۳/۲۸۳-old - ۱

.printing; Al-Khasaes ۲۰, ۲۱, Egypt

of Imam Ali (a.s.) exist on this matter. In one of them, Zayd ibn Yasee relates as such :from the Imam

The Holy Prophet (S) dispatched Abu Bakr to the people of Mecca with the Surah of" Bara'ah. After Abu Bakrs departure he sent Ali after him saying, "Get the letter ."(containing the verses) from him and take it to Mecca

The Imam went after Abu Bakr, retrieved the letter and took off for Mecca to perform his duty. Abu Bakr returned to Medina in distress. He was upset and feared that something had been revealed from Heaven about him to the Prophet (S). When he arrived in Medina he went to see the Holy Prophet (S) asking: "Has something been "?revealed about me

The Holy Prophet replied: "No! nothing has been revealed about you on this matter. It is only that I was given the duty to either deliver these verses myself or send a person (of my family for this purpose" (۱

:In another tradition the Imam himself relates

I told the Holy Prophet (S): O' Prophet of God! I am not eloquent nor an orator! The" Prophet replied: There is no other way or solution and is inevitable that either I take these verses or you deliver them. I then said: Now that I have no alternative and there is no other solution, then I will take them. The Prophet then said: Go without a doubt the Exalted Lord will keep your tongue on the truth, and truth and will guide

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.Al-Khasaes, ۲۰, Egypt, and Tafsir al-Tabary, ۱۰/۴۶ -۱

."your heart

(The Holy Prophet (S) said this and then placed his blessed hand on Ali's mouth. (۱

:Another existing tradition related by the Imam (a.s.) reads like this

The verses of the Surah of Bara'ah were revealed to the Holy Prophet and he called“ for Abu Bakr and gave the verses to him to take to Mecca and proclaim them to its inhabitants. But after a short period he summoned me and said: Go after Abu Bakr and wherever you reach him retrieve the letter from him, take the verses to Mecca and proclaim them to the inhabitants there. I met Abu Bakr in “Johfeh” and retrieved the letter from him. Abu Bakr then returned to the Holy Prophet (S) saying: O' Apostle of Allah, has something been revealed concerning me. The Prophet replied: No, But Gabriel came to me and said: “Other than you or a man of you no one may pronounce the prophetic message on your behalf”.(٢) There is another tradition from Sa'ad :Waqqas. This companion of the Prophet (S) says

The Prophet (S) sent Abu Bakr with the verses of Bara' ah towards Mecca. He was still“ on the way when the Prophet sent Ali after him (to get the verses from him and go himself to perform the duty of Proclamation). Ali (a.s.) got the verses and went with them to Mecca. Abu Bakr returned to the Holy Prophet (S) in much distress and (sadness and complained to him. The Prophet saying:(٣

Once again according to this tradition, the

١- Al-Musnad ١/١٥٠, old-print, ٢/٣١٩, ١٢٨۶ A.H. Research by Ahmad Muhammad Shaker .and “Al-durrul Mansoor” ٧/٢٩ and Tafsir Ibn Kaseer ٢/٣٣٣

٢- .Al-Musnad ٢/٣٢٢ ١٢٩۶ A.H; Majma'az-zawaed ٧/٢٩ and Durrul Mansoor ٣/٢٠٩

٣- - Al-Khases, Al-Nesai, ٢٠, Egypt and exists in a mention of Sa'ads tradition in Al .Dorrul Mansoor ٣/٢٠٩

Holy Prophet (S) makes the propagation restricted to himself or a man of himself saying: “Myself or a man from me must perform the duty of propagation and the ”.communication of this divine Mission

Ibn Abbas spoke in more detail. He reports that the Prophet sent Abu Bakr and Omar together to Mecca placing the letter in Abu Bakrs hands. These two started out and progressed a distance. Away along the road they saw a man on a camel coming

:towards them and they called out

"?Who are you"

:The man astride the camel replied

"(It is I, Ali! Abu Bakr give me the letter! (the letter containing the verses of Bara'ah"

:Abu Bakr asked him

"?Has something happened"

:Amir-ul-Mo'meneen Ali (a.s.) replied

."Its alright, its nothing bad with regard to you"

Then Ali (a.s.) took the letter from him and started out towards Mecca in order to announce it to the pagans. Omar and Abu Bakr upon their return to Medina asked the :Prophet

:What's new regarding us, and what has happened?" The Prophet replied"

(Its alright, however; (۱"

I have been told and the order has been given, that no one shall deliver the divine" ."message except myself or a man who is from me

The last tradition will be quoted from Abu Bakr himself. Zayd ibn Yasee quotes from Abu Bakr that the Prophet sent him to Mecca with the verses of Bara'ah and this :message

Form this year onwards pagans may not perform the Hajj, while no longer may" naked persons circumambulate the Kaaba such as was the custom in

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.Mostadrak al-Sahihain ۳/۵۱, Riyadh -۱

ignorant times, and no one except the Muslims will enter Heaven. Those who have treaties with the Holy Prophet their treaties are valid and standing for their lawful ”.term, and Allah and his prophet like not the idolaters

Abu Bakr, with this message and the Quranic verses goes off to fulfill his duty, but in :his absence the Holy Prophet (S) sent for Ali directing him

Go toward Mecca and try to catch up Abu Bakr, sent him back to me and you go on to“ ”.proclaim the Quranic verses and my command

Ali completed the Prophets orders Abu Bakr also returned to Medina when he went to :the prophet, in tears he said

”?O’ Apostle of God! Has something happened concerning me“

:The Prophet replied

No, All is well, but(۱) I have been ordered by god that no one but I or a man from me“ ”.must propagate

The afore mentioned events and the Prophets comments about Imam Ali (a.s.) have been recorded in the writings of other narrators, of which we all refain from conveying here. Those who wish for a greater detailed account may refer to the .writings of traditions and exegesis

This event was related to the Propagation and message of the Surah of Bara’ah. The Prophet was here commanded that only himself or a man like himself may rise to its proclamation. We have also seen that at this time and among all of the supporters and family of the Prophet it was only Ali (a.s.) who was introduced as

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Musnad’ Ahmad ibn Hanbal ۱/۱۵۶, tradition ۴, Research of Ahmad Muhammad‘ -۱ .Shaker, Egypt ۱۳۶۸, old printing volume ۱, p. ۳

possessing this distinction. The conclusion here is that “only Ali is a man such as the

”.Apostle of God

This is another event in Islamic history which brings across this very meaning and reality, bringing greater clarity to the sentence (a man of myself) It also removes the .inadmissible probabilities that declared the depth of these words as being nothing

It was during the ‘Battle of Uhud’ with all of its difficulties and unpleasantness. The Muslims, upon hearing the diabolic shout “Muhammad has been killed!”, decided to flee rather than remain. The Holy Prophet (S) remained, injured and alone. Only a few of the Muslims remained with him and according to the narratives of some historians they were Ali (a.s.) and two others. In this battle the Imam had killed the pagan standard bearers one after the other. Now that the Muslims had fled and the Prophet had remained alone, he was rushing back and forth in every direction fighting off the numerous enemy soldiers and the pagan ranks who were attacking the Holy Prophet :(S) each time the Prophet would repeat this sentence

!O’ Ali, ward these (solders) off

The Imam and his sword alone would attack them, breaking off their rushing attack, placing his own life in danger to protect that of the Prophet (S) Gabriel, who was :present here at the prophets side on this battlefield said

O Messenger of Allah, this is an example of Ali’s devotion and selflessness, his“ ”!fellowship is with you

:The Prophet replied

Ali’s sacrifices in“

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”.my way are not surprising; because he is of me and I am of him

:Gabriel then said

“I am also of you both”(۱)

In this historical event, all of the speech surrounds the words ‘Mennie’ and ‘Menkoma’. The Prophet (S) says Ali is of me and I am also of Ali. Gabriel says: I am also of you. The Prophet does not refute his remark. What do these words mean? What could be the meaning behind these three being of one another? How are they alike? What is the common aspect between them? Which meanings does the word ?‘Min’ relay here

Gabriel was not a human being and was not the paternal cousin or close

relative of the Prophet, and therefore we cannot see the words “I am of you” as being in this manner. The only relation he had to Prophet was in their partnership delivering the divine message. He received revelation from God and delivered it to the Prophet (S) The Prophet also received divine commands. Sometimes delivering them himself .and sometimes Ali delivering them to the Muslims

all say that we are similar and equal in the انه منی و أنـا منه - انـا منکـم So, the sentence distinction of propagation (of divine law), to such an extent that these three are as .parts of one another’s being

Remarks of the Holy prophet (S) which sows Ali (a.s.) as having such a similarity and ,(affinity to the Prophet in the duty of propagation (that he is as a part of his being

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Tabari ‘Tarikh-e-Rosol wal Molook’ ۲/۵۱۴, printed by Dar al-Kutub, and “Sharhe) -۱ (.Nahj’ ۱۰/۱۸۲, printed by: Muhammad Abufazl Ebrahim, Egypt ۱۳۸۶, etc

are not restricted to the event of the propagation of the surah of Bara’ah. For example, in the farewell pilgrimage when he delivered a great number of his most important messages and commandments to this fact. He explains this unparalleled similarity and closeness with complete clarity, and also it’s result in the cooperation .(and partnership in the primary process of the Prophetic Mission (the propagation

:The Prophets companion Habashy Ibn Jonadeh said

:During the farewell pilgrimage the Holy Prophet (S) said

Ali is of me, and I am of Ali, and no one may deliver the prophetic message on my" behalf other than myself or Ali."(1)

In another famous tradition we read: The Prophet sent Imam Amirul Mo'meneen (a.s.) to Yemen bestowing upon him military command Khaled had gone for this purpose he gave the command of the first division to Khaled and the second to Ali (a.s.) then :saying

If the two divisions should meet and merge, then the command of both will be in Ali's" hands."(2)

The Imam went to this battle and returned the victor. A small group of the army instigated by Khaled, upon their return to Medina, brought complaints against Ali (a.s.) to the Holy Prophet (S). The Prophet was so enraged by their actions that anger was .immediately seen in his face

:Then he said

What do you want of Ali? What do you want of Ali? What do you want of Ali? Ali is of" me and I of Ali and he is the master and leader of

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1- Tirmidhi, as-Sahih ۵,۶۳۶, tradition ۳۷۱۹ and Sunan-e-ibn-Majeh ۱/۴۴ tradition ۱۱۹ and .al-Musnad ۴/۱۶۴ and History of the Caliphs, ۱۶۹

2- Ibn Hesham ۴/۶۴۱/ and Tabakatul Kubra ۲/۱۶۹, Uyunal-athar ۲/۲۷۱, Beirut ۱۹۷۴, and .Al-Bedayeh wan-Nehayeh ۷/۳۴۴

every believer after me."(1)

In another tradition where Hassan (a.s.) and Hussain (a.s.) are present the same remark is made. This tradition is found in the book 'Al-Riazal-Nazarath' The Holy :(.Prophet (S) said to Ali (a.s

Three blessings have been bestowed upon you and on no one else, not even myself;“ you have the distinction of being my son in law and I do not possess this virtue. Toy have a wife such as ‘Sediqeh’ my daughter, while I have had no such wife and two children have bestowed upon you such as Hassan and Hussain (a.s.), while from my loins no such children have come to be. But you are not separate from me, you and (Hassan and Hussain are of me and I am of you.”(٢

In reference to the Imams of Ahlu’l bait (a.s.) this remark exists in various forms. According to a tradition by one of the Prophets companions Maqdaam bin Ma’di Karb, (the lap saying(٣

:This is of me”. In reference to Imam Hossain (a.s.) he also said“

(Hussain is of me and I am also of Hussain)(۴)

Regarding the last member of Ahlu’l-bait, the last Imam of this household, Imam :Mahdi (a.s.) he also said

(Mahdi is of me)(۵) and /or: (Mahdi is of our household)(۶)

All of these remarks show that this entire group had the responsibility of propagation. The Holy Prophet (S) holds the responsibility for the propagation of the Divine Message. The Holy Imams (a.s.) were also charged with this duty. The difference between the two

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Tirmidhi ۵,۶۳۲, Tradition ۳۷۱۲, Al-Mustadrak ۳/۱۱۰-۱۱۱, AlBedayeh wan-Nehayeh - ۱ .۶۷/۳۴۵, and Al-Musnad ۵/۳۵۶

.Al-Riyazul Nazarath ۲/۲۶۸ ۱۳۷۲, Cairo -۲

.Al-Musnad ۴/۱۳۶ old print, also see Kanzul a’mal -۳

.Tirmidhi ۵/۵۹-۶۵۸ tradition ۳۷۷۵ and Ibn Majeh ۱/۱۵, tradition ۱۴۴ and Al-Musnad ۴/۱۷۲ -۴

.Sunan-e-ibn-e-Dawood ۴/۱۰۷ tradition ۴۲۷۵ -۵

.Al-Musnad ۱/۷۴ -۶

is that Ali (a.s.) and the other Imams received the Divine Message from the Holy Prophet (S) and the Prophet received it from God. The conclusion here is that; our Imams, up until the last one Hujjat ibn al Hassan (a.s.), all being of Ahlu'l-bait are all responsible for the propagation as their first and foremost duty and responsibility that could never be abandoned. These great men, placing no worth on their own life, sacrificed everything for the fulfillment of their duty. However, the other duties of Holy Imams are as affairs of their concern. Holing public prayer is of his concerns. Establishing and enforcing Islamic law is one of their concerns and the creation of an Islamic community and a just government is also the same. This means that if no one followed them and they acquired to assistance it's possible the just government wouldn't come into practice. But with or without the help of others, propagation could not be unconditional. But, all other no concerns, even though they are mandatory they .are also conditional

Now, how these great men performed their main duties and how they proclaimed it, and what they propagated, are matters and question that must be clarified in the following discussion that must be clarified in the following discussions. They were the bearers of religious laws; the property performed the duties of the preservation and .propagation of Islam. In future lessons we will study these subjects of discourse

(The religious creed of the Final Prophet (S

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just like in previous nations - cased to be and as Amir-ul-Mo'meneen (a.s.) said; took - the from of a reversed cloak or a bowl turned over(۱). The efforts of the powerful with the aid of a few traitorous, fake scholars proceeded to alter Gods religion, destroying it in the process. In this nation, Islam fell victim to this very fate; to the point that of .Islam fell victim to this very fate; to the point that of Islam only a name remained

The exhausting efforts and self-sacrifices of the Holy Imams (a.s.) gave new life the final religious creed, and returned it to the community where it came to practical in various aspects of time and place. God had appointed these great men for the

guardianship and protection of Islam. First of all they were the bearers of all Islamic truths and learning, and secondly they had been charged with the duty of propagation .the banishment of alterations and the campaign against change

Here I repeat; the Holy Imams special responsibility was the same as that of the Prophet, and exclusive in one word, and that being (propagation) in this nation, that which man required and the Prophets era needed was proclaimed by the Prophet (S) himself, and that which was not then needed was handed over to Ali (a.s.); so that he and his eleven descendents would then be the guardians and deliverers of Islamic .views in all ages

إِنَّ الدِّينَ عِندَ اللّهِ الإِسْلاَمُ وَمَا اخْتَلَفَ الَّذِينَ أُوْتُواْ

p: ۶۳

Nahjul Balaghe, sermon ۱۰۷, also ‘Sobhe Saleh’ ۱۵۸): and also; ‘Nahjul Balaghe, - ۱ .sermon ۱۰۳

الْكِتَابَ إِلاَّ مِن بَعْدِ مَا جَاءهُمُ الْعِلْمُ بَغْياً بَيْنَهُمْ وَمَن يَكْفُرْ بِآيَاتِ اللّهِ فَإِنَّ اللّهِ سَرِيعُ الْحِسَابِ {۱۹} فَإنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلّهِ وَمَنِ اتَّبَعَنِ وَقُل لِّلَّذِينَ أُوْتُواْ الْكِتَابَ وَالأُمِّيِّينَ أَأَسْلَمْتُمْ فَإِنْ أَسْلَمُواْ فَقَدِ اهْتَدَواْ وَّإِن تَوَلَّوْاْ فَإِنَّمَا عَلَيْكَ الْبَلاَغُ وَاللّهُ بَصِيرٌ بِالْعِبَادِ {۲۰}

Lo! Religion with Allah (is) the surrender (to his will guidance) those who (formerly)“ received the Scripture differed only after knowledge came unto them, through transgression among themselves whose disbelieveth the revelations of Allah (will find that). Lo! Allah is swift in reckoning.” “And if they argue with thee, (O Muhammad), say: I have surrendered my purpose to Allah and (so have) those who follow me. And say unto those read not: Have ye(too) surrendered? If they surrender, then truly they are rightly guided, and if they turn away, then it is, thy duty only to convey the message (unto them). Allah is seer of (his) bondmen.” (Holy Quran: “The Family of Imran”, ۳: ۱۹- (.۲۰

In our preliminary discussions we had a few important Islamic terms to consider: ‘Elah’, ‘Abd’, ‘Rab’ and ‘Islam’. After research into the first three terms we arrived at a

discussion on the environs of the term 'Islam' and in the interim we brought up the famous tradition of the Holy Prophet (S). Previously we placed the very important .(term under detailed evaluation, therefore we will skirt it here briefly(۱)

:In previously discussion we cited contained the remark that

A day will come for the people when there will remain nothing of the Quran but its"

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۱ – We are hopeful that Gods assistance we will be able to arrange these lectures and .publish them

format meaning its written word. And also of Islam, except for its name nothing else will remain. The people will be called by this name but they will be the furthest persons "...from Islam

:And we spoke of this part it, which says

,"Nothing else of Islam will remain except for its name"

And we wanted to know that from Islam had during the Holy Prophets time and .afterwards what from it took

We saw that the God of creation, based on his lordship must train his creatures and give them growth until the point of maturity. True lordship requires that the best needs of His creatures be known precisely and provided in the necessary amount far from waste and dissipation. The exchangeless divine laws throughout world all bubble up from the spring of God's lordship and are the way towards anatomical, .evolutionary perfection throughout creation

We have observed that the ordinary battles and conflicts of the Prophets with the evil forces of their era or their nations were over the acceptance of God's Lordship. The prophets strived to have mankind accept the world comprising divine order and give order to their lives in accordance with His widespread commands. They would tell him

(man) that; your lord and the organizer of your life is that same organizer and perfector of the Heavens and Earth, sun, moon and stars and these creatures will in no way escape from under the weight of divine order.

We know that divine order in mans

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life is called Islam and this was not the particular name for only the religious creed of the Final Prophet (S). In the Quran we read:

إِنَّ الدِّينَ عِندَ اللّهِ الإِسْلاَمُ

"Gods religion is Islam" (Holy Quran: ۳: ۱۹)

and the differences that the Jews and Christians have introduced into it, each going in a different direction, were only because of oppression and tyranny.

"He hath ordained for you that religion which We inspire in the (Muhammad), and that which We commended unto Abraham and Moses and Jesus..." ('Counsel': ۱۳)

This Islam appeared in four stages in the society and has come to be in four "essences of existence":

1) Nominal Existence

In the past we saw that the Holy Prophet (S) had remarked that of Islam nothing will remain except this from of its appearance and existence.

2) Conceptional Existence

Those meanings that the Prophet explained in relation to legal words and words and expressions. The Holy Prophet (S) used series of terms and words that were generally(1) but he explained new meanings for these literal forms, which of course are not unrelated to their literal meanings. Up to this point the active stage has not come to be and the Prophet strives to his utmost to circulate these words with their

new meanings among the people and cause them to be propagated. We have also seen that the primary output of the first prophets was this very propagation and nothing else.

Practical Existence (۳

Then the prophet strives to be these Islamic meanings to the stage of practice and earn its active existence. When

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۱ - In Arabic, 'Salat' means prayer, 'Soum' means thrift, 'Hajj' means intention and 'Zakat' means growth, or cleanliness.

a Muslim performed his ablutions, prayed, gave zakat, went to Jehad and called people to goodness (Amr bil Maroof) he has found Islams' in practice. Up until the second stage, or in other words the terminological existence both the Muslims and all others during the Prophets time understood. Abu Lahab, Abu Jahl, and Abu Sufyan on the opposing side, and Ammar, Abu Dhar and Khabbab on the agreeing side heard the words 'Salat' and 'Zakat' and understood their meanings.

They recognized the principle terms of Islam such as 'Rab' and 'Elah' with their correct meanings. In this aspect during the Prophets era the Muslim and non-Muslim were equal in their understanding of the pronunciation and meanings of all these terms. It is from this stage onward that Muslims and non-Muslim are separated. After the proclamation the Holy Prophet (S) goes to Jehad striving to make these terms and meanings find their active existence. Here it was that Islamic identity appeared.

It is impossible to present applied Islam in a place without existing the nominal and conceptual existence. Therefore no Muslim exists without knowing Islam. Propagation is meaningless unless until Holy Prophet (S) does not convey the Islamic Terminology.

Islamic Society (۴

Now that in Mecca and Medina the third essence of existence was established, the

Prophet begins to establish tits fourth “essence of existence” taking the name Islamic society. This Islamic society became established when Islamic individuals made an .allegiance to the Prophet (S) to build a one hundred percent Islamic community

The previous prophets

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who were given the duty of the propagation of Gods religion, Islam, also placed all of their efforts on this very ideal and aspiration. A group of them such as: Moses, Solomen, and David were also successful in the establishment and completion of Islams four essences of existence. During the last Prophets (S) time they were also .established by him and they were able to emerge

One inevitable practice existed thought out the history of mankind. This practice existed may be interpreted into a world wide general rule. It summed up in these sentences: Every true statement, and every just way and rule that conflicts with carnal desires and hinders extravagance in the exploitation of human and natural resources, restricting wealth for certain persons will create for itself a strong group of enemies who will stop at no from of sabotage regarding it. However, since the religion of God especially that of the last Prophet (S) enjoyed heavenly assistance(۱) and its .(victory in first stage held a divine guarantee(۲

These alert, powerful enemies had no choice but to hide under the mask of hypocrisy. Of course with the death of the Prophets and the disappearance of heavenly assistance this group came out of hiding causing the hatred they had stored in their .hearts to appear

From this very central point and by this very group, the truth and religion of God was being altered and turned over, and to the point that very were successful they changed and adjusted heavenly and religious

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.The Family of Imran: ١٢٣-١٢٣ -١

.The Believer': ۵١' -٢

truth. Of course they kept the other appearances of religion, and in its name they exploited Gods servants by forcing upon them their own opinions and choices.

With regard to all of these preliminaries it might still appear strange and astonishing that we believe, the prayer, fasting, Zakat, and the beliefs and thoughts that were propagated by the Prophet (S) do not exist amongst an enormous group of today's Muslims. Of course its existence in name remained. What has disappeared is its correct meaning and intent. For example, the law of divorce thrice, which is one of the laws of true Islamic creed, possesses certain conditions and if they are fulfilled this divorce as such also ceases to be and becomes non-existent. What has remained is the name of this Islamic law.

In previous centuries, in the era of the preceeding prophets and also in the period following him, Islam would be completely annihilated. The Islam that Moses son of Emran (a.s.) proclaimed and circulated was completely destroyed and annihilated. Thus a prophet possessed of divine law, like Jesus (a.s.) was appointed to once again restore Islam. After him the Islam he proclaimed was eventually forgotten and another prophetic mission became necessary.

Isn't it true that the name of the religion, which God revealed to all of His great prophets, was Islam? Isn't it also true that the alterations of past ages didn't even stop at this name, also changing it? Wasn't the name of Moses's religious law Islam from which

it was changed to Judaism? As such its existence in name was destroyed. Wasn't the name of religion revealed to Jesus (a.s.) Islam, while afterwards alterations and changes went to such an extent that even that name was changed becoming Christianity? We know all of the answers to these questions are positive.

Christians see themselves as being the followers of Jesus, son of Mary but did he bring these beliefs and practices to be? Did he introduce wine -drinking as a religious rite?(۱) Did he command not to circumcise?(۲) Last of all, did he introduce God to the people as being made up of the Trinity, 'Thee father', 'the son', and 'the Holy Spirit'?(۳) Certainly not!

Of Jesus's religious creed nothing has remained, the name has gone and the meaning has been destroyed. The Islamic individuals trained by that he or any other prophets in other ways established not a truce remains. Therefore, (of the Islam that previous prophets proclaimed not even it's name has remained) But with regard to the religion of the Last Prophet (S) he himself had said: There will when Islam will become a name without content, and nothing will remain of it but its name, Yes, such a time arrived according to the Prophets prediction and it came very quickly. In a few years all of Islam's meanings were plundered and only its name remained.

The alteration of the last Prophets religion began at his death, the culmination of this being during the long period

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۱ – The sanctification of bread and wine called 'The Lords' supper' is performed in remembrance of the Israelis flight from Egypt or (Passover). This is one of the most important Christian rites. They believe that during this rite the priest performs the miracle of changing the bread and wine into the blood and fliesh of Jesus. (Mathew, chapter ۲۶, verses: ۲۶۶, ۲۷, and ۲۸, Luke, ch.۲۲, verses; ۱۹.

۲- – Circumcision is a definite law of the Torah (you and your descendant must all agree to circumcise every male among you) Genesis ۱۷:۱۰, ۱۱ and (From now on you must circumcise every baby boy when he is eight years old). But among the Christians it was abolished on the order of the Apotle Paul and his like and other words the religious creed was altered. (Galatians ۲:۷-۱۰, Acts ۱۵)

۳- In the summer of ۳۲۵ AD, nearly three hundred Bishops of Eastern cities gathered in the city of Nicaea near constantinople and after lengthy discussions adopted a formal statement of the tenets of Christian faith, establishing the primary principles of

Christian thought, chiefly the doctrine of the trinity. (See V. M. Miller: The History of (Civilization ۹/۳۴۵, and John Nass: History of Religious Communities. ۴۲۵

of Mu'awwiyahs rule. He and his hirelings, of whom some also bore the title of the Prophets companions, went to work in earnest at ransacking all of the aspects and facets of 'Pure Islam'. The official Islam that is believed in by most of the worlds .Muslims was established during this age

Now we will think about and see what a momentous task and want great pains were placed on the shoulders and in the hearts of the Holy Imams (a.s.) for the campaign against this altered Islam. What an enormous burden of pain and suffering they carry on their shoulders, on the one hand because of their fundamental knowledge of Islam and on the other hand because they see with their own eye the Prophets legacy in the Islamic community being plundered. Here we realize what an enormous and serious task the Holy Imams (a.s.) have. We believe, and with Gods help will prove that it was .they who community

Nations Alterations

In previous discourses, by citing the Holy Quran we studied the reasons and means for the alteration, change and destruction for divine religious creed. Now as an :introduction to our next discussion we will briefly repeat it

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ

And (remember) when Allah laid a charge on those who had received the Scripture" (he said): Ye are to expound it to mankind and not to hide it. But they flung it behind their backs

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(and bought thereby a little gain." ((Qur'an ۳: ۱۸۷

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِّمَّا ذُكِّرُوا بِهِ

And with those who say: "Lo! We are Christians, We made a covenant, but they forgot"

(that whereof they were admonished." (Qur'an ۵: ۱۴

مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ

(Some of the Jews change words from their context". (Qur'an ۴: ۴۶"

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنتُمْ تَعْلَمُونَ

O People of the Scripture! Why confound ye truth with falsehood and knowingly" (conceal the truth ". (Qur'an ۳: ۷۱

In these verses there are references to several of their deeds. They concealed, placing falsehoods on the truth like clothing. They made the truth suspicious by mixing .these two together. They knew they were doing this and it wasn't out of ignorance

From these verses and the numerous other verses on this subject we learn that after the death of their prophets, past nations over the years forgot some of the truth, concealed some and sometimes mixed the truth with falsities creating doubtful subject matter. Sometimes they would create some remarks delivering them to the people as the words of God. They changed their divine books by these means, altering .and plundering them

The Last Nation

In numerous traditions recorded in creditable Shi'ite and Sunni books, the Holy :Prophet (S) is seen to have remarked

«This nation will do just as the previous nations and will follow them minutely»

:Imam Sadiq (a.s.) quotes from his fathers as narrating that the Holy Prophet said

That which occured in past nations will"

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also occur in this nation. Just like one arrow is like another arrow, and a pair of horse-(shoes are like each other, that nation is like other nations.(۱

In another tradition, Imam Sadiq (a.s.) also quotes from his fathers as saying the Holy :Prophet (S) said

I swear by He who sent me as a Prophet and harbinger of good news that my nation" will travel the same route past nations travelled to the point that if a snake of Bani (Israel entered a hole, of this nation a snake will also enter that hole". (٢

:Creditable Sunnite books narrate from Abu Sa'id Khudri that the Holy Prophet (S) said

You, my nation! You follow the practices of the ancients and you will go inch by inch " and cubit by cubit the ways the ancients travelled; if they went one inch you will also go one inch, and if they went one cubit you will also go one cubit, to the point where if (one of them had entered a lizards hole one of you will also enter a lizards hole."(٣

The followers questioned: Do you mean the Jews and the Christians when you mention the ancients? Will we be like the Jews and Christians? Will we do as they? The "?Holy Prophet (S) replied: Then who do I speak of

Based on another tradition of these books it is quoted from Abu Hurayrah that the :Holy Prophet said

The resurrection day will not come unless my nation follows the way and method of" past

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Saduq: Kamaluddin ٥٧٦, Tehran ١٣٩٠, Behar al-anwar ٨٧٣, also Majma-ul Bayan - ١ .١٠/۴۶٢, also Tafseer al-Borhan ۴/۴۴۴ and Tafseer al-Safyy ٢/٨٠٢
Saduq: Kamaluddin ٥٧٦, Tehran ١٣٩٠, Behar al-anwar ٨/٣, also Majma-ul Bayan - ٢ .١٠/۴۶٢, also Tafseer al-Borhan ۴/۴۴۴ and Tafseer al-Safyy ٢/٨٠٢
Musnad al-Telyasi" tradition ٢١٧٨ and "Musnad Ahmad" ٣/٩۴,٨۴ and "Sahih Muslim" " -٣ sharhe Nowawi ١۶/٢١٩, Ketab al-a'mal and "Sahih Bokhari" Ketab al-Anbiya ٢/١٧١ and ."Kanzul A'mal" ١١/١٢٣

:nations, and follows them minutely and to the letter!" They asked him

O Messenger of Allah, like the Persians and Romans? He replied: "Are there people"
(other than these?" (۱)

Traditions are numerous but we didn't set out to give a complete account of all of them. Those who wish may refer to a more detailed book.(۲) In Conclusion, we saw that according to Quranic verses past nations concealed heavenly truths and therefore in this nation there must also be concealment of the truth. We saw that in previous nations there was alteration, and truths were changed, so in this nation change and alteration must also exist. Among the followers of previous prophets truth .and falsehoods had been mixed, so in this nation this must also be so

The study of how the above events took place, how truth and falsehood were mixed, how realities were concealed, how beliefs were changed and altered, how far these changes and alterations went and their effect on pure Islam are all subjects that will .be enlightened in the future If Almighty Allah wills

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Previously, we were repeately reminded that after its prophet, every religion was altered and this alteration went so far that it made it impossible to gain access to its truths and realities. From that time God would appoint another prophet to once again revive and bring to life that lost religion. This rule existed in relation to Abraham (a.s.) and Noah (a.s.), it also

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Sahih Bokhari" Sharhe fath al-Bari ۱۷/۶۳ and "Sonan ibn Majeh" tradition ۳۹۹۴," -۱
."Masnad Ahmad" ۲/۳۲۷, ۳۶۹,۴۵۰, ۵۱۱, ۵۲۷ and "Kanzul a'mal" ۱۱/۱۲۳
.For example see "Khamsoon wa me'ata sahabi Mokhtalef" ۲/۴۵-۵۲ -۲

occured in relation to Moses (a.s.) and Jesus (a.s.). When the religion of Jesus (a.s.) was lost and no matter how hard they tried they could not find it again, the last Prophet (S) was appointed, revived Islam, and delivered it to mankind in its entirety. Now eternal wisdom sees it appropriate that this religion remains until resurrection

day because this was His last word and most complete leadership for mankind.۸۰

The Holy Prophet (S) was responsible for the propagation of Islam, proclaiming, protecting, circulating and promoting its laws and learnings and was charged with the explanation of Islamic terms and meanings, while he must also establish Islamic identity and the the Muslim society.

As such, after his death God left certain persons among the nation to take over the Prophets' responsibilities. This is the serious duty that makes up the essential output of each of the Holy Imams (a.s.) and they performed this duty up until the time of Hujjat ibn al-Hassan. Their strivings, their peace, uprising, suppressions, their being poisoned and their living were all for this very cause.

After their prophet this nation did as previous nations did. They altered Islamic truths and creed, they changed it and concealed it until during the time of Mu'awwiyah; «Nothing remained of Islam but its name and of the Quran but its writing» Imam Husseins uprising and his bloody Ashura became an unpenetrable dam before alteration.

From this time onward fundamental alteration did not take place. The revival of Islam, and

Islam of which only the terminology remained, was begun in the time of Imam Baqir (a.s.). The continuous strivings and struggles of the Imams of this nation returned the correct meanings and concepts to the community. Once again Islamic individuals were trained, an Islamic community was founded and in short Islam in all of its dimensions returned amidst the people.(۱) God willing we will study all of these subjects in our following discussion.

With regard to the Holy Prophets identity we read in the Holy Quran (۸۰

مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

Muhammad is not the father of any man among you, but he is the Messenger of Allah“ (and the Seal of the Prophets....” (Qur’an ٣٣:٤٠

Also regarding His book

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ

(And We reveal the Scripture unto thee as an exposition of all things”. (Qur’an ١۶: ٨٩“

Also

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَّا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ

Perfected is the Word of thy Lord in truth and Justice. There is naught that can“ (change His words. He is the Hearer, and Knower”. (Qur’an ۶:١١۵

And

لَّا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ . لَّا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ

It is an unassailable Scripture. Falsehood cannot come at it from before it or ... “ (behind it”. (Qur’an ۴١:۴١-۴٢

.Proof of this statement is the undertaking of future discussion-If God will (٨١

Chapter ٢: Causes of Distortions

point

In previous discussions we spoke of the Prophets

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.Proof of this statement is the undertaking of future discussion-If God will -١

:tradition which stated that

There will come a time for my nation when nothing will remain of Islam except a) (name, and of the Quran only its written word

Also, in an explanatory introduction given for an understanding of this tradition, we :observed that Islam, as God's everlasting religion, has four states of existence

First Existence

Existence in name (Nominal) which is the very terminology that Islam obtained from .the Arabic vocabulary and language, and set forth in the society with new meanings

Second Existence

Islams' existence in meaning, or its conceptional existence which consists of the very .meanings that Islamic religious law gave to its chosen terms

Third Existence

Islams' existence in practice, found in its believers and followers. It is here that Islamic identity gains its manifestation, meaning that persons come to exist who have .recognized this name, and its meanings and apply it

Fourth Existence

Or Islamic Society which is based on the three previous existences, and may not possibly exist without them. It is founded when the Prophet finds a society with those persons who practice Islam and have made a promise to obey and be faithful to him. This groups promise of allegiance or loyalty on one hand and the Prophets leadership .on the other, lay the foundation for this society

The formation of an Islamic society and just government is the tremendous religious precept all persons in the society are held responsible for. But most of all the Prophet and Imam. This is not the Prophets or Imams special religious responsibility even if ,others do not cooperate with him

No! It is this great man's task to strive towards this end, and the obligation of all others to aid him. As such, in the quoted words of the Imam of the Pious we see that :he said

Behold, by Him Who split the grain (to grow) and created living beings, if people had" not come to me and supporters had not exhausted the argument and if there had been no pledge of Allah with the learned to the effect that they should not acquiesce in the gluttony of the oppressor and the hunger of the oppressed I would have cast the rope of the Caliphate on its own shoulders, and would have given the last one the (same treatment as to the first one". (١

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The second point being discussed that according to successive Shi'ite and Sunni traditions, the Prophet, had said that whatever happened in previous nations will also occur in this nation. Following that, we also read in various Quranic Verses that previous nations altered Divine religious laws, concealed some of its realities and changed others. Sometimes, they also mixed falsities with the truth. Thus in the words of the Prophet all of these deeds would also inevitably occur in this nation. This claim is the principal basis of our present discussion and we will prove this point in our "following discussions; "God willing

The Prophet and the Propagation of Sunnat

The most blessed God classified Islamic beliefs, morals and laws into two groups, :while delivering them to mankind

First we have

Nahjul Balaghe- Sermon ٣ (English translation of sermon from translation by Ali - ١ (Naqi-un-Nagvi

the Holy Quran which contains only the main topics concerning general Islamic

matters, truths and laws and one cannot become a Muslim by referring to it exclusively. This means that we would be lacking practical injunctions to pray or fast, or go on the pilgrimage to Mecca and fulfill all of its required duties, or marry lawfully ......or take a divorce and so on

The basis for all of these laws is in the Quran, but their detailed explanations, descriptions and commentaries have been made through the teaching of the Prophet and apostles. We do know that the series of Islams first-hand apostles begins with the Holy Prophet and ends with the twelfth Imam, Hujjat Ibn al-Hassan al-Askary. The reasons for this statement were brought to light previously and will become .clearer in the future discussions

The conclusion here being that Islam is in the Quran and in the sayings of the Holy Prophet and his revered executors, in other words in these two we have the great (collection of our valuable Islamic inheritance.(۱

Now let us see what those who wished to alter Islam did after the Holy Prophets demise. The accurate answer to this question requires a preliminary study to remove .all room for error. Thus, we refer to the era of the prophet

:The Holy Prophet said

May God bless he who hears my sayings; takes them to heart, understands and" preserves them, then delivers them to those who have not heard them....(۲) (The main topic of this statement

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Abu Dawood ۳/۲۲, tradition ۳۶۶۰ + "Musnad" of Ahmad, ۳/۲۲۵,۵/۱۸۳, ۴/۸۰ + ۸۲, + Tirmidhi -۱ ۵/۳۳,۳۴ (Research of Ebrahim Tieh Avaz) + Bedai-ul-Menan ۱/۱۴ + Behar al-Anwar ۲/۱۰۹ ۱۴۸ + Mostadrak al-Vasael ۳/۱۸۱ + Ibn Majeh ۱/۸۴-۸۶ tradition p. ۲۳۰,۲۳۱,۲۳۲ ۲۳۶ + Darmi .۱/۷۴-۷۵

Sahih Bukhari, ۱/۲۴ Balagh edition, Book of knowledge chapter: + Ibn Majeh ۱/۸۵ - ۲ .tradition ۲۳۳ +Behar al-Anwar ۲/۱۵۲ tradition ۴۲

being the propagation of the Prophets sayings) For, there may be many a people who bear knowledge and learning but do not perceive it. Whereas a person may bear knowledge and relay it to those more perceiving than themselves. Meaning that they relay this trust to someone who puts it to more use than themselves."

Elsewhere he says:

"Those who are present and hear my words must deliver them to those who are absent because there is the possibility that the listener will deliver the words to one who is more perceptible than himself."

In another tradition, the Holy Prophet (S) says:

"He through whom a narration is delivered to my nation, and in this way a tradition (Sunnah) established or heresay eradicated, will be rewarded Heaven."

And yet elsewhere he says:

"He who learns two of my narrations and benefits from them or conveys them to another who in turn benefits from them, has done better than sixty years of worship void of insight or wisdom."

Imam Ali (a.s.) narrates:

"The Holy Prophet (p.b.u.h) said: My lord, keep my successors in your favour-repeating this phrase three times- Then someone asked him: O' Messenger of God, who are your Caliphs? He replied: Those who will come after me and narrate and relate my sayings and deeds."

The Terminology Caliph

In previous discussions we observed that according to Quranic stipulation(١) the special duty of the Prophet as a Messenger of God, is delivering His message alone and of fulfilling the mission of propagating Divine law. It is in this regard that Caliph is

.Nahl" verse ۳۵, "Maedeh" verse ۹۲, "Nahl" verse ۸۲" -۱

required. His Caliph is the person who does the same as himself in other words he .delivers religious laws and injunctions to the people

Of course, during his time the Prophet is the only person rightful and worthy to have leadership over the people. He in turn hands over this authority to his successor meaning that the lawful successor then becomes the only rightful and worthy leader possessing the authority invested in him. This post however, has no connection with the Caliphate being another feature of the Prophets and his executor's features. In .short, government is separate from the Caliphate

Caliphate, in the sense we have studied and understood it, is inseparable and incapable of nullification from the Prophets' executor. He must in any way possible perform the particular duties of the Caliphate and he does perform them. However, such as we have seen, in leadership (government) others are also involved. In other words, in the required duty of founding a government other Muslims are also included and all of them must strive and work together so that an Islamic society and Just .government will be formed

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In Islamic Sciences two types of terminologies exist: The first is "Estelah-e-Shar'i" or canonical terms and the other "Estelah-e-Motashr'eh" or canonized terms. Coining a term and naming mean the same thing, with the difference that a term is a word existing in a language which has been used by a person or group and given a new meaning not unrelated

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to its original meaning. In this manner the naming or coining of a term becomes ascribed to that person or group, such as medical terms in Medical science and .mathematical terms in mathematical science

Therefore, if the naming is the Legislator, or in other words God or the Holy Prophet, it is called an Estelah-e-Shar'i. On the other hand if a terminology used by the Muslim public or Islamic scholars it will be known as Estelah-e-Motashareh. For example, the words "Salat", "Wudhu" and "Hajj" are canonical terms, and these special names come from the Legislator and are given for a series of ritual rites.

On the other hand however, the terms "Ijtehad"(١) "Ghias" and "Estehsan" existing in Sunni Jurisprudence are terms which are not related by the legislator. Having been used by Muslims in their present meanings they gradually came to appear as "Shar'i" terms.

A big mistake has been made regarding the word "Caliph", which is a very well known word related to the matter of Imamate and Leadership. Everyone, even those in educated spheres, think that the word Caliph with its well-known meaning is a "Shar'i" Islamic term. In reality this is not true, since the Holy Prophet (S) did not give the term Caliph to his successor in the leadership and governing of the nation. Also, the Caliph which is mentioned in the Quran is not the Caliph of the Prophet but is Caliph of Allah, as such, Adam is a Caliph and David is a Caliph. When

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١ - The term Ijtehad also exist in the school of Ahlu'al bait but does not have the meaning in practice that the caliphate school gave it: Because in the Caliphate school it contained the meanings (Exercising personal opinion) and (giving ones vote) but in the Imamate school it only means striving to understand God's law, and a Mojtahed never allows himself to exercise his own personal opinion. Of course as an explanation of this term in Fundamentalist texts of both schools one sentence is used. However in practice the Caliphate school allows the interference in Religious law, the opinions of Scholars and Prophetic companions other than the infallible. While the Imamate school only gives validity to the words of and His Messenger.

we read in the Quran:

.. لِلْمَلَائِكَهِ إِنِّی جَاعِلٌ فِی الْأَرْضِ خَلِیفَهً..

(Lo! I am about to place a viceroy in the Earth. (۲:۳۰

Or

...يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ...

(O David! Lo! We have set thee as a viceroy in the earth.(۳۸:۲۶

It is meant here Divine Caliphate. It is quite clear that David is not the Caliph of a prophet, he being a prophet himself, and Adam is not the Caliph of a previous prophet .because there was no prophet before him

In Islamic canonical terminology, governors are called Bearers of God's command not Caliph. Caliph in its meaning as Islamic governor is a "Motashareh" term, the people first giving it this meaning and later being used as a scholarly term by jurists and .scholars

At first the word Caliph was used as a prefix in addition to another word, for example in Khalifato Rasool Allah being coined in parallel to the original Khalifatollah in the Holy .Quran, or Khalifato Abih which was being used by the common people in the society

In all of these uses the word Caliph was used as possessing its literal meaning and was always accompanied by a noun in the genetive case. Later, because of frequent use in the Islamic community the word Caliph without the genetive case was used for the governor or ruler himself. In other words, because of frequent use the Muslims changed the three segment name for their governor, shortening it. They modified it .into something else

As such, because of the frequency of use

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it came to be the proper noun for the leaders of the Islamic community. It was from here that confusion was created and it wasn't understood that this coining of a term .was gradual, occuring after the Prophet and over a period of time

Therefore, whenever we come across the word Caliph in the Prophet's Hadiths it possesses the literal meaning given to it in the Arabic language, and not any other meaning. Having this in mind, the Hadith that states: (Allahomma Arham Kholafaie) speaks of the Prophets successors according to the characteristic meaning of Caliphate not of the governors who rule after him. These successors and Caliphs are those who know the Hadiths and precepts of the Holy Prophet well and relay them to the people. Now that we have clarified the term Caliph used in the previous Hadith we will return to our original discussion.

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۸۶) The term Ijtehad also exist in the school of Ahlu'al bait but does not have the meaning in practice that the caliphate school gave it: Because in the Caliphate school it contained the meanings (Exercising personal opinion) and (giving ones vote) but in the Imamate school it only means striving to understand God's law, and a Mojtahed never allows himself to exercise his own personal opinion.

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of Scholars and Prophetic companions other than the infallible. While the Imamate school only gives validity to the words of and His Messenger.

"The Written Sunnat"

The Hadiths we narrated all clarified one fact, and that being that the Holy Prophet encouraged and urged the Muslims to relay his hadiths to others and to relate and narrate his sayings for others. Leaving these hadiths behind we also come to several narrations of the Prophet which carry the command for the written recording of his hadiths. Not only was the narrating of his hadiths ordered, so was their written recording. As an example of this the Prophet once said:

.”Bind knowledge and place it in chains“

:It was asked: How can knowledge be bound? He replied

.”Binding knowledge through writing it down“

Abdullah ibn Umar relates

I went to the Holy Prophet and asked him: O' Messenger of God, should I bind“ knowledge? The Prophet said in reply: “Yes”. “I then asked him how I should go about .”it”. He replied thus: “By writing it down

A hadith exists in creditable Sunnite texts such as “Sahih” by Bukhari and “Sunan” by Tirmidhi which speaks of a Yemenese man name Abu Shat. This man had travelled from his homeland to see the Prophet. The Holy Prophet (S) delivered a sermon. After :hearing the sermon Abu Shat said to the Prophet

.”O' Messenger of God! Write down these words for me“

:The Prophet then ordered

.”Write (my words) for Abu Shat

Thus we see that the Prophet himself had given orders to have his sayings and hadiths

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written down. No question or doubt remains in reference to this matter, and all have narrated it. Some of you may think, Why we should be talking about this and what meaning it could possibly have? They are the hadiths narrated by the Prophet and must be written down and related. There is no room for any presumptions because !this is the way to recognize and understand Islam

Of course this way of reasoning and rationale is correct. Any Muslim who thinks correctly will come to no other conclusion. Unfortunately however, we will later see

how and to what extent the governors of those days prevented the writing and relating of the Prophets' hadiths. First we will prove that the Holy Prophet (S) ordered that his sayings be recorded and related to others. We may later look into the deeds of the leaders who followed him.

In another hadith whose narrator is Abdullah ibn Amr-e-As., we read:

"I asked the Holy Prophet: "O' Messenger of God, should I write down everything I hear you say?" He replied: "Yes". I then said: "Even when you are happy or angry?" He replied: "Yes, because I speak none other than the truth whether I be happy or angry". (۱)

These examples which we have related to your are a few out of a large group of hadiths which we must be excused from relating because it would greatly lengthen this brief discussion. Now we will go on to another group of hadiths and study a few

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۱- Behar al-anwar, ۲/۱۴۷ + "Musnad" by Ahmad ۲/۱۶۲,۱۹۲,۲۰۷ + Darmy ۱/۱۲۵.

examples.

Sunnat alongside the Quran

In Abu Davouds "Sahih" and Tirmidhis "Sahih" and those of Ibn Majeh and Darmy and also Ahmad ibn Hanbals "Musnad" a common hadith is related, of which the wording here is from Abu Davoud. The narrator is one of the Prophets' followers known as Meghdam Ibn Ma'adi Karb. He quotes the Prophet as saying:

"Know that God has sent His book the Quran to me and along with it many other truths similar to it." In explanation of this statement we say that: the Prophet received two types of revelations. In one type both the words and meanings were from God and that being the Holy Quran.

In this sense all other Divine Scriptures are partners with the Quran, with the

difference that while the Quran is miraculously possessed of great eloquence, other Divine Scriptures lack such advantage. In the second type of revelation only the meaning is from God while its words are from the Prophet himself. In this form, all of the meanings and concepts are revealed to the Holy Apostle and afterwards formed .into words by the Prophet. This group of revelations are called Hadith or Narratives

In this statement the Prophet says that God has favoured him by sending him the Quran, and also of the same amount as the Quran he has been sent non Quranic :revelations. He then adds

Beware, there will be many a persons with full bellies who, while resting their belly-" pots, out of contentment; you have the Quran, that which you find as lawful

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."within it see as lawful and that which is unlawful therein see as unlawful

:According to Tirmidhis version he adds after this

."That which the Prophet has made unlawful in the Quran"

In a narrative from the book "Musnad" by Ahmad Hanbal, the Holy Prophet (S) makes a strange remark when he says to his followers and companions: "The time is coming when a group of you-my supporters and companions- will refute me! When my hadith is related to them they will lean back and say: The book of God; the Quran is with us whatever is unlawful. Therein we will see as unlawful and what it commands as lawful we will see as lawful! (No, this statement is not correct) Know that whatever the ."Prophet has declared unlawful is the word of God

Another narrator named Obaidullah ibn Abi Rafea relates from his father, the well- :known companion of the Prophet that the Prophet had said to his companions

Lest there be one among you who while being recited with one of my traditions or" hadiths say, ("No I don't know of this and don't accept it"), I act by the command and [rule that I find in the Quran". [or according to another text

."I don't find this in God's Scripture"

In our time there are people who speak as such just as the prophet foresaw. Doesn't the Prophets aggravation and protest pertain to them? Doesn't this create a burden ?on their conscience

:Arbaz Ibn Jarieh-e-Selmy relates

We the companions, along with the Prophet arrived at Khaybar. The"

fortresses had been conquered. The Jewish commander of Khaybar who was a rough, rude man came to the Prophet and with great aggravation said: "O' Muhammad! In your opinion, is it lawful that they should kill our livestock and eat the fruit of our orchards and take advantage of our wives and reputations?'." The Prophet (S) became angry and told Abdul Rahman Ibn Auf: "Mount your horse and call out ."“Heaven is only for the believing people. Everyone gather for prayer

According to Islamic law communal prayer with the Prophet is only recommended. and Friday prayer is obligatory. However, when the call is given "Everyone gather for communal prayer", communal prayer also becomes obligatory and everyone should take part and perform the communal prayer along with the Prophet. Because of this, when the call was given the people gathered for prayer. The Prophet led the prayer :and afterwards mounted the pulpit and delivered a sermon saying

Is there anyone among you who while leaning back in his place thinks that God has" prohibited nothing else for you except that prohibited in the Quran? One who thinks that the unlawful is only that which is found in the Quran and other than that there exists nothing else unlawful. Know that by God I have preached to you and have thus commanded and prohibited you. Whatever I said: whether out of necessity or in respect, is the same as if it were in the Quran. God does not deem it lawful that you should

(enter the homes of the people of the book without permission........"(۱)

In the book "Musnad" by Ahmad Hanbal there is another tradition where the Prophet :says

Don't let me hear that when they relate one of my hadiths for one of you, he will then" "!say: Read the Quran for me, find it for me in the Quran

These Hadiths along with all of the prophecies of the Holy Prophet which contained in them, came to pass in reality. From the last moments of the Prophets life until the era :of the Ummayads they acted upon this political plan

Don't relate Hadiths, don't read narrations and don't write them down. The Quran is" ."enough for us

The Whole of Islam

A summary of what we said so far would be that the Holy Prophet (S) in one of Hadiths stressed the point that his hadiths should be narrated and recorded. In another group :he said

Don't let it be that someone out of annoyance or aggravation should say "Show it to" me in the Quran, when one of my Hadiths is narrated for him. No, this statement is incorrect. You must not say that I speak not except on the basis of revelation, I say ."nothing except the truth

Remembering these introductory facts we may now go on to a study of the alterations they made after the prophets death. From that moment on, his supporters (who were the subjects of his speeches address) turned to oppose him, thus .becoming the vast source of the alteration of Islamic truths

In the

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۱- Abu Davoud "Ketab al-Kharaj" chapter: fi tafsir ahl-e-zemeh ۳/۱۷۰, tradition ۳۰۵۰.

following discussions we will prove that the Prophet (S) dictated the collection of religious commandments to Imam Ali (a.s.), and the Imam also recorded them in a book called [Al-Jame'ah]. If you had heard the terms, [Jafr] and [Jame'ah] mentioned .in the Shi'ite Hadiths, [Jame'ah] is this very book

After Imam Ali Ibn Abi Talib (a.s.) this valuable collection was passed onto each of the Holy Imams (a.s.). And occasionally they would show it to other certain persons and they used to extract Hadiths form it. According to existing reliable sources, this collection was made of leather and was seventy [Dhera] long. As such the Holy Prophet dictated his Hadith or that which was revealed to him and which mankind needed until Resurrection Day, all of it, to Imam Ali and he, in turn, wrote it down and .left it for the Holy Imams

The Holy Prophet (S) communicated to his supporters and companions those of the Islamic religious laws which were needed by the Muslims of his time. This means those laws that concerned events which occured at that time and the Muslims questioned him about, or points that was necessary to notify them of. There was a .series of matters however, whose time of enactment had not yet arrived

These, he left as a trust with his executor Imam Ali (a.s.) so that in their time he or his descendants would relate them to the people. The Holy Prophet proclaimed the command or ruling of that which was needed

p: ۹۱

during his own lifetime and then commanded that his sayings be related to others and for them to be written down for safekeeping as a legacy for future generations. Islam at that time was comprised of the Holy Quran and these types of the Prophets saying and or the relating of his religious actions, together making up the Prophets “Sunnat”, .”which is in turn comprised of two parts, “Hadith” and “Sireh

To Relate the Prophet's Narration Becomes Prhibited

What happened after the Prophets death? Dhahaby one of the great Sunni scholars,

relates that after Abu Bakr took over the leadership of the government he gathered :the Muslims and the companions of the Prophet (S) saying

You relate the Prophets Hadith and certainly you disagree on certain points with one" another, and in the future you will find more of these points of disagreement. It is for certain that after you the general public will have even more differences of opinion. As such, you should relate nothing from the Prophet. Tell anyone who asks you that there is the Quran among us, and to see its allowances as lawful and its prohibitions (as unlawful".(1)

We see what a strange excuse he found and how he disguised wrong as right and we) .(also see to what extent and precision the Holy Prophets' (S) prediction came to pass

:Qarzat Ibn Ka'ab one of the Prophets companions relates another event

When Umar was sending us to take over the governing of Iraq he accompanied us to" Sarar on foot and then said: "Do you know

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(.Shamsuddin Dhahaby: "Tazkeratul Hifaz" ۱/۲-۳ (India ed -۱

why I escorted you and saw you off? We replied: "You saw us off to show your respect for us and to honour us!" He said: "Other than that I had something else in mind. You are going to a city where the resonance of the sound of its people reciting the Quran reaches the ears as the resonance of the sound of honey bees in their hives. Be careful lest you keep them from this by relating the Hadith of the Prophet of God (S). Do not narrate Hadith for them. I am your partner in (the spiritual reward of) this .deed

Qarzat added that: "After these words by the caliph, I narrated not so much as one ."more Hadith of the prophet

The inhabitants of Iraq having just become Muslims had never seen the Prophet of Islam (S). These new Muslims who have not seen their Prophet are avid and thirsty to

obtain facts concerning him, and to hear his words and Hadith, and to become familiar with his actions and way of life. Because of this it is very probable that they would :have said to Qarzat

"Relate some Hadiths for us"

:and Qarzat replied

"Umar has prohibited us, we cannot relate Hadith". (1)

There is another narrative on this matter which is very strange and in which the precise meaning of concealment is seen. If in the past the leaders themselves concealed divine truths, here they used strict prohibition so that others would conceal .Hadiths and refrain from the relating of narratives

Historians say

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Darmy ۱/۸۵ + Ibn Majeh ۱/۱۳, tradition ۲۸ + Dhahaby "Tazkeratul Hifaz" ۱/۸. Jame - ۱ .Bayan al elm ۲/۱۴۷ + Sharaf Ashab al-Hadith /۸۸

that a short while before Umars death he sent persons to various parts of the Islamic world to summon a few of the Prophets companions to Medina. People such as Abu Dharr, Abdullah ibn Massoud, Abu Darda, Abdullah ibn Hudhaifeh and others. After he :gathered them he said

"What are these Hadiths which you have spread throughout the world!?"

:Those present said

"Do you prohibit our narration of Hadiths?"

:He replied

"No, I don't prohibit you but you will stay right here with me in Medina and by God

while I am alive you will not leave my sight or this city. We are more intelligent and better know which of the Hadiths you relate should be accepted and which ones rejected. They however, the rest of the people, don't know what to accept and what .”to reject

This group of the Prophets companions remained in the city of Medina and in the vicinity of the caliph until his death, and were in reality under observation. What, type of Hadiths are those which only their administration recognizes, and may separate the acceptable from the unacceptable among them while the rest of the Muslims don't know of and cannot separate? Pay close attention that the Caliph does not accuse this group of lying. Among them there happened to be Abu Dharr “upon whose (truthfulness the sun had never cast a shadow”.(۱

We have no choice here but to interpret that the unacceptable Hadiths were those which were not agreeable with the government’s policies at that time because

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The Prophets remarks on the superior characteristics of Abu Dharr (Tirmidhi ۵/۶۶۹ - ۱ .(tradition ۳۸۰۱ + Ibn Majeh ۱/۵۵ tradition ۱۵۶ + Al-Musnad ۲/۱۶۳ and ۱۷۵

of this the narrators and relators of such Hadiths were kept under observation so .they couldn't further circulate them

Some historians have said: “Umar imprisoned three of the Prophets companions; Ibn Massoud, Abu Darda, and Abu Massoud Ansary in Medina and proclaimed that their crime was narrating the Prophets Hadith too frequently. He said to them: You have (excessively related the hadiths of the Holy prophet. (۱

These were examples from a series of existing records related to the prevention of the promulgation of hadith. This matter does not stop here but goes onward. During the second caliphs rule the people possessed writings, in them having collected Hadiths for themselves. For example, one companion remembered fifty of the Prophets Hadith and having written them down on small pieces of leather or bone had

created a small book of Hadith. Another had gathered thirty and still another had collected some more and so on….. In this way the people possess numerous writings .of the Prophets hadith

One day while in the pulpit the Caliph made the people swear to hand him their writings. The Caliph is very powerful and no-one has the strength to resist him, since he commanded them they had no choice but to bring them to him. After everyone had .brought their writings he ordered their burning

This was the fate of Hadith and the form of their narration during the time of Umar, of course to the extent that these records aided us. During Uthmans era this situation .did not change

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.Dhahaby "Tazkerat ul-Hifaz" ۱/۷ -۱

During his rule, Uthman declared from the pulpit: "The Hadiths which ere not narrated during Abu Bakr and Umars rule must not be related". We also know that Umar had said: "Do not narrate Hadiths with the exception of those related to precepts or ."matters or worship

As such, the prohibition of the narration and relating of the Prophets Hadith was in effect during Uthmans lengthy Caliphate and the Caliphates administration controlled .this with all of their might

During Mu'awwiyahs' rule the situation continued in the same manner and even worse. He had said from the pulpit: "O' People! Refrain from narrating the Prophets' ."Hadith except for those which were related during Umars' time

Of course this matter did not have only this one aspect and it is not true that there was no contention with relation to this immense movement to halt the promulgation of Hadith. There was a group, who with regard to the enormity of this destruction began an unending struggle against it. We will content ourselves with only two or

.three historical events in this regard

On The Front of Right and Truth

During the time of Hajj, Abu Dhar is sitting in the center Jamareh, the place where the pilgrims stone the statue representing Satan. The people recognize and respect him. A group of them gather around him and pose questions. Of course they are asking about religious matters. Abu Dharr does not answer them of his own but with reliance on the sayings of the Holy Prophet (S). While he is speaking a man comes

and stands over him saying: "Haven't they prohibited you from giving your opinions on :religious matters?" Abu Dharr looked up at the man and answered

Are you my authority? If you were to place your sword here (he points to the back of" his neck) and wish to cut off my head and I know that your doing so because I relate Hadith, and if in the time it takes your sword to reach my neck I have the time to ."repeat one more of the Prophets (S) words, I will do so

This Hadith was narrated by Darmy in his book "Sunan" and by Ibn Sa'd in "Tabaqat al-Kobra". Bukhari has also narrated this Hadith but according to his method he has in a way left out the sensitive points so that no harm would be done to anyones dignity .((among the caliphs and governors

The governors and Caliphs administrations in those days could not silence and estrain Abu Dharr and they therefore, sent him into exile. They deported Abu Dharr from .Medina, the city which possessed the body of his beloved Prophet, to Syria

During his stay in Syria he also continued to repeat Hadiths, encouraging the people to do only what was lawful and keeping them from doing the unlawful. He narrated .the Prophets Hadith with regard to the suspended religious commands at that time

Ahnaf ibn Ghais Tamimy" the leader of Bani Tamim said that he had gone to the " Friday prayer in Sham (Syria): "After the prayer I saw a

man from whom the people fled wherever he went in the mosque. He prayed, but quickly. I went to him and sat down. (Ahnaf had witnessed a strange event; what could be wrong with this old and that when every corner he goes to, everyone runs from him.) I asked him: "O' servant of God, who are you? The man replied: "Who are you? I answered: "I am Ahnaf Ibn Ghais!" The man said: "Get up quickly and leave my side so that my illness will not affect you". I said: "How can your ill affect me? (do you have a contagious disease that your illness will affect me?) He replied: "The man (Mu'awwiyah - has ordered that no-one may sit with me".(۱)

Now that the governors administrations commands have no affect on Abu Dharr and exile or threats are not effective on him, he refusing to give up his duty of narrating the Prophet of Islams' forgotten words; the man is sure that no-one may sit with Abu Dharr and hear Gods' words and the Prophets' Hadith.

Is it possible to, better than this, conceal the truths of Islam? Even in Sum, Abu Dharr paid no attention to the orders given by the government. In opposition to it he narrated the Prophets Hadith and said things that were against the interests of the government of that time and the policies of Mu'awwiyah and Uthman.(۲)

Mu'awwiyah tried every way with him but this brave, God-fearing old man was not to be

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۱- Ibn Saad- '"Tabaqat al-Kobra", ۴/۲۲۹ (Beirut).

۲- Yaghoubi, ۲/۱۴۸-۱۴۹, (Najaf) + Ansab al-Ashraf ۵/۵۳ (Jerusalem ۱۹۳۸).

overawed. Mu'awwiyah was thus paralyzed. One night one-hundred dinars were brought to Abu Dharr, sent by Mu'awwiyah. That very night Abu Dharr distributed it among the poor and needy. The next morning Mu'awwiyahs' messenger arrived at his door saying: "I brought that money to you by mistake. Help me and save my life, give back the money."' Abu Dharr said: "Wait, I distributed it among the poor and the

(needy, I'll go and collect it".(١)

Neither gold nor force, threats nor tempting had any effect on Abu Dharr, because of this Mu'awwiyah wrote to Uthman saying: "If you have any need for Sham, summon Abu Dharr". The Caliph ordered that Abu Dharr be sent to Medina. The entire journey was made in misery. The world long route from Sham to Medina was made under the pressure of Mu'awwiyahs' officers on bare-backed camels, without dismounting and at a gallop through scorching deserts. The old mans thighs were chaffed and. worn (away from the pressures and suffering he had born on the road.(٢)

In this very afflicted state and with a battered body he entered Uthmans governmental palace. Abdul Rahman Ibn Auf, an old supporter of the Caliph, had died and a great amount of his gold had been brought to Uthman so he could distribute it among his heirs. They poured the gold on the floor in front of Uthman. It was so much that a person who was standing on the other side of the gathering couldn't be seen. The

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.(Seyr A'lam al bala, ٢/٥٠ (Egypt" -١

.(Yaghoubi ٢/١۴٩ (Najaf -٢

Caliph wished to distribute the gold among the heirs. He says: "I wish peace of soul for Abdul Rahman. He gave alms, was a frequent host and has left behind what you see ."!here". Ka'ab al-Ahbar answered: "What you say is true O' Amir al-Mu'meneen

Abu Dharr in that very tired and depressed state raised his cane bringing it down on Kaab al-Ahbars' head saying: "you son of a Jew! You wish to teach us our own :religion!" Then he recited this Quranic verse

As for those who accumulate gold and silver making of it a treasure, and don't spend" it in the way of God, give them tidings of a painful punishment".(١) Of course the accumulating of gold and silver as a treasure is different from owning property. Owning gardens, businesses and capital, etc. is not prohibited or unlawful. According

to Islamic law, if money is used, brought to the market or put to some use, there is no objection regardless of the amount, and is not unlawful. On the other hand however, the stockpiling of money is despised by God. The debate regarding treasure is a special topic of study in Islam about which this brief study is incapable of going into in (depth.(٢

Some historians have described the gathering of Uthman and Ka'ab al-Ahbar, and Abu Dharrs' argument with them in a different way. To complete this discussion we will now mention this narration. Uthman-"If someone pays the zakat (Islamic poor tax) on his wealth and property, has he

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.(Moravej al-Dhahab" ٢/٣۴٠ (Beirut" -١

To obtain further information you may refer to "Tafseer al-Mizan" ٩/٢۶٠-٢٧٨ - ٢ .((Tehran

any other moral obligation with regard to it?" Ka'ab al Ahbar- "Not at all Amir al-."Mu'meneen

Abu Dharr placed his hand on Ka'abs' chest and pushed him away saying: "You lied O' :son of a Jew". Then he recited this Quranic verse

Goodness is not that you turn your face to the East or West but it is that which......," (and spends his money out of love for God....."(١

Uthman asked: "Is it wrong for us to borrow money from the Islamic Public Treasury ."and use it in our own affairs, afterwards returning it?" Ka'abal Ahbar- "No, its alright

Abu Dharr placed his cane on Kaabs' chest and pushed him back saying: "How (carelessly you express your own viewpoint with regard to our religion".(٢

Uthman couldn't tolerate these strong outbursts by Abu Dharr in his own presence with his court scholar. This was especially because these statements were backed by various sayings of the Prophet. As a result they threw Abu Dharr out of the home he

migrated to, returning him to his original home "Rabadheh" in the bare desert where there was no-one to hear his words, and so he could not relate the Hadith of his friend, the Prophet, and explain the laws of Islam May God rest his soul in Peace and .be satisfied with him

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The martyrdom and death of Maytham Tammar and Rashid Hejry were also for this very reason. Maytham Tammar is the distinguished student of Amir al-Mo'meneen Ali Ibn Abi

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.(Surah Baqarah verse ۱۷۷. (Translation of verse from Persian by the translator -۱

Moravej al-Dhahab", ۲/۳۳۹-۳۴۰ (Beirut ۱۹۶۵) Apparently the clashes between Ka'ab" -۲ .and Abu Dharr in the gatherings of the third Caliph were numerous

Talib (a.s.). He narrates Hadith from him, and became aquainted with Islam at his side. In the last year of his life either ۵۸ or ۶۰ A.H., Maytham went on the pilgrimage to God's house and from there went on to Medina. In Medina he went to the home of Umm-e-.Salamah

Out of respect for him Umm-e-Salamah gave him a special perfume called "Ghalieh". Maytham said: If at this moment my beard is tinged by this perfume it wont be long .before it will be tinged with blood out of my love for the family of Prophet

Umme-Salamah said: How often I heard the Prophet mention you and recommend .you to Ali

Maytham was a freed slave and of Persian origin and not an Arab. He had been taught by Amir al-Mo'meneen Ali (a.s.) and had learned the interpretation and allegorical explanation for the Quran from him. After leaving the home of Umm-e-salameh, he ran into Ibn Abbas Habr Alameh saying to him (whom was at that time a first class scholar); "Ibn Abbas bring paper and a pen and sit here so that I may recite Quranic

interpretations for you, as I learned from Amir al-Mo'meneen Ali (a.s.) and relates the .interpretations of these two greatest teachers

In the midst of this Maytham fortells his future. He says to Ibn Abbas: “How would you feel if your were to see me on a gallow, the ninth of nine persons to be hung, my gallow being shorter than the others and closer to

p: ۱۰۲

”?the ground

.This type of statement greatly surprised Ibn Abbas

:He said

Have you become a fortune-teller? Do you tell fortunes and give warnings of the“ ”?unseen

Ibn Abbas said this and moved to tear up the writings he had made of Maythams' .Quranic interpretations

:Maytham said

Stop! If what I told you occurs as I described and it be proven that I spoke the truth,“ .”use these writings and if my words prove false tear them up

Maytham returned to Kufa. This was during the rule of Ibn Ziad with all of his oppression, injustice and cruelty. Two days after his return he was arrested by Ibn .Ziads officers and taken before the governor

?Ibn Ziad: You are Maytham

.Maytham: Yes I am

.Ibn Ziad: Keep away from Abu Torab

.Maytham: I don't know Abu Torab

.Ibn Ziad: Stay away from Ali Ibn Abi Talib

?Maytham: What will happen if I don't

.Ibn Ziad: I will have you killed

Maytham: Imam Amiral-Mu'meneen Ali(a.s.) had told me that before long, you would .hang me, kill me, and that you would also cut out my tongue

Ibn Ziad: I will make Ali's prediction a lie. I will cut off you hands and feet and then hang you but I will not cut out your tongue. He then ordered his officers to amputate .Maythams hands and feet and hang him on a cross

At that time the gallows or cross was a wooden pole with its two farthest ends fixed on two supports. They would tie the convicts hands to it and leave him to die on his ,own

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In this state Maytham began calling from the gallows: "O' People, anyone who wishes ."!to learn of the unrelated Hadiths of Ali Ibn Abi Talib, come and hear

The people gathered and from the gallows he related amazing Hadiths for them. Hadiths which had remained imprisoned in hearts and not even a few of their most intelligent had the nerve to relate, the strict censorship existing in that environment not having permitted their circulation. They were now being heard from the tongue of Maytham, the self sacrificing friend of Imam Amir al-Mu'meneen, from the gallows. Ibn Ziad was informed that if he didn't cut out this man's tongue they were afraid he .would cause the people of Kufa to rise up against him

Thus, Ibn Ziad comanded one of his officers to go and cut out Maythams tongue. The officer went to Maytham's cross and ordered him to stick out his tongue. Saying: "O' ."Maytham stick out your tongue, Amir has ordered that it be cut out

Maytham replied: "That son of a whore wished to make myself and my Master-Ali, out ."as liers. Here, this is my tongue

The officer cut out his tongue and after struggling an hour or so on the gallow, he died.(١)

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The end of Rashid Hejry's life was also the same, He also had his tongue cut out and was killed because he narrated Hadith. When he was taken before Ibn Ziad, he said to him: "Tell us some of

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١- Ehtiar-e-Ma'refatul Rejaal, ٧٩-٨٧; Behar al-Anwar ۴٢/١٢٧-١٣٣.

your Master's lie!"

Rashid replied: "I swear to God that neither he nor I are liers and that he truthfully informed me that you will cut off my hands, feet and tongue."

Ibn Ziad said: "Now is that so. I will prove his statement false. Cut off his hands and feet and throw him out!"

When they took him home in that pitiful condition his daughter asked him: "Does it hurt?"

He answered: "By God no my little girl, except for the discomfort one feels when he is trapped in a crowd, and the crowd presses against him."

After that his neighbors and friends came to his house. On seeing Rashid in that condition they began to cry. Rashid said:

"Don't cry, instead bring paper and pen so that I may narrate for you what my Master Amir al-Mu'meneen Ali (a.s.) has taught me."

He then began to speak and told the people of Amir al-Mu'meneens' Hadiths. News of this reached Ibn Ziad and the officer who performed the amputations was sent to cut out his tongue. That night, Rashid the brave said farewell to the transient world.(١)

If Maytham, Abu Dharr and Rashid sacrificed their tongues and occasionally their lives in order to promulgate Hadiths it was because they knew that this was where the main battleground was. They knew that this was the point where wrong doers would plunder Islam and cause the way of humanity to be lost. These men with their deep, accurate understanding of Islam, knew that one of the most fundamental

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.Behar al-Anwar, ۴۲/۱۲۱-۱۲۲ -۱

dangers to Islam and one of the strongest means for the destruction of Islams central core was the concealment of the Prophets Hadith. Therefore, they invited death to .safeguard this cause, life being worth little in relation to it

This group with their promulgation of Hadith on the battleground of right, are the keepers of Islamic truths. The opposing side also knows that in order to alter them they must be first of all, taken from circulation. In order to do this they ordered that no-one was allowed to relate Hadith or even to write them. This command for the .prohibition of relating Hadith then came to be granted certain limitations

This was because in principle it was impossible to prevent absolutely, the relating of Hadiths. However, with regard to the writing and recording of Hadith the prohibition remained in effect until ۱۰۰ A.H. It was in this year that the Caliph gave permission for the recording of Hadith. In all of these the Hadiths had not been officially written and .recorded in any form and a compiled collection or book had not come to be

The order given allowing the writing of Hadith is one of a series of admirable deeds performed by Umar Ibn Abdul Aziz (۶۰-۱۰۱ A.H). He not only returned Fadak to the Prophets' family and prohibited the cursing of Amir al-Mu'meneen (a.s.), but also during his Caliphate he wrote letter of command to the people of Medina telling those who knew Hadith to write them down

because he feared that if not, knowledge and learning would be lost. With this letter, .'that which had previously there had been no choice, the order was the Caliphs

From this time on many Hadiths were related and written. Huge collections of Hadiths were compiled. Classes to teach Hadiths with numerous students were created. We don't know what happened to the Hadiths they had forged which related the Prophet saying not to narrate my Hadiths. These Hadiths disappeared as if they never existed. Yes, the unlawful became lawful because the caliph commanded so. This prohibition became allowable because the Caliph wanted it so. Isn't it true that the Caliph is Ulul :Amr i.e. the highest authority. God said

".......Obey Allah and obey the Apostle and those in authority from among you"

One Caliph ordered: "don't write Hadith" and they didn't write, and another Caliph ordered: "write Hadith", and they wrote. As a result, for ninety years, except for Ali (a.s.), Imam Hassan, Imam Hossein, Abu Dharr, Salman, Obaid Allah ibn Abi Rafae, Maytham, Rashid and others like them, no-one wrote Hadith, and the narration of Hadith was limited only to the best interests of the Caliphs and strongmen of that .time

The prohibition of the promulgation of Hadith was the foundation for alteration. The Caliphate wants a type of Islam to be promulgated which will for example not have persons saying, that according to the Prophets' words the palace built by Mu'awwiyah in Sham is unlawful. Or, if Yazid became caliph and was a

p: ١٠٧

liquor drinker and a fornicator, no one would say that the Prophets actions and .behavior was different and doesn't collate with that of this caliph

Accordingly, until the Prophets Hadith, the records of his deeds and the true history of his life exist, the Muslims can not be silenced, and at every time it is possible that a God-fearing Muslim will cry out and disgrace the transgressors. It is for this reason that the Prophets Hadith must not be related or appear in writing, must not be

repeated or circulated. As for the results they achieved from this primary foundation, .and the ways they altered the facts, that will-God willing-be seen in future chapters

.Peace and Blessings be upon Muhammad and his progeny

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We were saying that according to traditions narrated successive witnesses in Shiite and Sunni texts, the Holy Prophet (S) foretold that everything that occured in past nations would also occur in this nation. Then we saw the alterations, changes concealments of past nations. The result of which being that all of these sorts of tragic .events must also materialize in this nation

In short, we said that in this nation various forms of change, modification and concealment of the facts also existed, and by these means, Islam in all of its aspects became the victim of alteration. However, at the time when Islam came to resemble a reversed cloak or an overturned bowl, God out of His grace and with the efforts of the

.Holy Imams of Ahlu'l bait (a.s.) once again revived it and returned it to the society

That was the basis of our discussion. Now we will go on to a study of the means by which these evil oppressor of the nation were able to alter Islam. Such as we proved :earlier, the first means was concealment, just like in previous nations

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِى الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ

Surely those who conceal the clear proofs and the guidance that We revealed after" We made it clear in the Book for men, these it is whom Allah shall curse, and those, (who curse shall curse them (too)". (Quran ٢: ١٥٩

Concealment also existed in this nation and it became the foundation for the modification and alteration of Islam. Now let us to see what do they conceal? In the previous discussion of this thesis we looked at the traditions and words of the Holy Prophet (S) or in other words the second pillar of Islam. We saw that they not only

concealed them but they also silenced the companions and supporters of the Prophet so that they couldn't narrate Hadith from him. This even occured to the point that they .didn't even allow the Prophet to write his will from his death bed

At this point the listeners brought up a problem, according to which it was said that the Prophet shouldn't have made a will. The answer to this question and problem

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interrupted our discussion and took it to the matter of the Mastership, one of its .strongest documentations being the repeated, decisive bequests of the Prophet

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My debates have always been from a group that were propounded during the time of the Holy Imams and continued until the major occultation, only later to be entrusted to oblivion, and in the next thousand years acquiring the least attention. The debates which were always under consideration from that time to the present, Shi'ite scholars having thoroughly researched and performing the necessary steps accordingly, had .no room for repetition in order for me to try my hand at them

The Mastership is one of those topics into which research has never ended. Because of this I didn't think that there was still any need for it to be discussed and therefore didn't mention it in my lectures or writings, thus passing it by. However, questions that arose from the subject matter in the previous lesson have forced me to proceed briefly on this matter, and go into the arguments regarding it as much as a short .skirting will allow

"The Basis for the Two Schools' Ways of Thinking"

From the time of the Prophets' (S) death until the present day, two schools have existed in the Islamic world. The Imamate school and the Caliphate School. What do these two schools say with regard to the matter of the governor and leader after the ?Prophet

.The Caliphate school says: The Leader and governor is elective

The Imamate school says: The leader and

p: ۱۱۰

.(governor is appointed (selective

The group which says that the appointment of the leader is based on election also believes that the electing is done by the people, and after the Prophet it is they who .pick the governor

On the other hand, the Imamate school says that the designation of the leader is by appointment, this appointment being made by God and not the Prophet (S). God the highest appoints, and the Prophet (S) informs the people of this divine appointment .and selection

This was a summary of the belief of the two schools. Now we must go into a more detailed study of these two schools principals. First of all we will evaluate the .Caliphate schools opinions

The scholars of the Caliphate school possess books in which they have described such things as law and the says and means for forming a government and also the necessities for this, the governors duties, the rights of the Islamic government with regard to the people and the peoples rights with regard to the government, how ministers should be chosen, how the Friday Imam and the judges are appointed, how taxes should be collected, the amounts of "Zakat", "Kharaj" and "Jezieh"(۱) who should receive it and how, and so on. These books are the official writings of the Caliphate .schools famous, authoritative and trustworthy scholars

We have taken our information on these schools beliefs with regard to the appointment of the Muslims leader from these books and thus proceed to evaluate them. We saw previously that

p: ۱۱۱

Zakat" = Islamic poor taz, "Khraaj"= land revenue (levied on non-Muslims and" -١ .("Jezieh"= capitation or poll tax (levied on non-Muslims

in the Caliphate school they named the leader "Caliph". The person who was elected by the people was called (Khalifato Rosool) or "Caliph of the Prophet" which for brevity ."was later changed to "Caliph

We also learned that in Islam there are some terms which occured during the Prophets' lifetime, either these terms or names being chosen by the Prophet himself, or chosen by God and narrated by the Prophet. This type of terming or naming being called "Islamic terms" and "Shar'i terms" meaning terms or names that were chosen .legally or by the legislator

There is also another group of words called "Motashareh terms" which were chosen by the Muslims themselves or by Islamic scholars. We said that the word Caliph with its present meaning (religious leader and leader of the Muslim world) is not a Shar'i or canonical term. This means that during the Prophets' lifetime this word did not possess this meaning, the Muslims themselves or the followers of the Caliphate .school have given it this meaning

According to this, whenever we see the word caliph in the Quran or Tradition it has its literal meaning, the very meaning the Arabs understood it to have, its completely literal meaning. If a scholar were to appoint someone to take his place, and leave all of his duties for him to perform, such a person would become "Khalifatul'alim" or "Caliph of the scholar". Or if a merchant were to appoint someone to take his place in his business making him

p: ١١٢

."his successor, he thus becomes "Khalifato-at-tajir" or "Caliph of the Merchant

Because it is used in conjunction with God in the Quran it means "Khalifaullah" or "Caliph of Allah". He is the man who has obtained the power of authority to do Gods work in the world. In the Prophets tradition, caliph means that person who performs

the special duty of the Prophet, or first hand propagation, and who in reality was charged with the continuation of the Prophet's work. Since the never ending duty of the Prophet is the propagation of Islamic religious law, his caliph is also the .propagator of religious law

As such, neither in the Quran, nor in Tradition does the word Caliph carry the meaning of Islamic leader or governor. On the contrary, in the tradition of the Prophet, whenever we see this word, for example where it is said “Khalifati feekom” with regard to Ali (a.s.), it does not mean governor or leader but means that; after me the propagation of Islam is his responsibility. The explanation and interpretation of the Quran is his responsibility.(۱) After clarifying this matter we will begin a study of the .reasoning of these two schools

The description and reason behind the Caliphate schools opinions will be extracted from the books we mentioned earlier, named “Al-Ahkamu's-sultaniyyah” by Qazi Mawardi (born in the year ۴۵۰ A.H.) and Qazi Abu Ya'la (born in the year ۴۵۸ A.H) both high ranking judges during their time. They describe this matter in the following manner

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.The explanation which clarifies this statement may be seen in the following pages -۱

in their books which both have the same name. In The Caliphat School

The Imamate, which is the Caliphate after the Apostle may come to be held in three :ways

A Caliph appoints his successor, or the next Caliph. This means that if Haroun al- (۱ Rashid said: Amin and Mamoun are the next caliphs after me, the Muslims are obliged to accept, this caliph being the legal Islamic one and according to the religion acceptance of him being required. These two scholars say: There is no room for dispute in this matter and the acceptance of the Caliph in this manner was by a .concensus of opinions

Their reasoning with regard to this kind of appointment, and its genuineness and correctness is because when Abu Bakr appointed Umar as his successor the people did not oppose his choice; the acceptance of the entire Muslim community showed that they saw this method as being correct. As such, because of Abu Bakr's action and the peoples lack of protest, this method of appointment of one Caliph with regard to the next was deemed correct. In the Caliphate school the authenticity and accuracy of this method has no room for dispute.(۱)

۲) The Caliph is appointed by the people: In this manner of the Caliphs appointment the experts in the Caliphate school differ in opinion. Mowardi says: The majority of scholars believe that the Caliph is chosen by five of the wise men or elders of the nations, or one of them chooses and the

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۱ - Ghazi Mawardi ۱۰ ed. ۳ (Egypt ۱۳۹۳) + Abu Ya'la Hanbali ۲۵, ۳rd Ed. (Egypt ۱۳۸۶),+ Rozbehan "Method of Islamic government" ۴۴,۴۵ (India ۱۳۸۶).

other four agree.(۱) The reason he gives for this opinion is that with regard to Abu Bakrs caliphate five persons swore an oath of allegiance to him and this oath gained recognition and was accepted. The five persons mentioned above were Umar Ibn Khattab, Abu Ubaidah-e-Jarrah, Salem (Abu Hudhaifas' freed slave), No'man ibn Bashir, and Aseed ibn Hadir.

This was how the oath was given at Saghifeh and Abu Bakr achieved the post of Caliph. When the Caliph, chosen at Saghifeh was proposed to the people, they also willy-nilly accepted him.(۲) So for this reason - the deed of these five persons - the appointment of the Caliph is made by the oath and consent of five of the elders and is thus carried out. Another reason for this way of thought is the statement of Umar ibn Khattab in the commission for the appointment of his successor. He stated at that time, that if five of the six members agreed on one person, that person will become caliph. Most of the Caliphate schools scholars agree on this idea.

Another group of caliphate scholars say that the Caliphate resembles a marriage

contract. Just as a marriage requires a notary and two witnesses, the appointment of a Caliph requires one person to swear the oath of allegiance and two persons to express their agreement. Accordingly, three elders are sufficient for the appointment .of a caliph and governor

A third group believes that it is sufficient for only one person to swear allegiance to

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.Mowardi, ۷ + Abu Ya'la ۲۳, Suluk-ul-Muluk ۴۳-۴۴ -۱

Mowardi, ۷ + For more information about Saghifeh refer the book Abdullah ibn - ۲ .Saba

a Caliph. The appointment by one person and oath by the same elects the Caliph of the great Islamic nation. Their reason for this belief is that Abbas Ibn Abdul Mutalib :told Ali

Give me your hand so that I may swear my allegiance to you. The people will say that" the Prophets uncle gave his allegiance to his paternal cousin, and therefore no one (will disagree on this matter". (۱

Their second reason for this belief is because the oath of allegiance is like the ruling or directive of a judge since both are valid and binding and opposition to it is not permissible. According to the two reasons, even if only one person swears allegiance to someone with regard to the Caliphate, his Caliphate is thus established becoming (legal and official. (۲

A Caliph obtains the caliphate by military victory and force. According to this opinion (۳ if the leadership of the Muslims comes to be as a result of military strength and superiority, that victor is the rightful caliph and his Caliphate is official in Islamic law; :and according to Judge Ya'las' words

With regard to the person who gains rule over the Islamic nation by sword and force," thus being called Amir al-Mu'meneen (Commander of the faithful) and Caliph; it

becomes unlawful and prohibited for those who believe in God and resurrection day to spend even one night not accepting him as Imam, regardless of whether this person (Caliph) is an infallible person or whether is fallible".(۳)

Fazlollah Ibn Ruzbahaan the authoritative

۱- "Al-Emamato Was-Siyasah ۱/۴ + ۲/۲۰۰ "Masoody.
۲- Egypt ۱۳۹۳) ۷ Mowardi (All of these may be found in).
۳- ۲۳/ Abu Ya'la.

scholar of the Caliphate school in the book of Suluk al-Molk, writes with regard to this manner of establishing the Caliphate:

The fourth means for obtaining the sultanate or Imamate is ascendancy or power; scholars have said that if an Imam dies and afterwards someone takes charge of the Imamate without receiving the allegiance oath, and without being appointed Caliph by someone, forcing the people to accept him with force and military division, his Imamate is lawful without allegiance whether he be of Quraish or not, Arab or other than Arab, whether he possesses the pre-requisits or whether he is ignorant and lewd .... He may be known as Imam and Caliph".(۱)

The Caliph and the Muslims

If someone attains the caliphate by one of the previous means; force, the allegiance of one person, or three or five persons, or by the appointment of the previous Caliph, it becomes obligatory for the Muslims to recognize him in this name and position just as it is for them to recognize God and His Prophet. This is but one opinion. The majority believe that if the people know only who is Caliph, that is sufficient, a detailed recognition of him being unnecessary and a general recognition sufficing.(۲) They upon narrating a series of narrations found in their most creditable books written by their most famous narrators, say that according to them it doesn't matter what the Caliph does; whatever oppression and tyranny, extortion and debauchery, its not

lawful to draw swords upon him and or oppose him

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.Mawardi, p.۱۵ -۱

.'Sahih", Muslim ۲/۲۰-۲۲ chapter Babo Amr bellozzoom al-Jamaa -۲

.or leave him

:(Hudhaifeh narrates from the Holy Prophet (S

After me there will be leaders who will not follow in my footsteps, and won't act" according to my method. Some of them will possess hearts like those of devils while (appearing to be human beings!(۱

:Hudhaifeh said

I said: O' Apostle of God, if I should become a witness of such a time what must I do in response?" He said: "You must listen to him thoroughly and obey him absolutely. Even if he strikes you on the back and seizes your property, you must obey him and listen to "!his commands

(Ibn Abbas relates from the Holy Prophet (S

If someone should witness in his leader or governor some unpleasantness, he must" be forbearing; because if someone strays so much as an inch from the Caliphates rule and those Muslims who support it, when he dies he will be as those who died in the (age of ignorance". (۲

:In another of Ibn Abbas's narratives the Prophet is quoted as saying

No one must choose to stray from a government, even so much as an inch; because" if he dies in this condition he will have left the world as those who died in the age of (ignorance idolatry". (۳

As a footnote to these traditions, one of the renowned scholars of the Caliphate

school says in a section called “Lozoom-e-Ta'atul Amr” or “The neccessity of obeying .”the rulers

The majority in the Sunnite sect, in other words the scholars, relators of Tradition“ and narrators say that a

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۱- 'Sahih”, Muslim ۲/۲۰-۲۲ chapter Babo Amr bellozzoom al-Jamaa.

۲- 'Sahih”, Muslim ۶/۲۰-۲۲ ch: Babo Amr bellozzom al-Jammaa“.

۳- (Muslim, (ch: Babo Amr bellozoom Al-Jamaa'), ۶/۲۲ (Egypt ۱۳۳۴ A.H“.

Hakem who is debaucherous and oppressive and who tramples the people's rights may not be deposed or removed from his position. According to law it is also prohibited and unlawful to revolt against him, but it is obligatory to council and advice him, making him fear God and the resurrection day; This is because we have Tradition from the Prophet which prevent us from rebelling against the Caliph. The word in short is that revolt against the leaders and governors of the Muslim majority is .”unlawful, even if he is a tyrant or a debaucherous person

* * * * *

According to this belief, insurrection with regard to Yazid ibn Mu’awwiyah, the drunken, dog-loving murderer, and with regard to Abdul Malik whose soldiers destroyed the Ka'ba with Catapults, and war against Valid who made the Quran the .target of arrows, is not permitted and is unlawful

Nouve' the scholar and commentator on Muslims “Sahih” says in addition to the' :above

Many consecutive Hadiths were given and they prove the above statement and in“ addition the Sunnite sect has by consensus agreed that the leader may not be deposed from the Imamate because of debauchery”.(۱) This scholar then claims proof :with this Quranic verse

أطیعوا الله و أطیعوا الرسول و أَولی الأمرَ مِنکم

Obey Allah and obey the apostle and those in authority from among you".(Holy"
(Quran, ۴: ۵۹

Then he added that since the ruler were the authorities in all matters they must be obeyed. This was a summary of the remarks found .in

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Nouvy's commentary on Muslim, ۱۲/۲۲۹ + Sunan by Bayhghi, ۸/۱۵۸-۱۵۹ + ۴/۴۸۸ tradition -۱ .۲۱۹۹ + Abu Davoud ۴/۲۴۲ tradition

the authoritative books on religious science, Hadith, and their commentaries in the Caliphate school.Then he added that since the ruler were the authorities in all matters they must be obeyed. This was a summary of the remarks found .in the authoritative .books on religious science, Hadith, and their commentaries in the Caliphate school

In The Imamate School

On the other hand this matter has another form, in the Imamate school, just as we have seen, the Imamate is established by Divine appointment. The leaders and :scholars of this support their belief with this Quranic verse

وَإِذِ ابْتَلَیٰ إِبْرَاهِیمَ رَبُّهُ بِکَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّی جَاعِلُکَ لِلنَّاسِ إِمَامًا

And when his Lord tried Abraham with certain words, he fulfilled them. He said:" .(Surely I will make you an Imam of men". (Quran ۲: ۱۲۴) (translated by M. H. Shakir

What background did the words that God used to test Abraham (a.s.) have? Did they contain orders for the sacrifice of his son Ismael? Was it a command to battle with the great evil man of that time Namrood, or was it an order to enter the fire and willingly (burn? Could this verse mean all of these things together? It's really unclear.(۱

Whatever it is, it must have been tremendous to contend as a test for Abraham. As such, when this great Prophet passed all of the sensitive points successfully, and as

always proved his life to be of pure service and devotion to his lord, he attained the exalted rank of Imamate. What can the rank of Imamate be when

p: ۱۲۰

Maybe because God used the plural "words" and not word He meant all of the tests -۱ .Abraham had passed up until that time

is attained after prophethood and God's friendship and it brings Abraham the great such joy that he requests it for his son? Apart from all this we have seen that the .Imamate is based on Divine division and covenant, and that alone

Upon hearing this Divine message and attaining exalted position, because of the circumstances of his human nature; Abraham requests of his God that this rank be retained for his sons as well. Because of his human nature he loves his children and :wishes them to obtain this heart-felt honour as well

:He asked God

وَمِن ذُرِّيَّتِى

(And of my offspring? (Quran ۲: ۱۲۴"

:And God replied

لَا يَنَالُ عَهْدِى الظَّالِمِينَ

(My Covenant does not include the unjust". (Quran ۲: ۱۲۴"

Who is the unjust? In Quranic use, sometimes a person who does injustice to himself. For example someone who worships idols, drinks liquor or commits suicide has done himself Injustice. Unjust is also used with regard to those who do injustice to others and infringe upon their rights. For example, someone who seizes the peoples property, gains unlawful profit from them, or violates their chastity, and also anyone who in anyway opposes Gods command will be known as unjust according to Islamic (insight.(۱

A person who for even just a moment existed in self injustice or injustice to other is called unjust; and according to the precise equilibrium of God's order is unfit to obtain His covenant meaning the Imamate. Just as we have seen and according to clear "Quranic reasoning, the Imam must be "Masum

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Talaq verse: ۱ \, "Whoever goes beyond the limits of Allah, he indeed does injustice -۱ ."to his own sould

.or infallible

Other then this noble verse, in other Quranic verse the Imamate has been mentioned :and has presented it as being based on Divine division covenant

وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ

And We made them Imams who guided (people) by Our command, and We revealed" to them the doing of good and the keeping up of prayer and the giving of alms, and Us .((alone) did they serve". (Qur'an ۲۱: ۷۳

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

And We made them Imams to guide by Our command when they were patient, and" .(they were certain of Our communications". (Qur'an ۳۲: ۲۴

For further information refer to appendix ۲

According to the school of Ahlu'l bait and based on the Holy Quran the Imamate is established solely by divine appointment, fabrication and covenant, with no .exceptions

The second matter with regard to the Imamate is that of the Imams infallibility (Ismah) which was stipulated in verse ۱۲۴ of the Surah Baqarah previously mentioned with regard to Abrahams Imamate. Now, if we refer once again to the Quran we will :see in this noble verse

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Allah only desires to keep away the uncleanness from you, O' people of the house!" (and to purify you a (thorough) purifying". (Holy Quran, ٣٣:٣٣)(١)

The term "Ahlul bait"(٢) used in this verse is a Shar'i or legal term coined by the Quran. With absolute resolution the Holy Prophet (S) revealed

p: ١٢٢

١- Refer to Hadith Kesa by the author.

٢- "Ahlul Bait = people of the house.

the group as being those who were present during his lifetime. He gathered Ali, Fatemah, Hassan Hussain under his cloak(١) announcing this verse which had then been revealed to him when been revealed him; and in this way explicitly specified that his wives were not members of this group. In this way "Ahlul-bait" became the name of this group and whenever we hear it spoken of in Islam it means them, and they are "Masum" or infallible (pure). announcing this verse which had then been revealed to him when been revealed him; and in this way explicitly specified that his wives were not members of this group. In this way "Ahlul-bait" became the name of this group and whenever we hear it spoken of in Islam it means them, and they are "Masum" or infallible (pure).

Further Investigation into The First Condition

point

Such as we have seen, in the school of Ahlu'l bait the Imamate is established by appointment and this appointment must be by God. The Prophet is only responsible for relaying this message. He himself did not appoint Ali or recommend his governorship. The Holy Prophet, just as he propagated the command for prayer thus only acting as God's Messenger, and relayed the command for Haj which was also a command from God as thus only relating His message……… it is same with regard to

.the Imamate

He propagandizes the Imamate from God, the appointment an installation being from God. According to this, what the Prophet (S) says in reference to the Imamate, is the

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.Usul Kafi ۱/۸۷-۲۸۶ + Alvafi ۲/۶۳, ch: ۳۰ -۱

same as that which he relates and explain in relating to prayer, Hajj, zakat, and Jehad. Regarding prayer he says pray this way; first of all perform Ablutions like this, recite the Surah Hamd in the first and second Rakat, do such and such in the Rukoo and in .Sajdeh such

It is he who says how many Rakat each prayer should contain or what its preliminaries and requirements are.........of course the Prophet does not say these things on his own, he relates from God, he propagates God's words. In this way it has been completely clarified that the Prophets words on the matter of the Imamate are :from God

Now, in the limits of this brief discussion we will study the Hadiths and statements made by the Holy Prophet on the matter of Imamate. We may divide this type of texts :into two varieties

(.Traditions regarding all of the Imams of Ahlu'l bait (a.s (۱

.Traditions in which the name of a specific Imam of Ahlu'l bait is mentioned (۲

In the first group of Hadiths none of the proper names of the Imams (a.s.) are mentioned, but the Imamate of Ahlu'l bait in general is propounded in them. First of all :we will evaluate this group of Hadiths

(A: Hadithu'thaqalayn (Hadith of Two Precious Things

Our first Hadith is narrated from the book "Sahih" by Muslim,(۱) but it may also be found in most other reputable books; for example Ahmad's "Musnad", "Sunan" by

Darmy and “Sunan” by Bayhaqi and “Mustadrak al-Sahihain” by Al-Hakim.(۲) Zaid ibn :Arqam says

On the way from

p: ۱۲۴

۱- “Egypt ۱۳۳۴) ۷/۱۲۲-۱۲۳ ”Muslim).

۲- “For other references refer to Mo'jam al Mofahras le-alfaz + ۳/۱۰۹,۱۴۸ ”Mustadrak .al-Hadith an-nabawi

Mecca to Medina (on the return trip of “the farewell pilgrimage”), next to a pool called :“Khumm” the Prophet delivered this sermon to the people

O people, know that I am only a human being. The time draws near when I will be“ called (to the next world), and for me to accept God's invitation. I am leaving behind among you, two most precious thing: God's scripture which contains guidance and light, don't let it go and hold it tight, and my descendants who are my family .”members

:And according to the version in “Mustadrak” he adds

Beware how you behave towards these two remaining things after I am gone. They“ will not separate from each other until they meet me at the pool of 'Kowsar”'. It is with reliance on the Prophets last sentence that we believe one of the Imams of Ahlu'l bait their number being ascertained in other creditable Hadiths - will have such a lengthy life that he will remain alive until the worlds end. So that, joined and allied with Gods scripture they will always be existent in the human world. Also, so that the Prophets .statement regarding their lack of separation will come true

Jabir relates something similar to this from the Prophets' sermon on “the ninth day of :Zilhaj” (Arafah). He says

O' People, I am leaving something behind among you, which so long as you keep hold“ of you will never go astray: God's Book and my Descendants: Who are my family

(members (Ahlu'l bait)."(1)

After relating

1- "Tirmidhi ٥/٦٦٢ tradition ٣٧٨٦.

this narrative, Tirmidhi adds that the Hadith was also related by Abu Dharr, Abu Saeed al-Khudri, Zaid ibn Sabet and Hudhayfeh Ibn al-Aseed. This narration has been related by in so many ways by various persons that their repetition and study requires the proper opportunity for such. At this time we only wish to rely on this Hadith to the point where we may show that the Prophet made the Imamate exclusively in his Ahlu'l bait, and made them allied with and inseparable from the Quran. This is because the Prophet sees guidance as being in their hands and in the Quran.

Holding onto and adhering to them results in inevitable deliverance from deviation and from being misled according to the Prophets insight. He warns that you should beware and be careful how you act towards them after me. He also says that these two will never separate and that they will meet him at the pool of 'Kowsar'; the entrance place for the saved on resurrection day.

The fact that the "Divine scriptures" are theoretically the peoples Imam, and their leader in thought, belief, character and action, is an indisputable Quranic matter.(1) It is also with regard to and reliance on this very principle that the Imamate of the Prophets Ahlu'l bait is proved because of their being placed along side the Quran. In other words, Islam is described and propounded in the Quran theoretically, and actively and in outer personification it appears in the Ahlu'l bait.

Therefore, if we

1- "Ahqaf verse: ١٢ + Hijr" verse: ٩.

accept the Qurans Imamate in that form, then we have no choice but to accept the

accept the Qurans Imamate in that form, then we have no choice but to accept the Imamate of Ahlu'l bait in this form. Another point made here in the Prophet's words is with regard to guidance being exclusive in his valuable legacy; (the Quran and his Ahlu'l bait). Since we know that Quranic guidance is confined to the generalities of Islamic matters of faith, morals knowledge; then it is inevitable that the explanation and clarification of these matters related in the Quran will become the duty and responsibility of Ahlu'l bait. In this way, guidance will be complete and consummate.

B: Narratives of the Number of Imams

In another group of narratives the number of Imams, Caliphs, or leaders after the Prophet is ascertained and of course their names are not mentioned. Until now I have found these narratives related by four of the Prophets companions: Jaber Ibn Saorah is one of these persons and his narrative can be found in "Sahih" by Muslim and Bukhari, and the "Sunan" of Abu Davoud and Tirmidhi and also the "Musnad" of Ahmad and the "Musnad" of Teialsi and so on.(1)

Jabirs narrative will be related from the book "Sahih" of Muslim. He says:

I had gone with my father to see the Holy Prophet (S), (he) the great man said:" (Religion (Islam) will always remain until the day of resurrection and until there has been twelve Caliphs, all from Quraish)"

In this narration nothing more is related, but in the "Nahjul Balaghe" Amir al-Mu'meneen adds the part which has been eliminated saying:

Surely

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۱ - Musnad ۶/۲-۴, book of al-Emareh, + Bukhari ۴/۸۱ book of Al-ahkam, + Tirmidhi ۲/۴۵ (India) and vol. ۱۴/ ۵۰۱ tradition ۲۲۲۵ (Egypt) +Abu Davoud ۴/۱۰۶-۷ + Musnad of Ahmad ۵/۸۰-۸۲.

Imams would be from Quraish. They have been planted in this life through Hashim. It

(would not suit other nor would other tie suitable as heads of affairs". (١)

In another narration related in Ahmads "Musnad", and Hakems' "Mustadrak" and so on.........A man named Masrough who is the narrator of the Hadith said: "While in Kufa we were sitting with Abdullah Ibn Massoud and he was teaching us the Quran. A man asked him: O' Abu Abdul Rahman didn't you ask the Prophet how many Caliphs this nation will have? Abdullah then said in reply. Since I have come to Iraq no-one has asked me that question. And He then added: Yes we asked the Prophet about that matter and he said:

"Twelve, the same number as the leaders of Israel". (٢)

This narrative was also related by Anas Ibn Malik, Abdullah ibn Amr ibn-e-Aas, each of these narratives having been reported by successive other witnesses which gives them concate notion and greater credibility and reliability.

The Interpretation of this Hadith and the Perplexity of its Commentators

In reference to this type of Hadith, the Sunnite schools commentators and experts arrived at a dead end. They couldn't find a meaning for them in the narrow gulf of the Caliphate schools accepted beliefs. They also could not precisely pinpoint the identity of these twelve persons, or say how a group of twelve consecutive leaders could endure and remain until resurrection day, or what special characteristics this group possessed seeing that Islams' honour and dignity was linked to them. Can anyone, with any type of personality hold

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١ - Nahjul Balaghe (English translation by Ali Naqi-un-Naqvi) sermon ١۴٢ (Ansariyan publication-Qum).

٢- Musnad of Ahmad ١/٣٩٨, ۴٠۶ + Mustadrak al-Sahihayn ۴/۵٠١ + Kanz ul-Ummal ٣/٢۶-٢٧ + Muntakhab al-Kanz ۵/٣١٢ + Al-Savaegh ul-Mohragheh /٢٠ ٢nd ed. ١٣٨۵.

this position, or is it necessary for him to be a just righteous Caliph?

First: The famous canonist Ibn Al-Araby in his commentary on Tirmidhis book “Sunan” :says

We will count the Caliphs after the Holy Prophet. We find them as such: Abu Bakr,“ Umar, Uthman, Ali, Hassan, Mu’awwiyah, Yazid ibn Mu’awwiyah, Mu’awwiyah ibn Yazid, Marwan, Valid, Suaiman, Uman ibn Abdul Aziz, Yaiz ibn Abdul Malik, Marwan ibn ....Muhammad ibn Marwan, Saffah, Mansour

He continues in this manner the listing and counting of the Caliphs and counts up to :twenty-seven more of them upto his lifetime (۵۴۳ A.H). He then says

If we were to count twelve of them from the beginning of the Caliphate, having in“ mind those who possessed the Caliphate of the Prophet in appearance, we find that this twelve ends with Sulaiman Ibn Abdul Malek. However, if we count them keeping in mind those who in reality and in its true meaning possessed the Caliphate of the Prophet [meaning that they were righteous and just], we will only have five members in this group; the first four Caliphs and Umar ibn Abdul Aziz. Because of this I find no (meaning for this Hadith”.(۱

:Qazi Aiyaz the reputable sunnite traditionalist says in answer to the question

!?Haven't a much larger number of persons reached the Caliphate than twelve

That is a futile protest because the Holy Prophet has not said: Other than twelve) there will be no other Caliphs. No, he has said that there will be such a number; which .there was

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.Sharhe Sunan Tirmidhi” ۹/۶۸-۶۹“ -۱

(This statement of the Prophet does not prevent there being a greater number)(۱

Another scholar has said: The Prophets intention is that there will be twelve Imams throughout Islams existence until resurrection day who will act righteously. However,

consecutiveness and succession is not stipulated.....Accordingly, in the Prophets sentence «After that there will. be anarchy» he means the resurrection and the revolts .(and confusion proceeding it like the exist of the "Islamic antichrist" (Dajjal

The twelve Caliphs mentioned here are: the first four Caliphs, and Hassan and Mu'awwiyah, Abdullah ibn Zobair(۲) and Uman ibn Abdul Aziz (who are eighty altogether), Mahdi Abbasi (۱۲۷-۱۶۹ A.H) may also possible be added to them because he was among the Abbassids the same as Umar Ibn Abdul Aziz was among the Ummayads. Zaher may also be included because of his righteousness. As a result, two remain of which one is Mahdi (Mau'ood-e- Akher-az-Zaman) The Promised One who (is of Ahlu'lbait.(۳

It has also been said: "The Prophets intention in this Hadith is that there will be twelve Caliphs in the era of the Caliphates glory and power, and Islams greatest strength and order of affairs. According to this, the Caliphs spoken of by the Prophet are those who ruled in eras when Islam was highly esteemed and upon whom all of the Muslims agreed."(۴) Bayhaghi the famous Sunnite traditionalsit and legislator after an explanation on this opinion says that: This amount, of those possessing the above mentioned characteristics, concluded with Valid ibn Yazid ibn

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۱- .Sharhe Nouvy on Muslim ۱۲/۲۰۱ + Fath ul Bair fi sharhe sahih ul bokhari ۱۶/۳۳۹,۳۴۱

۲- This man did not send praise and greetings on the Prophet in forty Friday prayer sermons and said to the Prophets descendants: For forty years I have hated and .(despised you. (Moravej al-Dhahab ۳/۷۹,۸۰

۳- .(Al-Savaegh ul Mohragheh /۲۱ (Egypt) + Tarikh ul Khulafa/۱۶ (Pakistan

۴- .Fath ul Bair ۱۶/۳۳۸-۳۴۱ + Nuvi: Discription of Muslim ۱۲/۲۰۲-۲۰۳ + Tarikh ul Khulafa /۱۲

Abdul Malik, and afterwards there was anarchy and large revolts. After that the Abbassids came to power. Of course if we set aside the aforementioned characteristics we will have more than twelve, and the same is true if we count the (Caliphs after the revolts.(۱

:As a further explanation of this, they have said

Among those who were unanimously agreed upon in the Caliphate we first of all have" the first three Caliphs and afterwards there is Ali until the matter of leadership came up in the battle of "Siffeen". On this day Mu'awwiyah gave himself the title of Caliph (and unanimous agreement concerning Ali's Caliphate was abolished). (This situation remained the same from then on). After Imam Hassan's peace treaty everyone .agreed on Mu'awwiyahs' caliphate and after him his son Yazid saw no opposition

The matter of Imam Hussain and his Caliphate did not achieve agreements and he was killed as a result. Again, after Yazids' death there was dispute untill the time of Abdul Malik Ibn Marwan's Caliphate which had unanimous agreement. Of course we know that this occured after the killing of Abdullah ibn Zobair (۷۳ A.H). After Abdul Malik there was no opposition to the Caliphate of his four sons: These four being Valid, Sulaiman, Yazid and Hesham while according to Sulaimans last will, Umar Ibn Abdul Aziz held the Caliphate after him and before Yazid. The twelfth person in this group upon whom the people unanimously agreed was Valid ibn Abdul Malik who ruled for four

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.Ibn Kaseer Al bedayeh wan nehayeh ۶/۲۴۹ -۱

."years

:Ibn Hajar the great Shafite traditionalist and Canonist said

."This is the best explanation for the aforementioned Hadiths"

Ibn Kasir, the famous historian, traditionalist and Commentator of the eighth century :(A.H) writes

The way followed by Bayhaghi and a group who agreed with him has much room for hesitation: this group saying that the Hadith speaks of the Caliphs who ruled successively until the rule of Valid ibn Yazid Ibn Abdul Malik the libertine. The reason I

say this is that no matter how we look at it the Caliphs up until the above mentioned Valid are more than twelve. Our proof of this is such: the Caliphate of the first four Caliphs, Abu Bakr, Umar, Uthman and Ali was according to unanimous agreement and as such indisputable.........after them there was Hassan ibn Ali because Ali left testimony as to him and his Caliphate and the people also pledged their allegience to ....him.........up until the time that he made peace with Mu'awwiyah

After Mu'awwiyah there was Yazid and after him Mu'awwiyah Ibn Yazid, then Marwan and Abdul Malik ibn Marwan, his son Valid Ibn Abdul Malik, afterwards Sulaiman Ibn Abdul Malik, Umar ibn Abdul Aziz, Yazid ibn Abdul Malik and then Hesham ibn Abdul Malik who were rulers and Caliph. This group as such consists of fifteen persons. Even so, after these there was Valid ibn Yazid ibn Abdul Malik (Bayhaghi names as the twelfth person). And if we also take into account the rule of ,Abdullah ibn Zobair who was before Abdul Malik

p: ۱۳۲

.this group amounts to sixteen persons

Despite all of the difficulties with regard to the twelve Caliphs approved of by the Prophet (by counting from the start of the Caliphate), Yazid ibn Mu'awwiyah is included, while Umar Ibn Abdul Aziz whom all the great men praised and eulogized is .exclused

This is even despite the fact the he has been included in the group of orthodox Caliphs, everyone agreeing on his justice and the fact the at his rule was one of the .most just in Islamic history. Even the heretics have agreed on this matter

If someone would say that we only give credence to those whom the nation unanimously agreed upon they will arrive at a dead-end because they cannot include Ali Ibn Abi Talib and his son in the number of Caliphs, seeing that the people did not unanimously agree on their Caliphate, and all of Shams inhabitants did not pledge .their allegiance to him with regard to their Caliphate

Ibn Kasir adds to this: One of the scholars has included Mu'awwiyah, Yazid, and Mu'awwiyah ibn Yazid in the .twelve Caliphs and has excluded Marwan and Abdullah Ibn Zobair, because the people did not unanimously agree on them. I say: If we accept this principle in the counting of the Caliphs, we must count them as such; Abu Bakr, Umar, Uthman, then Mu'awwiyah, Yazid, Abdul Malik, Valid, Sulaiman, Umar Ibn .Abdul Aziz, then Yazid and Hesham. These add up to ten

After them we have Valid Ibn Yazid ibn Abdul Malik

p: ١٣٣

the libertine). The reason being that by following this method it becomes necessary) for us to exclude Ali and his son Hassan and this is contrary to the stipulations of Sunnite and Shiite scholars. It is also contrary to the stipulations of Sunnite and Shiite scholars. It is also contrary to a narrative from the prophet related by Safineh which says: After me the Caliphate will last thirty years and after that there will be a (truculent king. (١)

Ibn Jozy, in his book "Kashf al-Mushkel" (Discovery of problem), has put forth two :says to solve this matter

First: The Holy Prophet (S) has mentioned in his hadiths the events that will occur after himself and his companions, in reality his companions being united with him in this matter, being the same as himself. The Prophet notifies us of the governments which will rule after himself, in these statements referring to the number of Caliphs at the .head of them

Also, maybe he means by the remark (La Yazaluddin...),(٢) that the government will always be stable and in control, honoured and powerful, until the time when twelve Caliphs have come to power, and after that everything will change and its conditions .will be much more difficult

The first of the Prophets Caliphs is of Bani Ummayad, and is Yazid ibn Mu'awwiyah and the last is Marwan (Hemar). Their numbers amounts to thirteen. Uthman,

Mu'awwiyah and Abdullah Ibn Zobair are excluded from this number because they .were companions of the Prophet

Accordingly, if we

p: ۱۳۴

.(Albedayeh wannehayeh ۶/۲۵۰, (Beirut -۱

According to Muslirms narrtive, ۶/۴ (Egypt ۱۳۳۴) (meaning: Religion will always be -۲ stable until there has been twelve Caliphs and....) The word Religion int his text has been given another meaning and changed to government or leadership which has .nothing to do with it

illuminate Marwan ibn Al-Hakam because of doubt as to whether he was a companion or not, and or because he gained the Caliphate by force while the people then had freely pledged their allegiance to Abdullah ibn Zubair, we will have arrived at the twelve (and thus the Prophets' statement would be proved). When the Caliphate left the family of Bani Ummayed great revolts and unrest occured along with great dangers and events, continuing until the time when the Caliphate was established in Bani Abbas. After that the conditions of the Caliphate took on some very striking changes. (In the book "Fathu'l Bari", after narrating this opinion Ibn Hajr goes on to (reject it and list its inconsistancies).(۱

Second: It's possible that this Caliphate along with the twelve entrusted with it pertains to the period of time after Mahdi who will appear at the end of the world. I have found this in the book of Daniel: When Mahdi leaves this world, after him five .sons of the Major tribe (Imam Hassan «a.s») will rule the government

After that five sons of the minor tribe (Imam Hussain «a.s») will gain this position. The last in this group will then specify in his will that one of the Major tribes sons should be his successor and Caliph. After him his son will take on the responsibility of the caliphate, the twelve aforementioned Caliphs thus completed, each of them being a .(guided Imam(Mahdi

After this statement Ibn Jozy adds: Such news also exists in a

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.Fathul bari ۱۶/۳۴۰ -۱

Hadith which says that after him (Mahdi) twelve men will attain leadership: Six of them the descendents of Hassan and six the descendents of Hussain followed by one more (person after whose death the era will become corrupt.(۱

:Ibn Hajar Haythami speaking of this Hadith says

(This Hadith is certainly a false one therefore we cannot rely on it".(۲"

Another group of scholars said: It seems that the Prophet (S) has given news of strange things to happen after him in this Hadith, and has foretold of the unrest and disorder during those eras. Times when the people of one era will gather around twelve Emirs. If the Prophet had intended other than this he would have certainly said: There will be twelve Emirs each of them will do this and that. Since he has offered no information regarding these persons we understand that he meant all of these .Caliphs would be in one era or period of time

They also said that this prediction with that meaning occured in the fifth century A.H because at that time in "Andalusia" there lived only six persons each calling himself Caliph, in addition to these six Caliphs the ruler of Egypt (The Fatimide Caliph) and the Abbasside Caliph in Baghdad also ruled (adding up to eight person). In addition to them those who claimed the caliphate are also counted, meaning the khavarej and Alavian who appeared at this time refusing to obey the Abbaside Caliph and wanting .their own Caliphate or government

After narrating this opinion Ibn

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.(Fathul bari in Sharhe Sahih al-Bokhari ۱۶/۳۴۱ (First printing Egypt -۱

.(Al-Savaegh ul Mohragheh /۲۱ (Second printing Egypt -۲

:Hajar Asqalani remarks

This is the particular opinion of those who have studied only the abbreviated version of Bukhari and have not seen the other versions of this Hadith (which contain many explanations regarding these Caliphs). Even so, the existence of this large group of self-appointed caliphs is a separate matter and therefore cannot be seen as the Prophets intention.(۱) These were the commentaries on and explanations of this .Hadith by the Caliphate school

According to Muslims narrative, ۶/۴ (Egypt ۱۳۳۴) (meaning: Religion will always be (۱۴۰ stable until there has been twelve Caliphs and....) The word Religion int his text has been given another meaning and changed to government or leadership which has .nothing to do with it

Now We Will Investigate

Now we will go back and review this collection of opinions so that we may arrive at their true meanings and ascertian and confirm the falsity of all of them, none of them having any similarity to one another. The points that may be confirmed by an accurate :study of these hadiths are

The number of the Prophets' Caliphs and Islamic leaders will not exceed twelve (۱ .persons all of them from Quraish

Our reason for this claim is the plain and explicit wording in some of these Hadiths. For :example

(For this nation there will be twelve guardians.....all of Quraish". (۲"

:And

(This nation will have twelve Caliphs",(۳"

or

"After me there will be twelve Caliphs all of whom are from Quraish".(۴)

The statements (after me there are twelve Caliphs) and (this nation will have twelve Caliphs) and their

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۱- Sharhe Nuvi ۱۲/۲۰۲ + Fathul Bari ۱۶/۳۳۸,۳۳۹.
۲- Kanzul Urmrmal ۱۳/۲۷, tradition ۱۶۵, ۱۶۴, ۱۶۶.
۳- Kanzul Urmrmal ۱۳/۲۷, tradition ۱۶۵, ۱۶۴, ۱۶۶.
۴- Kanzul Urmrmal ۱۳/۲۷, tradition ۱۶۵, ۱۶۴, ۱۶۶.

like give us the precise opinion the number of caliphs and guardians of this nation is restricted to twelve persons.

۲) These leaders or Caliphs will come consecutively in this nation until resurrection day.

To prove this statement we will also refer to the existing narratives.

Muslim in his book "Sahih" quotes from the Prophet: (The Caliphate is everlasting in the world and even if only two persons remain it will be in Quraish).(۱)

This Hadith appearing in the most reputable Sunnite writings of Hadith precisely announces the continuity of the Caliphs until resurrection day. Now let us repeat the Hadith we reported earlier: (This religion will remain until resurrection day and the Caliphate of twelve Caliphs).(۲)

Clearly, this gives us the promise of religion remaining until the day of resurrection, and alongside it the Caliphate of twelve Caliphs. This means that the Prophets intent was: My religion will remain until resurrection day and this length of time will be the era of twelve Caliphs, it being necessary for one of these caliphs to have along enough life span to last this long period of time.

۳) These Caliphs and Emirs, according to the Prophets explicit statement, have been

compared with the twelve leaders of Bani Israel. We read in the Holy Quran

And certainly Allah made a covenant with the children of Israel, and We raised up" among them twelve chieftains". (۳)

Bani Israel was divided into twelve tribes. These divisions had historical roots and pertained to the time of Jacob (Israel). Jacob had twelve sons.

۱- Egypt) ۶/۳ Sahih by Muslirm).

۲- tradition ۱۶۲ Kanzul Ummal ۱۳/۲۷ + Muslim ۶/۴.

۳- Maeda verse ۱۲ for meaning of Naqeeb refer Nehayeh allafah ۵/۱۰۱.

The descendants of each one of them created an enormous tribe. During the time of Moses and Bani Israels' rise to power, according to Quranic verses, a leader was chosen from each of these twelve tribes who was responsible for taking care of his clans affairs.

In some of the traditions we have seen the twelve Caliphs are compared to these twelve guardians, firstly because of their definite and inarguable number, secondly because they possessed the guardianship and leadership of a nation and thirdly because they were appointed by God and presented by the Prophet of their time Moses (a.s.).

Now it is necessary for us to also pay attention to this sensitive point; and that is to see how these types of Hadiths were narrated or in other or better words, how it was set at liberty from the claws of the strict censorship and stern oppression in the Caliphates administration-especially that of the Ummayeds. I think that the first time one of the prophets companions related this Hadith for others the Caliphs were still very few in number; and of course it is very easy for us to imagine that they couldn't foresee what difficulties they would run into later trying to interpret it and explain it away.

If at that time they had realized what a dead-end they would reach, this Hadith would not have come down to us in the caliphate schools most authoritative texts, and or it would have been neutralized in some way like many

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of the creditable enlightening Hadiths of the Prophet (S) were neutralized. As such, the reason for the promulgation of this Hadith was because at the time of its narration the number of Caliphs had not yet reached twelve.

Its narration continued up until the rule of Mu'awwiyah or Yazid Ibn Mu'awwiyah, at which time the number of official Caliphs did not exceed six or seven. For this reason the administration at that time could see no danger in its promulgation, and by the time the number of Caliphs exceeded twelve it was too late to prevent its narration or to subject it to alteration.

Looking at all of the various, far-fetched suppositions given to explain these Hadiths we can see that only the Shiite schools proposition, in other words the twelve infallible Imams, is capable of collating with this Hadith. In conclusion we must remind you that this Hadiths importance is mostly based on the fact that it is found in all of the Sunnite schools authoritative texts of Hadiths, everyone agreeing on its credibility and accuracy.

Narratives in which the Imams name is stipulated

Just as we have seen, in the previous Hadith the Caliphs have not been named. Now we will proceed with the Hadiths containing a stipulation of the Caliph or ruler after the Prophet (S), and wrap up our discussion with an investigation into them.

The warning in "The First Invitation"

The first text in our supporting documents on these lines is the Hadith of Endhar or Youm al-Dar. This Hadith exists in many of the Sunnite schools

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reputable historical records, commentaries and narratives; such as Tabaris "Tarikh", Ibn Asirs "Tarikh" and also that of Abu al-Fada, "Musnad" by Ahmad and "Kanz ul-Ummal", Ibn Alvardi's "Tarikh" and Bayhaghis' "Dala'ilu'n-nubuwwah" etc……of course differing in each as to length and detail. We will relate this event according to Tabaris "Tarikh", being one of our oldest sources dealing with it and because it is one of the .most reputable historical writings in the Caliphate school

:Amir al-Mu'meneen (a.s.) said

When the noble verse was revealed, the Holy Prophet sent for me saying: "God has" ."commanded me to call my relatives and close tribesmen unto Him and to warn them

This is the first time that the prophet has taken the invitation outside of the home in which himself, Ali, Khadija and Zaid lived. Until this time - the third year of the mission - Islam existed only in the Prophets home and the only Muslims on the face of the .earth were the inhabitants of this house

After the revelation of this noble verse I became anxious as to what I would do with" persons like Abu Lahab? If I begin to speak they will certainly rise to oppose me and they will destroy everything I have built and maybe they will leave a bad and negative .influence on my invitation in the future

However, Gabriel came to me several times and said that this command may not be .infringed upon and if you turn your back on it you will earn the wrath of God

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Now that this is so, prepare some food and invite all Bani Hashem to a feast at our ."house

:The Imam said

At that time the sons of Abdul Mutalib amounted to about forty persons and all of" them came. The Prophet served the food with his own hands and told them to begin eating in the name of Allah. Everyone ate and was satisfied. I swear by He who holds

Alis' life in his hands that one person could have eaten all of what I brought, but forty persons ate until they were full and still some was left over. Then the Prophet ordered me to make them quenched. I brought the Yoghurt and water I had prepared and .gave it to them to drink

When the Prophet wished to speak, Abu lahab took the lead, hastly interrupting him and said: (Your friend has performed some fascinating magic). The Prophet remained silent and said nothing. He had been given the responsibility to "call" them and had gathered them for that very purpose, but in a gathering where his actions had been called magic, speaking was no longer appropriate. Because of this the gathering .ended and everyone went home

On another day the Imam was told to invite them and a feast with the same conditions and participants was given and this time of course, the Prophet did not allow Abu lahab to speak and he addressed his relatives saying: O sons of Abdul Mutalib. I swear by God! I know of

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no other Arab youth who has brought to his tribe something better than that which I have brought as a gift. I have brought you the best of this world and the next. God the Highest has commanded me to call you unto him. Which of you will be a partner to my suffering and aid me in performing this mission, becoming my brother, executor, and "?Caliph among you

Those who see the Caliphate as being statesmanship and governorship give this meaning to that statement: (And the governor after me among you) However, we understand it to mean successor in the propagation, promulgation and preservation .of Islam

:The Imam said

The whole group became silent and no one gave a positive answer to the Prophets :call. But I, the youngest of them all, said

O' Prophet of Allah, I will be your minister and aid in bearing the burden of this" :mission).(۱) The Prophet placed his hand on my neck and said

This is my brother, my successor and my Caliph among you. Listen to him and obey) .(him

The old men of Bani Hashem and the tribes elders stood up laughing out of ridicule and scorn saying to Abu Talib: This nephew of yours is telling you to take orders from (your young son while you are the leader and Shaikh of Quraish!(۲

This was the first time that the Prophet designated Ali for the Imamate of the nation. On this day, the first day of the Prophets and Ismas official, public invitation, he called

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.As the Haron was caliph of Moses, Quran Taha verse ۲۹-۳۲ + Forghan ۳۵ -۱

Tarih, Tabari ۲/۳۱۹-۳۲۱ (Dar al Ma'aref, Egypt ۱۹۶۸). Tafseer Tabari ۱۹/۷۴-۷۵ + Al- -۲ .(Kamel fil Tarikh by Ibn Asir ۲/۴۱,۴۲ (Dar al-Ketab al-arabi

them to accept three principle things: The sovereignty of "The one true God", His own .prophethood, and the ministry, Caliphate and executorship of Ali Ibn Abi Talib

The first of these titles (ministry), pertained to the lifetime of the Prophet while the other two pertained to the time after his death. The ministry means Alis' cooperation with the Prophet in enduring the hardships of the mission during the Prophets' lifetime, while the executorship and Caliphate means the responsibility of bearing this .heavy burden alone after his death

We previously informed you that a persons Caliph does exactly what that person did. .As such the prophets Caliph is responsible for the Prophets' duties

He is his partner in his individual duty; the propagation for Islam, and after his death he is the continuer of his way (not meaning that he rules). Of course the leadership is one of the Prophets' inseparable duties, not the entire prophethood. Consequently it is only one of his caliphs duties not the entire Caliphate. The Prophet must be governor

and during his lifetime no other governor is justified and not to her government is legal or right.

However, the Prophet has not come to only rule so that if he doesn't attain the governorship his prophethood would sustain some deprivation or damage or be considered null and void. Throughout Jesus's (a.s.) prophethood he never gained governorship or material power but during this time he continually delivered the Divine Message. Was there something wrong with his prophethood as such?

For thirteen

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years in Mecca before the migration, the last prophet (S) was not the governor nor did he possess the power for governing but his prophethood received not even the smallest injury or inadequacy. Also, the time that Ali (a.s.) was governor, ruler and leader of the nation in contrast, while the basis for his Imamate received no impairment.

Which senses of the word did the Prophet have in mind when he introduced Ali as his Caliph on that day? Did he wish to introduce him regarding the governorship and director-ship of the Islamic community thus affirming his rule after his owner? No, he did not appoint a governor, he appointed someone much better and more important.

He introduced the executor and minister of the Prophet and the missionary of the Divine Mission after the Prophet. The true meaning of the Caliphate, the one that manifests its exalted position, includes the safeguarding and propagation of pure, unaltered Islam, the establishment of a righteous government, the high rank of arbitrator and also the Imamate of Friday and communal prayers, but not only one without the others.

The Guardian After The Prophet

In another narrative mentioned in the previous lesson, pertaining to Imam Ali (a.s.)'s military excursion to Yemen, we saw that the Prophet sent two groups of soldiers to

Yemen: One was under the command of the Imam and the other under the jurisdiction of Khaled Ibn Valid with the stipulation that if these two divisions should meet, their leadership would be taken over by Ali (a.s.). Khaled, who

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possessed the habits and particularities of the ignorant Arabs, was angered by this order. Therefore after the completion of his mission he sent several persons to the Prophet with a letter of complaint against Ali (a.s.).

Barideh, the companion who bore the letter said:

"I gave the letter I was carrying to the Holy Prophet. The letter was read to him. The Prophet became so enraged that I saw its traces in his blessed face. It was then that I said: "O' Holy Prophet! I seek refuge to you. Khaled sent the letter and ordered me to deliver it to you. I obeyed him because he was my commander". The Holy Prophet (S) then said: "Do not speak against Ali, he is of me and I am of him and he is your guardian, leader and authority after me". (۱)

In one of the texts of this Hadith something is added to the above. According to it, after Barideh saw the Prophets reaction and his great rage he begins to doubt his own faith in Islam. Because of this he says:

"O' Prophet of God! I swear you by the friendship between us---since I have enraged you --- give me your hand so that I may once again pledge my allegiance to Islam with you, and that my sins may be forgiven". (۲)

According to this narrative the Imam is the guardian, authority and master over the Muslims after the Prophet; precisely meaning the Prophets successor in the guardianship he has over the peoples lives and

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۱- Musnad by Ahmad ibn Hanbal ۵/۳۵۶ + Al-Khasaes len-nesaee ۱/۲۴ + Majmauz-zawaed ۹/۱۲۷ + Kanzul Ummal ۱۲/۲۰۷-۲۱۲.

.Majmauz-zawaed ٩/١٢٧ -٢

property --- of course, this power and authority being used in all aspects in the best .interests of their religious and worldly duties

In another narrative by Ibn Abbas we read that the Prophet had said to Amir al-Mu'meneen:

(Your are the master, guardian and authority of every believer after me". (١"

In the fourth narrative, we observed that because the narrator had brought a :complaint against the Imam to the Prophet, he says

No, don't speak like this regarding Ali. After me, he has the highest mastery, weight" ."of judgement and strength of determination over the people

On the basis of the narratives spoken of until now, we saw that the Prophet spoke of and described positions such as his Caliphate, ministry and executorship in relation to the Imam (Ali), introducing him as possessing those honours and positions and also .saying that he is the Master of all believers after him

In the story of the ring and its bestowal on a beggar in the mosque, this caused the :revelation of this noble verse

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Verily, your Master is only Allah and His Apostle and those who believe, those who" .(establish prayers, and pay the Zakat while bowed (in worship)". (Qur'an, ٥: ٥٥

There is also mention of the Imams mastership over the nation with regard to which there have been many references made in the writings of the Imams mastership over the nation with regard to which there have been many references made in the

Musnad by Abu Dawoud ١١/٣٦٠, and in another version: Ennaka waliyul Mo'meneena -١

.ba'dee

writings of the Sunnite school. These were all narratives from the authoritative books of the Sunnite school, and they showed the final testimony of the Holy Prophet. As such, at the time of his death what happened? In those serious moments the Prophet wished to write down his last testimony which pertained to the peoples Caliph, .executor and master, and have it witnessed

According to the Prophets orders in times like these, a letter would be written, he would stamp it, sign it, and have it witnessed and then for example he would have it sent to the Arab tribes or the leaders of other countries. In the last hours of his life he had this very intention but they didn't allow it and spoke to him in a way that endangered the foundation for the acceptance of his prophethood in the community. .It was because of this that the Prophet preferred to remain silent

We have also seen that the matter of the executorship was not only mentioned at this time but throughout the Prophets lifetime at all critical times. This matter was proclaimed at times of war, treatise and in hours of danger to Islams existence, in all .of its aspects

This was done so often that these creditable texts have come down to us in the Sunnite schools most authoritative writings; despite all of the strangulation in subsequent eras, and the killings of the Ummayeds and Abbasids. Killings and pillage, ,with all of those amputations of legs and arms

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done to prevent the narration of this heritage, so that it wouldn't gain circulation in .following generations

According to all of the proceeding research the fundamental beliefs of the Shiite school is that the Imamate is an appointment by God and the Prophet is the .messenger of this order from God among the people

.May God make us one of the followers of Ahlu'l bait

AMEN

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We were discussing how the Islamic nation altered the last Prophets religious law (Shari'ah). We also saw how in the past the powerful of certain nations with the aid of Jewish Rabbis and priests altered the religious law of their own prophets to the point that nothing was left of that law which would cause the growth and guidance of the people. They covered so much truth with falsity and altered the divine truths to such an extent that if all of mankind endeavoured that could never arrive at the true law and way of God. It was at this time that God once again gave life and renewal to .(religion by sending the Arch Prophet (Ulul Azm

In the past nation divine wisdom deemed it appropriate that the Prophethood should end with that of Muhammad Ibn Abdullah (S). Also, by necessity of His lordship, the laws for perfecting mans way of life must be kept at his disposal. Under these circumstances, after the religion had been upturned by the powerful and evil, as the unchanging laws of creation dictated, what should the people do? There will never

be another prophet and the people cannot live correctly without laws of guidance, so ?what must be done

It was because of this that God renewed and established the religious law of the Last Prophet in the environs of this nation. Each of the Imams of Ahlu'l bait were a part in the re-establishment of true Islam in the nation; which will be studied after the discussion on concealment and alteration. We will see precisely how God re-established Islam with the treaty of Imam Hassan (a.s.), the martyrdom of Imam Hussein (a.s.), the imprisonment of Imam Musa ibn Ja'far (a.s.), the speeches of Imam Baqir, Sadiq and Reza (a.s.) and the occultation of Imam Hujjat ibn al-Hasan al-.Askary

In the proceeding discussion we spoke of means and agency the powerful in the

nation resorted to in order to alter and separate true Islam from the community. That agency, was the prevention of narrating the Hadiths and quotations of the Holy Prophet (S). I thought that the discussion we had on this topic was sufficient but from the question that were posed it became clear that the discussion on this matter must be enlarged.

The question posed on this matter was; why did the Caliphs and powerful in the nation prevent the narration of the Prophets words? In return I must ask if in principle this question is relevant or not? What do you mean by "Why"? Could anything justify this deed? Take for example Moses who was named prophet among the tribes of

Israel to guide them. Now, the descendants of Aaron who were the peoples religious leaders after Moses say; No, do not repeat the words and opinions of Moses (a.s.).

We see that this command could have no possible justification but even so we will look into the factors behind this prohibition and we will quote and assess the very words of this agents pertaining to their reasons for it:

۱) Aishah said: My father had collected five hundred of the Prophets Hadiths in a book and had given it to me for safe-keeping. One night I noticed that he was very restless in bed, tossing and turning about and unable to go to sleep. I said: Is there a problem or some bad news that has made you so upset?

In the morning he said: My daughter, bring me the Hadiths you have. Then he asked for fire and he burned the book containing the Prophets Hadiths. After burning the book he calmed down. I asked him the reason for this deed and he said: I was afraid that among the Hadiths I had written in this book there would be a Hadith that had no grounds and I had narrated it out of my trust in someone, and then I would be held responsible. (۱)

۲) Historians narrate: During the era of his Caliphate Umar ibn Al-Khattab decided to gather and write down the Prophets Hadiths. He asked the Prophets companions for

their general opinion and they all gave their ideas about

.(Dhahaby in "Tazkeratul Hefaaz" ۱/۵ (India -۱

it. For a month Umar deliberated on the matter and at last he arrived at his final decision. In the morning he informed the people of his final decision: I had been thinking of writing down the Prophets Hadiths but then I remembered that other nations before you had written books and had become so engrossed in them that they forgot their Divine scripture. I swear to God that I will not mix His scripture with (anything. (۱

We will look into both of these, Hadiths so that we may discover the reason the prohibition of the narration and written recording of the Prophets Hadiths. Primarily, these two Caliphs had the idea that if it was possible they should do something to gain control of the narration, propagation, and recording of the Prophets Hadiths. This in reality meant that only those Hadiths should be narrated and recorded which did not oppose the political policies of the Caliphate and government of the time. This was the .first stage

But after much attention and deliberation; keeping Abu Bakr awake at night, and forcing Umar to undergo one months consideration and thought, they arrived at the conclusion that the controlled, limited propagation of Hadiths is impossible. If Abu Bakr was supposed to write down the Hadiths and then deliver them to the people, could it be said and could the people be made to believe that these alone are the Prophets Hadiths and other Hadiths are not the Prophets? Salman also says in relation

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.(Ibn Abdul Bar: "Jarme'o bayaan al-alam wa faslehi", ۱/۷۷ (Egypt ۱۳۸۸ -۱

to this: I remember the Hadiths and I write them down. Its not right that you should

write them down while I may not. You understood the Prophet and I also understood him. You heard his words and saw his actions, I also heard and saw. Therefore our .Hadiths are not at all different

Abu Dharr can say the same thing. He will also be able to write down Hadiths, and no one will have the power to prevent the recorders of Hadiths from doing so. Ammar will also write them down. Meghdad will then say: I will also write them. Other companions will also have the same kind of remarks each in some way or form. Under such circumstances there will no longer be any excuse for the Caliph being able to record .Hadiths while others may not

So, to begin with, the reason Abu Bakr began to record Hadiths himself, and the reason Umar told the people they could only narrate Hadiths related to acts of worship,(۱) was because they wanted to control the Hadiths. However, when they realized that this way was practically impossible; Abu Bakr burned the Hadiths in the :book he had written himself and Umar spoke to the people saying

O' People! I have heard that you possess certain books. The dearest of these books according to God is the one which is based on greater truthfulness and authority. Everyone possessing one of these books should bring it to me so that I may look

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.(Al-bedayeh wan-nehayeh, ۸/۱۰۷ (Beirut -۱

it over and consider its (veracity). The people thought that he wished to read them and correct them and alleviate all controversy over them, they brought him their books and he burned them all.(۱) Abu Bakr said: "I feared that I had heard a Hadith from someone I trusted but as a matter of fact that Hadith would be false. I didn't wish to be responsible for the promulgation for a false Hadith. If this was really true (then why did he say at another time, Do not narrate Hadiths from the Prophet.(۲

Does the narration of other persons, even reputable ones who themselves remembered the Prophets words, cause the Caliph to be responsible? He offers the

excuse that: “because you differ with one another on the narrations of these Hadiths, (in future generations their differences will be even more than yours”.(۳

We must learn the meaning of the words “differences” before we can arrive at the true meaning of Abu Bakrs statement. The variances of literal or written form in one Hadith is not seen as a “difference”. In the terminology of the “study of Hadith” this type of difference is called “narration according to meaning”, and there is no objection to it. This is because the original meaning is retained even though it might differ slightly from another in words or expressions. The Holy Quran itself contains many :examples of this type of difference. For example in the Quran we read

وَلَا تَقْتُلُوا أَوْلَادَكُم مِّنْ إِمْلَاقٍ

Don't kill your children because“

p: ۱۵۴

Khatib Baghdadi: “Tafseer al-alam” pg. ۵۲ (Egypt ۱۹۸۴) + “al-tabaqat al-Kubra” ۵/۱۸۸, -۱ .((Beirut

.Dhahaby “Tazkeratul Hefaaz”, ۱/۲-۳ -۲

.Dhahaby “Tazkeratul Hefaaz” ۱/۲-۳ -۳

(of hunger”. “(Quran, ۶:۱۵۱

and in another place

.”Don't kill your children for fear of hunger“

These two verses are literally slightly different but their original meaning is the same and they had the same aim. They do not call this - a difference because it was only .”narrated according to its meaning can never be seen as a true “difference

Now, let us see how these literal differences which result in narrations according to :meaning come to be. This type of difference may have one of two reasons

Sometimes the holy prophet spoke of some fact in different places at different (۱

times, which of course was because of its importance. In these circumstances, every time the Prophet repeated his message he spoke using particular words and .expressions

Therefore, one of his companions would narrate one of these wordings, and another of his companions another wordings, and another of his companions another wording. :When we saw that the Prophet had said in one Hadith

."Ali is your leader and authority after me"

:and in another place

."Ali is every believer's authority after me"

These were two separate Hadiths not one Hadith with literal differences. In such circumstances they do not call this a difference because the Prophet himself had spoken two separate time. We know this because in the Hadith itself it states that this remark was made by the prophet in such a place -- the place also specified -- and spoken in such terms; while in another Hadith in another place --- that place also specified

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there exists another wording that delivers the very same fact or reality. The result is that in two places two phrases were spoken to express one special meaning, and this ."form of literal difference is not in principle called a "difference

Sometimes a large number of persons heard a Hadith from the Prophet in a certain (۲ gathering or meeting. All of them understood its meaning but when they relate, (because they can't remember the exact words used by the Prophet), each of them expresses the understood meaning in the form of certain wards and expressions. We have seen that this is no real difference, and has been called "narration according to ."meaning in the study of Hadith

So where are the differences and what form do they possess? Real difference is

where there is contradiction, the denial of a fact or when something proved is denied. For example when we have one Hadith that states the Prophets said: "Write down my Hadiths" and another one which says he said: "Don't write down my Hadiths". This is a true difference.

However according to Abu Bakrs words, the differences he mentioned did not mean that and really meant literal differences. We say this because if he meant differences as far as contradictions there could be no more than what already existed and future generations could not come along and increase them.

Also, if he meant differences resulting in contradictions and nothing else, then only such Hadith should have been prohibited, not the unconditional prohibition

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of all Hadiths! And last of all, if no Hadiths - according to Abu Bakrs words -- were to be related, where are they supposed to gain an understanding of Islam? Isn't the explanation and commentary on the Quran supposed to come from the Prophet? Shouldn't the detailed account of the rules of prayer, fasting, almsgiving and Hajj be received from the Prophet?(۱) And isn't it true that Islam is in the Quran and life and words of the Prophet and if nothing is narrated from the Prophet, Islam cannot be understood and known?

Here the primary aim of the caliph in preventing the narration of Hadith is made clear. But when the Caliph Umar said: "I will not mix Gods' scripture with something else like previous nations did, then forgetting the scriptures."

We ask, wasn't it possible for them to write down the Quran and say: This is the Quran, thus preserving it in a book, and also for them to do the same with the Hadiths? They transcribed Gods scripture, the Quran, and after it was written it was distributed throughout the Islamic world, not one copy but thousands of copies. After this the possibility of it being confused with Hadith had been eliminated. So why was there a prohibition of the recording of Hadith until the year ۱۰۰ A.H? Why?

The official authorities and Caliphs could have collected the Hadiths of the Prophet in the following manner: After gathering a group of the Prophets close followers who were of

.See in the Quran, surah "Nahl" verses: ۴۴ and ۶۴ regarding this fact -۱

the first to embrace Islam, a committee could be formed for the collection of Hadiths, such persons as; Abdullah Ibn Massoud, Abu Dharr, Ammar Ibn Yasir, Khabbab, Bilal, and others like them. Afterwards they would announce to the Prophets companions (۹۹٪ of them living in Medina), that any of them who had heard a Hadith of the Prophet should come to the committee and relate it. The committee after studying them would .record them

In this way a collection of the Prophets Hadiths, thus carefully recorded would take its place in the peoples minds and view, so that opinions regarding the credibility of the Hadiths would be unified just as they did with the Quran. The Quran, which was compiled in this very way has remained in the hands of mankind as thus to this very day there being no form of alteration in it. With this plan the Hadiths could have been .collected and would in no way become confused with the Quran

This is the way the books "Sahih" by Muslim or Bukhari have remained the same today as they were the day they were written. So it becomes clear that the real reason for the prohibition was not what they said it to be. Now we will point out two historical documents, narratives which clearly show the real reason for the prohibition of the :propagation of these Hadiths

The first narrative is by Abdullah Ibn Amr-e-Ibn Aas. He says: I wrote down (۱ everything I heard come out

of the Prophets mouth. The men of Quraish prohibited me from doing so, saying: You

write down everything you hear the Prophet say. The Prophet is only human and speaks during times of anger and happiness (meaning that the reason the Prophet speaks at these times is because of those feelings not because of some fact or reality.

When I heard this I refrained from writing down these words. One day I told the Holy Prophet of this occurance. That Holy Man made a gesture towards his mouth and said: Write, I swear by He who holds my life in the palm of his hand, that nothing but truth comes out of this mouth.

In order to understand this Hadith it is necessary for us to recognize the speakers of the prohibition Abdullahs writing? We know that the Prophets companions in Medina were separated into two groups. The immigrants and the helpers. The immigrants - for the most part - were the Quraishites who had migrated there from Mecca. The helpers were the native Medinans who had come to the Prophets and their immigrant fellows aid, thus receiving the name "Helpers" (Ansars).

In terms of lineage and in special historical terminology they gave the name to the Helpers, and the name to the immigrants of Quraish. As such, those who prohibited Abdullah from writing down the Prophets sayings were the Quraish meaning the immigrants. Here it is necessary for us to go into a brief study of the groups in Arabic

society in order to clarify this discussion: The groups which fought against Islam during the Prophets lifetime consisted of two large groups: The Jews and The Quraish.

Most of the wars wages against the Prophet were instigated by the Quraish. The battle of Badr took place with one thousand Quraishite warriors. In the battle of Uhud three thousand persons of the inhabitants of Mecca, Quraish and their sworn mercenaries came to battle with the Prophet of Islam. During the battle of Khandaq the leadership was held by the Quraishite warriors and leaders. They were the ones who for several years in the life of the Muslims in Mecca, tortured and tormented them making them homeless in deserts and foreign countries.

They were the ones who repeatedly planed to murder the Prophet, at one time coming close to accomplishing it. They broke the teeth and forehead of the Holy Prophet, and killed his honourable uncle. The worst, most rigid enemies of Islam and the Prophet were from this tribe: Abu Jahl, Abu Lahab, Abu Sufyan, Utbah, Aas, etc. These persons and their descendants hid behind a veil of hypocrisy after the victories of Islam. Even though the Jews were a strong group and relentless, clever enemies they lost to the Prophets decisiveness and Islams power, and after the fall of Khaybar .they were removed from Arabias political and social scene

Despite all of this Islam remained, and the Qurasishite enemies a group of whom wished to protect themselves from the sharp eyes of

p: ۱۶۰

Islam, hid behind a camouflaging veil of hypocrisy without forgetting their enmity with Islam and the Prophet. All of those verses revealed about the hypocrites, warning of their great danger, were revealed about this group and the hypocrites of Medina. Of course the Quraishite hypocrites were more dangerous because they were better .hidden and less known of

Hakam ibn Abil Aas came to Medina and had accepted Islam but sometimes he would walk behind the Prophet and mock his distinctive movements. When the Prophet walked it was as if he was walking down-hill and or as if he were walking in mud. He picked up his feet heavily and his shoulders moved back and forth. Behind him Hakam also made the same movements, making faces and sometimes even sticking out his tongue. After a while, in which he shamelessly repeated these movements the :Prophet (S) turned around and said to him

Remain as you are".(۱) Hakam was never freed from this curse and until the end of" his life remained in that ridiculous form. This man was Hakam the father of Marwan, the fourth Ummayed Caliph and the grandfather of all the Ummayed Caliphs after .him, Abdul Malik, Valid etc

One day the Prophet was sitting in his house. Hakam came along and placed his eye at

the keyhole looking inside the room. Ali was also present in the room. The Holy Prophet said: Ali bring him inside. Amir al Mu'meneen quickly went outside and brought Hakam inside by the leg, the same

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.(Al-Estee'aab" ۱/۳۵۹ (Egypt" -۱

way they drag sheep. The Prophet then said: "May Gods curse be upon him and all of ."his descendents, except for the faithful among them whom are few

Abu Sufyan was another of the important men of Quraish. When he was their chief he opposed Islam with all his might and tried to destroy it by any means available. After Mecca was conquered, to all outward appearances he became a Muslim and went to Medina. One day the former Shaikh and chief of Quraish, Abu Sufian, was astride a mule while one of his sons walked before and one of his sons walked behind the mule. When they passed the Prophet he said: God Almighty, curse the rider, the leader and (the propeller of this mount.(۱

We know that the two sons who accompanied Abu Sufian were Muawieh who later became the governor of Shaam (Syria), and later the ruler over all the Muslims, and the other was Yazid who during the rules of Abu Bakr and Umar became Major General of the army and had a hand in the conquests of the northern part of Arabia. .These were two examples

There were also other examples. For example Aas, Amr's father, Mu'awwiyahs advisor and governor of Islamic Egypt is one of them. He is included in the group of persons cursed by the Prophet. The Holy Prophet said many similar things which severely stained the reputations of the Quraishites who became leaders after him. Wasn't the correct policy for them to

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Wuq'ah-e-Sefeen" by Nasr bin Mazaa'em p.۲۱۹ (Iran): Allahommal'an qaa'ed was- -۱

.saa'eq war-raakeb

adopt upon coming to power, that of preventing the words of the Prophet from being !?repeated

Isn't it true that Quraish came to power after the Prophet; Mu'awwiyah, and Marwan ibn Hakam and persons before and after him and after them becoming Caliph, governor and powerful. It was very easy for them to by any means possible prevent the narration of these types of remarks; which ruined their own and their family members reputations. They even used the excuse of not wishing to confuse the Quran with Hadith when asking the prohibition. The truth and basis of their words was :what Abdullah ibn Amr-e-Ibn Aas related from them

.'"The Prophet is only human and speaks out of happiness and annoyance"

We observed that the second Caliph had commanded the people to only narrate hadiths on matters of religious practice, which was only the beginning. Afterwards, this amount of freedom was taken away from them. He said that they could only .narrate Hadiths related to prayer, fasting, Hajj and their like

But Hadiths which for example stated: "Ali is the authority and leader after me"."This Iranian man Salman is a member of our household", "Abu Dharr is similar to Jesus in asceticism", or Hakam, Mu'awwiyah and others are such and such, also that which in the Prophets lifetime was said about the remarks of two Caliphs in the battle of Badr, or their escape from the battle of Khaybar or Uthmans fleeing at Uhud, must not be related. The minute freedom the narration of

p: ۱۶۳

.Hadiths quickly gave way to a complete, unconditional prohibition

Here I will relate to you story which most of you have more or less heard so that we may more accurately understand the reasons and means for the prohibition of the .promulgation of Hadiths

The Holy Prophet (S) was in his death bed. These were the last moments of mankinds contact with the Divine before this connection would be severed and the era of revelation would end. A few of the Prophets companions were gathered at his bedside. The wives of the Prophet, naturally his daughter Fatimah (a.s.) among them, were there behind a curtain. The narrator of this occurance is Umar Ibn Khattab who narrates it for Ibn Abbas, saying: We were there with the Prophet. Between us and the women a curtain was drawn.

The Messenger of God (S) began to speak saying: Rinse me with seven skins of water, (in those days cold water was used to bring down some types of fever) after you have done this bring me a piece of paper and some ink so I may write you something with which means so you لّن تَضِلُّوا which you will never go astray. [the expression used was will never go astray. because means 'never'] The Prophets wives said from behind the curtain:

Do as the Prophet wishes. I (Umar) said: Be quiet. You are like the women who gathered around Joseph wanting him. If the Prophet is sick you cry and if he regains his health

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you seize him by the collar wanting your spending money. The Holy Prophet (S) said: They are better than you.(۱)

Jabir narrates as such: At the time of the Prophets death and during his last hours he asked for a piece of paper in order to write his nation a letter, so that they would never go astray nor lead others astray. Those who were around his bed made so much noise and spoke such idle nonsense that the Prophet refrained form doing so.(۲)

Ibn Abbas said: The Holy Prophet said at the time of his death; Bring me a piece of paper and ink so that I may write something so that afterwards you will never go astray. Umar Ibn Khattab began talking and making a lot of noise saying: All of these cities remain and haven't been conquered, who should conquer them!? Zainab binte Jahsh the Prophet's wife said: Do as the Prophet ordered don't you hear that he

wishes to make his last will?! Once again the noise began. It was then that the Prophet said: get up and leave. When they stood and left the room the Holy Prophet passed away.(۳)

Judging from the differences which exist in these Hadiths and the ones that will be related later, I presume that the Prophet repeated his directions several times each time the opposition group saying something to sabotage it. The Prophet insisted because of the love and avidity he had for his guidance, and they in turn prevented the progress

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۱- Al-Tabaqat al-Kubra, ۲/۲۴۳-۲۴۴ (Beirut).

۲- Al-Tabaqat al-Kubra, ۲/۲۴۳.

۳- Al-Tabaqat, ۲/۲۴۴-۲۴۵.

of his speech by creating noise.

I think that the first time the Prophet asked them to bring him paper and ink so that he could write his last will, those around him who knew what he would write, said: No, it's not necessary, we have the Quran and that enough for us. The second time the Prophet repeated his desire they said: Sickness has overcome the Prophet, the Quran is all we need. The third time his orders were repeated they said: This man is talking in delirium. The Quran is enough, for us.

In Bukhari's book "Sahih", there is a Hadith regarding this event from Saeed Ibn Jobair. He quotes from Ibn Abbas who witnessed the occurance. (Ibn Abbas said: "Thursday, what a thursday!" Then he began to cry and he shed so much tears that the pebbles on the ground in front of him were soaked.

Then he said that the Prophet's illness gained severity on that day, and he said: Bring me a piece of paper so that I may write you a letter and after this you will never be led astray. Those present differed, one group said: Do as the Prophet commands, while another group said: No, don't bring the paper!)

If in these circumstances someone wished nothing to be done its possible that he would create confusion in some way, bringing up words and remarks that would defeat the original matter at hand, and prevent it being carried out. It was such at that time. (Those

around him began to argue even though it wasn't right for them to create such noise and dispute in the Holy Prophets presence). The Holy Quran has told us:

لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ

(Do not speak louder than the Prophet. (Quran ۴۹:۲

Ibn Abbas then adds: (the bystanders said: The Prophet speaks in delirium - and the Prophet, just like a kind and sympathetic father who has been confronted by his child's impolite, rebellious, disobedient words said: Leave me alone. This pain and suffering is more agreeable to me than your degrading statements).(۱)

In the Hadith of this same narrator in Muslims books "Sahih" we read such: (Thursday! what a sinister Thursday!? Then tears fell from Ibn Abbas's eyes and I saw them as streams on his cheeks, then he said: Bring me the shoulder-blade bone of a sheep and ink (or a clay slate and ink) so I may write you a writing that will prevent you from ever going astray. They said: The Prophet speaks irrelevantly)(۲)

Another narrative is related in Bukhari's book "Sahih" in which Ibn Abbas says: [At the time when the Prophet's death was near there were certain men present in his home and room, amongst them Umar Ibn Khattab. The Prophet said: Bring me something so I may write you a letter that will keep you from ever going astray.

At this Umar said: The Prophets' illness has prevailed over him and his words are not based on sufficient health and mind we have the Quran,

.Sahih" by Bukhari, Chapter: The sickness and death of the Prophet, ۶/۱۱" -۱
.Muslim" ch: Tarkul Wasiyat ۳/۱۲۵۹" -۲

Gods scripture being enough for us]. (Those who were present began to argue and they divided in two groups. One group agreeing with Umar and the other opposing him. The Prophet said: Get up from my side.(۱) This noise and dispute in my presence .(is not allowed

We see that in the Prophets' presence, in front of him, at the moment he wished to write down his last message, in order to leave as a heritage his last and most important words of guidance for the people, what they said and did. How do you think the Prophet felt at that time and what suffering did his dear ones Ali, Fatimah, Hassan ?and Hussein endure

At the most sensitive moments of ones life, the time of death and that of a great, learned man, not allowing him to speak or deliver his last will, this brings great grief and suffering. If also the guidance of one nation, the guidance of millions of human beings and even all human beings until eternity is at stake, what then is the enormity ?of this suffering

In another place we find these words: When the noise and dispute heightened and the Prophet became upset at their actions he said: "Get up" and in some other narratives Ibn Abbas adds this sentence: The tragedy, the whole tragedy was that (they didn't allow the Prophet to write his will".(۲

It is completely clear that the great tragedy and suffering o f the Prophets and their executors was not their

.Bukhari" ch: Qoul ul-mareez qad mara'ani, Ketab al-Teb, ۷/۱۵۶" -۱
.Bukhari" ۶/۱۱-۱۲ ch: Marzon-nabi" -۲

being killed, because martyrdom in the way of God was their honour. The true

tragedy and suffering was when a prophet in his last hours wished to write for his nation his final message; (a message which would be their sure way to salvation and would prevent their possible fundamental differences) and his closest followers didn't allow it and prevented it. Meaning that they obstructed guidance and were a barrier to salvation. We understand the depth of the Prophets' inner suffering when he said: "No Prophet was tormented as they tormented me. Indeed, which prophets' ?companions treated their prophet in such a way

Alright, lets see why they didn't allow him? In one narrative, after Umars last remark (This man speaks in delirium) we read: They said to the Holy Prophet: Should we bring the tablet and pen? He answered: After that remark what do you want to bring! What did the Prophet mean by that remark? A person who after years of claiming to follow him stands before him and looking him in the eye says: This man speaks in delirium. This very person, especially if he obtains a group of supporters - which he will later be able to prove that the Prophet wrote this letter when he was "not of sound mind", and !that his words in this letter are based on delirium and nothing else

Maybe he would even add something like: - - in such a state the Prophet couldn't write his will. Even if he

had written it, he (Umar) would have said: We had said that at that time the Prophet .was speaking in delirium. This will is as such based on delirium

Then persons such as Abu Ubaydah Ibn Jarrah, and Amr-e-Aas would also back him up (their good friend) saying: Yes we were witnesses to the fact that the Prophet was not well and his mind was not clear, and in that state the will was written. If remarks made in delirium had been proved regarding the Prophet, his words would have lost their credibility and his prophethood would have been harmed bringing about doubt in the minds of some. Later this would become an unabolishable point of disgrace in Islams' pure being. They certainly would have every means to prove their point and .further their aim

.Now we will return to our original discussion

Did Umar and his friends prevent the Prophet from writing his will because they were afraid the Prophets will would be confused or mixed with the Quran? Was it for this reason they told Abdullah the son of Amr-e-Aas not to write down the Prophets words? Or is the matter something else and the reason elsewise. We see that it is clearly proved that they were afraid some remark would remain from the Prophet which would become a barrier to their own interests and desires, and destroy the .hopes and aims they had nurtured for many long years

This powerful group prevented the recording of the Prophets words during his

p: ١٧٠

lifetime, and after the Prophet they tried to prevent the words memorized by his companions from being recorded and related. Weren't those who gained the governorship and leadership after the Prophet all from Quraish, and all of the Immigrants (Muhajerin)? Weren't the Prophets words in reproach of and damnation ?for them and their descendants

Up until now our discussion has been on the first means of alteration which was the prohibition of the narration of the Prophets Hadith; preventing his words from reaching the people outside of Medina and the new Muslims, those who had not seen the Prophet in person. This was so that the Caliphates administration could train them .in thought just as they themselves wished, and raise them as they so desired

.History Confirms Our Opinions

.In order to better clarify the events we narrated we will once again return to history

During the Prophets dying moments, Abu Bakr was in his own home (which was on the (outskirts of Medina in 'Sunh'.(١)

Historians, writers of Hadiths, and geographical experts all agree that Sunh, the location of Abu Bakr's home, was outside the city of Medina. Even upon gaining the

leadership he remained there for some time, sometimes coming mounted to lead the communal prayers and sometimes not coming at all, when Umar prayed in his place.(٢)

As such, Abu Bakr was not in Medina at the time of the Prophets death. The events that led to him leaving for home were as such: Abu Bakr led the morning prayers without the Prophets permission. When

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١- For further information refer to the Appendixes.

٢- Dar al-Ketab al-Araby) Ibn Aseer, ٢/٢٩١)

the Prophet heard his voice he opened his eyes and lifted his head from Ali's lap saying: Pick me up. Ali took him under one arm and Fadhl Ibn Abbas took him under the other and they brought him to the mosque. The Prophet was so ill and in so much pain that he couldn't put his feet on the ground. According to Bukhari in his book "Sahih".(١)

The Prophets legs were like two sticks being pulled on the ground and as such drew lines in the dirt. In this condition he went towards the "Mehrab" (pulpit), pushed Abu Bakr aside thus interrupting the prayer, then he himself beginning the prayer........

Abu Bakr was thus confronted with defeat, and so he wouldn't be completely broken and totally set aside from the scene, after prayers he went to the Prophet saying: Allow me to go home! The Prophet possessing modesty and decency gave him permission without saying anything else to him and he left for Sunh. Therefore all of the events before and simultaneous with the Prophets death occured without the presence of Abu Bakr.

The political directors on the scene however felt danger and were afraid that an oath of allegiance would be pledged without Abu Bakr being there, and so to say the god of the governorship and leadership of the nation would inevitably slip from their hands. Because of this they acted out another plan. Umar began screaming: The Prophet has

not died. Like Moses he has gone to

.Bukhari" Ketabu-tib ch: ۲۲, vol. ۷ p.۱۲۷" -۱

his lord - Moses disappeared from among his people for forty days and after forty days he returned, but the people had said he had died - I swear to God that the Prophet will return just as Moses returned and he will cut off the arms and legs of (those who thought him dead.(۱

And in another narration; I will cut off the head of any one who says he is dead with this sword. These actions, which were performed with great energy and vigor, surprised everyone and made them hesitate, some asking him: Has the Prophet spoken to you about this or made a special testimony to you on the matter of his .death? After which he gave a negative reply

Umar screamed and threatened so much that his mouth foamed.(۲) In the middle of all this, Salem, Abu Huzaifehs freed slave, one of his close aids and one of those loyal to his party (cause) went to Sunh to bring Abu Bakr. The raving and threats continue until Abu Bakr enters the center of the crowd. When Umar saw Abu Bakr his shouting and clamour was forgotten and he sat down.(۳) During that time one of the Prophets companions had recited Quranic verses for him which proved the Prophets' death; but he had not listened, and payed no attention. Amr-e-Ibn Ghais Ibn Zardeh read :this for him

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ ۚ أَفَإِن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ۱۵۹

Muhammad is not but a messenger. [Other] messengers

.Ibn Hesham, ۲/۶۵۵ + Tabari ۳/۲۰۰ (Dar al-Ma'aref ۱۹۶۹) + Yaghoubi, ۲/۹۵ -۱

.Al-Tabaqat ۲/۲۶۷ -۲

.(Kanzul Ummal", ۴/۵۳ Tradition ۱۰۹۲ (Haydar Abad ۱۳۱۳" -۳

have passed on before him. So if he was to die or be killed, would you turn back on (your heels [to unbelief](Holy Quran, ۳:۱۴۴

and others mentioned other reasons but it had no effect on him. Just seeing Abu Bakr and hearing his speech (even though he only repeated those very verses) pacified .Umar

Historians have given various explanations for this occurance. Some say: Because of Umars great affection and love for the Prophet he couldn't believe his death. Some said: He had lost control of his senses because of the severity of the tragedy and thus his actions on that day were not based on a sound state of mind. But we think that the :great scholar Ibn Abi al-Hadids opinion is correct when he said

When Umar heard of the Prophets death he feared the peoples revolt and uprising] on the matter of the Imamate. He was afraid that the Ansar (helpers) or some others would take over the leadership and government. Consequently he saw it expedient to keep the people quiet in any way possible, and for this reason he said what he said and caused the people to hesitate and doubt so that the religion and government [.remained intact. All of this went on until Abu Bakr arrived

As such we see that the party was at work and was striving to gain control of the events taking place. Preventing the Prophet from writing his last testimony in the final moments of his life was only for fear of

p: ۱۷۴

the written, decisive appointment of the next leader. After his death they also took ....control of events so that this appointment could not be made by oath of allegiance

Here, although it does not deal with the particular incident at hand the narration of this historical point is necessary in our discussion We may read in Tabaris book "Tarikh" and in other creditable records; When Abu Bakr was at his dying hour he :called for Uthman. No one else was present. Abu Bakr said; Write this down

In the name of God, the Compassionate, the Merciful. This is what Abu Bakr testifies

:as his last will to the Muslims...... saying this he fained. Uthman continued writing

I have appointed Umar Ibn al-Khattab as my successor and in doing so had your best‘ ’.interest in mind

:At this moment Abu Bakr came to and said to Uthman

’.Read to me what you have written‘

:Uthman read the will to him: Abu Bakr said

”Allahu Akbar“

:and then added

I think you feared if I died in this state of unconsciousness the people would end up in‘ ’?dispute

:Uthman said

’!Yes‘

:Abu Bakr then said

جزاك الله عن الاسلام و أهله

.and then signed Uthmans' writing

Afterwards they took the will to the mosque. Umar was sitting among the people and :with a stick in his hand he says

O' People, listen to and obey the words of the Holy Prophets' (S) Caliph, he says: I‘ ’!have done all I could in your best interests

Pay attention here that Umar does not say Abu Bakr was talking in delirium

and doesn't think that pain has overtaken him, and does not take refuge in Gods scripture. Those were all peculiar to the Prophets last testimony. We ask you, was the matter as simple as it appeared or did they by any possible means wish to prevent the ?Prophet from writing his will

Was the real reason for the prohibition of narrating Hadiths fear that they would become confused with the Quran. Or did they fear that the pure and good men among the companions would be clarified, who were not of their group and party - or that the .insurgents and hypocrites would be revealed

:Haven't we read in the Quran

.. وَمِنْ أَهْلِ الْمَدِينَهِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ..

"There are some people in Medina who are so experienced at hypocrisy that you don't (recognize them, We recognize them... (Quran, ۹:۱۰۱

You as a human being even with all of your greatness, intelligence and insight can not distinguish them from the others who are faithful, we must inform you of their ."existence in revelation

According to explicit Quranic verses these persons existed in Medina among the Muslims and were so mysterious and sly that the only way to recognize them was to rely on divine revelation and the words of the Prophet. Because of this the words of the Prophet must not be related so that in their midst curtains would be drawn and a .group discovered

In this way we have come to understand the reasons for the occurance in Abdullah

Ibn Amr-e-Aas's Hadith and the events subsequent to the Prophets death. We have also arrived at the reasons for the prohibition of the narration and recording of Hadith. We have discovered the mysteries and secrets surrounding this important .event

Up to this point we have studied the first means for the alteration, change and concealment of Islamic truths which was the prohibition of the relating and writing of the Prophets Hadiths; and we have judged it within the limits of these short discussions. For one hundred years Hadiths were not written, and they trained the Muslims just as they wished.

In other words, the ruling administration took hold of the peoples religious, political and social limits and rules and in all of these subjects gave the people their own way of thought, controlling them as such. They gained this power when the Prophets Hadith, the second pillar of Islam, was eliminated from the social scene and lifestyle for the Muslim community. Only that which caused no harm to the ruling administration and did not oppose the governments political policies was propagated.

Chapter ۳: Causes of Distortions I

A review of Past Discussions

Our primary discussion revolved around discovering what Islam originally was and what it became afterwards. This was so that as a result we could find out what our duty is in this time and era and understand our responsibilities in this respect.

It was on this very course that we were informed of the Prophet's prediction that whatever occured in past nations and religions would also occur in this nation:

p: ۱۷۷

or [to a hair]. In considering this, we said and observed that previous religions were upturned and altered by the bullies and evil persons of past eras, who took over the religion after each prophet. These alterations continued, until the entire religious creed brought to that nation by its prophet had completely lost its genuineness, and no matter how they strived, the human race could not once again discover its original form.

These events, based on Divine Sunnat and human nature, also occured in this nation. Muhammads (S) religious creed was the final Divine Message, and because Divine

grace necessitates that the human race must never be without guidance, and it must be attainable after the necessary striving and effort; the altered religious creed and upturned Islam in the Final Prophets nation was once again restored by the self-sacrifices of the Holy Imams, returned to the nation and place within reach of those .who desired the truth

.This was the main format of our discussion which we have once again repeated here

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In the Previous book we studied in detail one of the important factors in the alteration of religious creeds. In reality it may be called the cornerstone of alteration; and its the concealment of the Prophets Hadiths and the prevention of their propagation and in this nation يكتمون ما انزلنا :publication. If with regard to previous nations the Quran says not only do those in charge conceal religious truths they also prevent the devoted followers

of Islam and the Quran from repeating them and they burn their written copies of Hadiths. How can religion come to us this way? Here it is that the first and most .important means of alteration gains its embodiment

In our discussion and study we will now refer to the second means used by the governments leaders and powerful, to alter Islam. This means, being a follow-up on the first means, came about in the following manner; In the first phase these bullies prevented the propagation of Islams second pillar (the Prophets Sunnat) for as long .as they could

However, just as they knew that despite strict control a black market in trade could exist, they also knew the there would be some persons among the public who would propagate factual Hadiths, that opposed the governments policies. For this reason, a special plan was necessary in order to deal with this. We have seen that Maesam Tamar narrated Hadiths for the people from a cross and they heard them and wrote

.them down

They cut off Rashid Hejrys legs and arms leaving him to die but during this he told his neighbours to come record Hadiths instead of crying. They exiled Abu Dharr from city talk, and despite all of that he related Hadiths. Which were related against the Caliphs will? They solved this problem with one plan, and that being the second plan and !means for the alteration of Islam tried by them

By God, how strange, painful and tormenting! Tears

should be shed over this, not Sayed Al-Shohada! This is because this deed was a three headed arrow shot at the heart of Islam. No person was injured and no blood spilled, but they killed the spirit, way of thought and peace that hundreds died to preserve!? It also once again became necessary for tens of the worlds pure generations to .sacrifice their precious blood for its return

What did they do? They devised a plan to eradicate the validity of the Prophets words, so that if someone should hear a Hadiths of the Prophet it would bear no credibility with which a fact could be proven or a correct action advanced; in other words the !ability to recognize true Islam and act thus wise would be eradicated

Is such a thing really possible? In Mosess (a.s.) nation was it possible for his community and people to prove that his words, remarks and speeches were unreliable and worthless? What would be left of that Prophets religious creed if that was proved. It is with the utmost regret that we say that this occured in the Islamic !nation

This religious sanctity and value was attacked from various sides, and much effort was put into this aim! We ask; after all of these attacks and efforts, what value was left for the Holy Prophets words among the Muslim people? Wasn't it only rational and natural that they would lose their belief in the Prophets Hadiths - the second pillar of ?Islam

The effects of this

p: ۱۸۰

:deed was much more than that which we saw in the study of their remarks such as

بيننا وبينكم كتاب الله "حسبنا كتاب الله"

At that time they declared that the book of God was enough for them; nothing else(۱) being necessary. Here, however, they fabricated events and created reasons to prove that other things (in other words, the Prophets remark) according to principle ?!have no worth, value or credibility

The Second Factor in Alteration

Certain narratives may be found in Muslims “Sahih”, Ahmads “Musnad” and other authoritative records. According to these narratives A'ishah is their relator. Even though there are other narrators, I will relate it first from A'ishah because the .credibility of her Hadiths is greater than the others in the eyes of the Sunnite sect

:According to the narrative of Ahmad Ibn Hanbal in “Musnad” it is as such: Aishah says

A large number of people from various Arab tribes had come to see the Prophet, and“ gathering around him they were requesting various things of him. Their number reached such an extent that they were pressing upon the Prophet causing him discomfort. In order to aid the Prophet the immigrants rose and pushed away the tribal Arabs from around him, clearing the way the tribal Arabs from around him, clearing the way for him to reach A'ishahs doorstep but he was forced to let go of his .cloak loosing it in the crowd

Upon reaching A'ishahs doorstep he jumped upon it saying: “May God curse them!” Aishah says that she said: O' Messenger of God they

p: ۱۸۱

A discussion and study of these remarks by the leaders after the Prophet may be -۱

.found in “Book two” of this series

are eternally damned, you cursed them and your curse will cause their damnation! The Prophet answered: O' daughter of Abu Bakr, By God no, those whom I cursed will not be damned - This lie reaches its peak here. See how far this falsity goes and what they say to remove the credibility from

The Prophets words - The Prophet said: I have made a covenant with my Lord a covenant containing no infringements: I said to my God: My lord, I am a human being just as all other average persons in that I became angry. If at such a time I should make an unworthy or bad remark to a believer make that remark an atonement for (his sins, so that my curse will become the atonement for their sins.(١

In another narrative by Aishah in Muslims “sahih” she says: “two men came to see the prophet and held a discussion with him. I didn't hear what they said but the holy prophet became very angry because of their words and gave them curses and ill words in reply. When they left I said: If some will find good fortune those two never will He said; why, what has happened? I said: because you cursed those two and called them names! He said: Don't you know what covenant I have made with my lord. I made a covenant saying: My Lord! I am a human being. For every Muslim that I call names or curse, make this curse

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Muslim, “Sahih” book ۴۵, Bab ۲۵, tradition ۸۸, ۸/۲۴-۲۷ (Muhammad Ali Sabih) + Ahmad -١ .“Musnad” ۶/١٠٧

or ill words purity and zakat for them, as a result of my curse purify and cleanse (him”.(١

Now, after all of these narratives from the most creditable record, relate that the Prophet had cursed Muawieh! This curse will be seen as proof of his purity! If you were to relate that the Prophet cursed Abu Sufian or others, what negative effect will it have? This curse means superiority, not inferiority! It is an honour, not disgrace and

!shame

The third narrative is also narrated from Aishah who says: “The Prophet brought a prisoner to me. After the Prophet left, the prisoner escaped as a result of my carelessness. The Prophet returned and asked me what happened to the prisoner. I told him that while I was busy talking with the other women the prisoner escaped. He said: Why? May God cut off your two hands. Then I was thinking that because of the Prophets curse my hand will certainly be cut off. I kept looking at my hands and wondering which would be cut off first, and became completely immersed in this !thought

The Prophet came home and saw how I was staring at my hands, turning them over repeatedly. He said: What happened! Are you crazy that you move your hands such? I said: You cursed me, I'm turning my hands and looking at them to see which come off first! Then the Prophet looked towards the sky and after words of prayer said: O' God, I am a

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.(Volume ٨ p. ٢۴ (Ketab al-berre was-salat -١

human being and just as other people became angry, I am also enraged. If at such a time I curse a believing man or woman make that curse purity and cleanliness for (them!”(١

:The fourth narrative is also from A'ishah. She says

The Holy Prophet would begin praying and then pray so long that I tired. He would“ say: O' God, I am a human being! Don't punish or requite me for cursing and or (tormenting a believer, or other person! (٢

Another narrative has been related from Ai'shah that tells of a day when the Prophet entered her house, sat facing the Qibleh, and raising his hands said: My lord I am but a human-being don't reprimand or punish me if I have scourged or tormented one of

(your slaves!(۳

In yet another place she says: I saw the Prophet with his hands raised in prayer, while he was saying: My lord, I am only a human-being, don't punish or reprimand me if I (have persecuted a believer or have spoken ill words to him.(۴

These types of narratives, the majority of which are related by A'ishah, are not only one or two in number. Numerous examples of them may be found in famous (collections of Hadiths.(۵

There are also narratives in the most important Sunnite collections of Hadiths related :by the Prophets companion Abu Harireh, another of their creditable narrators says

The Holy Prophet said: My lord, I am making an agreement with you that you will never break. I am

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۱- ۶/۵۲ Ahmad "Musnad".

۲- ۶/۲۵۹ Ahmad "Musnad.

۳- ۶/۲۲۵ Ahmad "Musnad".

۴- ۶/۲۵۸ Ahmad "Musnad".

۵- Cairo) ۲۴.p .۸ Ketab al-Berre was salat vol).

only human, If I have persecuted, cursed or damned a believer, make resurrection (day he will gain you favour and closeness.(۱

In another narrative he says: The Prophet said: My Lord, Muhammad is but a human-being, just as all other men become angry (wrongly or rightly) he also is angered. I have made a deal with you that you will never break. Whenever I persecute, curse, or whip a believer, make this act of mine an atonement for his sins and gaining of your (favour so that he will be close to you on resurrection day.(۲

From these authoritative Hadiths in Sunnite sources we draw the conclusion that the Prophets cursing of Muawieh, Abu Sufian and other Quraishite leaders is only the

reason and means of their closeness to God, causing their purity and an atonement of their sins. Therefore, it becomes clear who reaps the greatest benefit from these Hadiths, those who for many years to follow, were the Muslims leaders, having control over the people lives, property, religion and customs.

Again A'ishah relates that the Prophet said: I have make an agreement with my lord upon which there may be no infringement. I said to him such: My lord I am only human, I become angry just as they do I become upset and hurt. So for every Muslim that I have hit (for this reason), cursed or prosecuted, make these acts of mine forgiveness, mercy and favour for him so that they may be close to you on the

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١- Bab menal la'nate an-nabi aw sabba.

٢- Same as previous vol. ٨ p.٢۶.

last Day.(١)

In another place she claims that she heard the Prophet say: O A'ishah don't you know about the pact I have made with my lord? I said in this pact: O lord I am a human-being and just as a human-being is angered I too become angry, so for every Muslim I have cursed make my curse pardon for him!(٢)

She also says that the Prophet told me: Don't you know O A'ishah, that in my prayers to God I told him that I am only human and will inevitably become angry; for every curse I make based on this, regarding one of blessing, good, pardon, mercy and purity for them!(٣)

They related many narratives from the Prophet on this matter, not one or two, not one or two ways. When these types of narratives exist, how can the Prophets Hadiths be an indication of the truth and iterator of reality? What form will his identity as a Prophet or even as a Muslim take?!

The instances of these improper curses and ill words were shown by A'ishah to be not

just one, or two or three times. At one time it is a group of Beduin Arabs. These servants of God had come to Medina and had requests of the Prophet. He cursed them. One time he cursed two Muslims who had come to see him. One time he cursed A'ishah and so on.......Secondly each time he said: I have asked of God and have made an agreement with him that

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.Kanz al-A'mal vol. ۲. p.۱۲۴- tradition ۳۰۳۵ -۱

.Kanzul A'mal vol. ۲. p.۱۲۴ -۲

.Kanz al- A'mal vol. ۲. p.۱۲۴ -۳

these curses should be make for the cursed, blessing, pardon, mercy and proof of their esteem!

Lets Look into these Narratives

Now we will examine the narratives related above. In Bukharis "Sahih", Muslims' "Sahih", Abu Davouds' "Sunan" Ahmads' "Musnad" and Abu Avaneh's "Musnad" this narrative has been related from Abdullah Ibn Massoud. he quotes the Prophet as saying:

"To insult a Muslim is debauchery and to fight him is blasphemy".(۱)

Another narrative from Sabet Ibn Zahak has been related, he being a companion of "Bayat Rezvan'. Here the Holy Prophet states:

"And if he damns him its the same as if he had killed him".(۲)

Abu Davoud relates: One of the Prophets companions had been caught in a heavy wind and as it blew the cloak off of his shoulders he cursed the wind. The Holy Prophet (S) said: Don't curse the wind. It is something that doesn't deserve to be cursed the curse returns to the curses".(۳)

The same relates from the companion Abu Darda: The Holy Prophet said: "If a curse is

(not deserved by the curse the curse returns to the curser".(۴

Ibn Massoud narrates that the Prophet said: "A believer is not a reproacher, a (frequent curser, or a speaker of ill or foul words". (۵

It has been related from Abu Darda that the Prophet said: "Those who undeservingly (curse someone, will neither be an interceder nor a witness for the people.(۶

:And it has also been related that the Prophet said to one of his wives

"I forbid you to be a frequent curser"

Cursing a believer is the same"

۱- Bukhari "Ketab al-Eman bab ۳۶ + "musnad" by Ahmad ۱/۱۷۶,۱۷۸,۲۸۵ etc.

۲- Bukhari ۸/۱۵ (Abdul Hamid) + Abi Avaneh ۱/۴۴-۴۵.

۳- (old print ۲/۱۲۲ Kanul A'mal + ۴۹۰۸ tradition p.۲۷۸ ۴ Abu Davoud).

۴- Abu Davoud ۴/۲۷۷ tradition ۳۹۰۵.

۵- Musnad Ahmad ۱/۴۰۵ + Tirmidhi ۳/۱۳۸.

۶- Sunan Abu Davoud ۴/۲۷۸ tradition ۴۹۰۷.

."as killing him

."Its not proper for a believer to be a frequent curser"

".You cannot be a frequent curser and also one of the pious"

!O' Abu Bakr, frequent curser and pious. By God no

(These two qualities may not be found in one person".(۱

Again it has been related that A'ishah had said: I was with the Prophet when I cursed the camel that I was riding. The prophet said: "Something that has been cursed should (not remain in our company, let it go, remove it from this caravan".(۲

Also she said: I was riding a camel and I cursed it. The Prophet said: "Now that you have cursed that camel don't ride it again". (۳)

In Muslims "Sahih" this narrative is found in which one day a woman of the Ansar cursed her camel.. The Prophet then said: "Take away that camels saddle and free it. The cursed camel must not be with us". (۴)

With regard to these Hadiths how could it be possible for the Prophet himself to have cursed all of those Muslims and believers undeservingly?

In highly creditable records of history and Hadiths it has been related from A'ishah that: The Prophet has never cursed a believer in order for such to be said or remembered". (۵)

Doesn't this statement represent a weak memory? The same person who relates. all those improper cursings of Muslims by the Prophet says: The Prophet never cursed a Muslim.

In those same creditable records A'ishah once again relates the Prophet never took his revenge from someone because of

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۱- Kanz ul A'mal ۲/۱۲۵ (first printing) These are five Hadiths the first related to A'ishah and the rest to others including Abu Bakr.

۲- Musnad Ahmad vol. ۶ p,۷۲, ۲۵۷-۲۵۸.

۳- Musnad Ahmad ۶/۱۳۸ + Darmy ۲/۲۸۸.

۴- Musnad Ahmad ۳/۲۳.

۵- Musnad Ahmad ۶/۲۲, ۱۱۴, ۱۱۶, ۱۸۲, etc.

the torment they caused him except for times when Divine laws were infringed upon. He never punished someone with his own hand. He only punished them in the way of God.

No one ever requested something of him that he replied no; except for when their

request was something prohibited by God, because at such times he was more distant from the prohibited than any other person. And whenever he was confronted by two paths and had the option to choose between two ways of doing something he .always chose the way and path that was easier for the people

In another place A'ishah once again says(۱): I never saw the Prophet strike a female or male slave or servant and he never at any time beat or struck one of his wives. In principle he never hit anyone except of curse in times of war and Jehad. He never took revenge of someone for saying something about him unless the matter was related to God and religion, at such times he wouldn't certainly react. He was never presented with two ways of doing something that he didn't choose the easiest for the people unless the easiest was a sin since at such times he was always the furthest .from sin

Another time we hear from A'ishah that: The Prophet never used bad language and never made a noise or a commotion in the streets or market. He didn't forgive, (possessing remission and overlooking such things.(۲

Several Jews were passing by the

.Abu Davoud ۴/۲۵۰ -۱

.Musnad Ahmad ۶/۱۷۴,۲۳۶,۲۴۶ -۲

prophet and instead of saying: “Greeting to You”, they said “Death to you”. A'ishah who was present there-according to her own words - said: May death be to you and may God damn you and his wrath be upon you!! The Prophet said: Calm down A'ishah. (You must show moderateness and leniency. Refrain form bad and foul language.(۱

These are things which A'ishah herself has related, and narratives that have remained for us of the Holy Prophet. We also saw a few Quranic verses at the :beginning of this lesson. God says to us in the Holy Quran that

لَقَدْ جاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكَمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكَم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

Certainly an Apostle has come to you from among yourselves; grievous to him is your" falling into distress, excessively solicitous respecting you; to the believers (he is) (compassionate, merciful". (Quran ۹:۱۲۸

:And also

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ (۱) مَا أَنتَ بِنِعْمَهِ رَبِّکَ بِمَجْنُونٍ (۲)وَإِنَّ لَکَ لَأَجْرًا غَيْرَ مَمْنُونٍ (۳) وَإِنَّکَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (۴)

Noon I swear by the pen and what the angels write. By the grace of your lord you are" not mad. And most surely you shall have a reward never to be cut off. And most surely (you conform (yourself) to sublime morality". (Quran ۶۸: ۱-۴

We see that God speaks of His Prophet in this way and describes him as such, but the narratives existing in the Caliphate schools authoritative texts try prophets actions and words is carnal desire. They insist because of his anger or displeasure with regard to certain persons, are not related

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.Bukhari Ketab al-adab ۴/۳۸,۳۹ -۱

.to the truth or reality

:Again we return to the Quran

وَالنَّجْمِ إِذَا هَوَىٰ (۱) مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ (۲) وَمَا يَنطِقُ عَنِ الْهَوَىٰ (۳) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (۴)

I swear by the star when it goes down. Your companion does not err, does he go" astray; nor does he speak out of desire. It is naught but revelation that is revealed". ((Quran ۵۳: ۱-۴

Of course we know that there are two types of revelation; its either the Quran of which both the words and meanings are from God, or the Prophets Hadiths in which the meaning and concept was inspired by revelation and the words and expressions

used to express it were chosen by the Prophet himself. Either way the Prophet did not speak out of his own desire. This was the Quranic insight regarding the Prophet and .the correct Islamic recognition of him

?Why Did They Say Such Things

Now, with the knowledge that the first group of Hadiths are false lets see why these sorts of Hadith came to be, and why these acts were ascribed to the Prophet? These Hadiths strived to make the Prophets commendations and refutals worthless and even further than that make the Prophets words in general valueless and .uncreditable

This was done so that if a Hadith or Hadiths escaped the strict censorship of Hadiths that went against the Caliphates policies, they could never be freed from these bonds! The result of this being that if a commendation of Salman is related from the Prophet or if they repeat a remark of his about Ammar such

as: "Ammar is one with the truth, and is never separated from the truth" Or if from his :holy mouth it would be heard that he said about Abu Dharr

."The earth or heavens has not produced one more truthful than Abu Dharr"

.It would no longer bear any value or have any credibility or worth

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In our previous lessons we learned that Quraish during the Prophets lifetime had told :Abdullah Ibn Amr-e-Ibn Aas

You write down everything you hear the Prophet say? Even though he is like all of us human beings and speaks in states of anger and satisfaction. Sometimes he is pleased with someone and is happy, in return praising him and commending him. At another time he is angry with someone and speaks ill words to him, reproaching or slandering him. And you write down and record everything he says on the basis of this

.human characteristic

We also saw that Abdullah refrained from writing down the Prophet's words and eventually told the Prophet of the Quraishits remarks. The Prophet said: (Write down my Hadiths as you used to, I swear by who holds my life in the hands of his power, nothing but the truth comes out of these two lips. Words and Hadiths are the same at .(all times, all are the truth

After looking at this Hadith we may better understand the reason for the propagation for the narratives under consideration. We may also realize why the Quraishites, who later

!!took over the highest government positions, devalued the Prophets curses

In order for you to acknowledge the truth of our words we will refer to Muslims book :"Sahih" and he has named it as such

Regarding the person the Prophet curses or speaks ill language to and Gods making" ."that curse or ill words cleanliness and purity for him

Under this chapter title Muslim mentions some of the narratives of Abu Huraireh, A'ishah and others of which we have seem examples, then at the end of this chapter :he narrates the story of the Prophet cursing Mu'awwiyah. The story goes like this

Several times the Prophet sent Abdullah Ibn Abbas after Mu'awwiyah, summoning" him. Each time Ibn Abbas would return saying that: "Muaveh is eating". Eventually the Prophet said: "May God never make him full" And they have narrated that until the end .of his life Mu'awwiyah ate so much they he tired but never became full

We had seen that one day the Prophet saw Abu Sufian astride a camel while his two sons Yazid and Mu'awwiyah were with him, one to propel the camel and the other to :halt it. he said

."May God damn the rider, propeller and puller of that camel"

You see that due to the Hadiths under consideration these types of curses for persons such as Abu Sufian, and Mu'awwiyah will have no meaning for them except blessing, purity and remission. Therefore no matter how many narratives of the Prophet you relate regarding his lacking in creditability they will only be

.a praise and eulogy of their superiority and greatness

Also, previously we saw that the Prophet had cursed Hakam Ibn Al-As and all of his descendants - except for the faithful among them whom he said were very few. We also know that most of the Ummayed caliphs were the descendents of this very Hakam: Abdul Mulk, Solaiman, Hesham, Valid and Yazid etc.... All of them were damned in this curse! Do you think that the powerful and Caliphs did not plot to remedy such narratives? Of course they thought of a remedy and went to great !efforts to put it to work

This group of bullies should think of a remedy for this categorical narrative from Umar .Ibn Marwah Jahmi

He says: Hakam Ibn Abi Al-As, the third Caliph Uthman's paternal uncle, Marwan's father and the grandfather of the Caliphs of Bani Ummayed, came to the prophets door and asked permission to enter The Prophet, recognizing his voice said: "It's a serpent that has come, let him come in. Damn him and everyone of his offspring except for the truly faithful who will be of course very few. They will attain high "!!positions in this world but not in the next

There are many authoritative historical narratives and stories regarding this matter but we will stop here because they are sufficient to clarify the reason for the fabrication of the narratives spoken of here. In this way we come to recognize and understand the reason for the fabrication of narratives which removed the

creditability from the Prophets statements. We also came to realize how the Prophets

words of praise for one group of persons and revealing some persons or curses regarding a certain other group lost their value becoming worthless.

The Prophet Is Unfamiliar With Worldly Affairs.

What we have seen until now was one group of narratives designed to make the Prophets Hadiths worthless. Also on these lines there exists another group of narratives with the same plan in mind. We will now look into them.

They have narrated from A'ishah and Anas that: "One day the Holy Prophet was passing by a Palm-Grove. A group of men were busy pollinating the Female trees. We know that all trees have males and females including date-palms and the female is the one which bears fruit. The male date-palm has a cluster called (Tala') in Arabic.

The palm-grove's owners cut off the male palms clusters and shake them on the female trees new clusters so that the male palms pollen will fall on the female palms clusters, dates being produced as a result. If this is not done the dates will not grow and sweeten, and there will be no dates. This is known by all of the people who live in regions that grow palms and is not something that is hidden or kept secret.

After this necessary remark we now return to the main event. When passing a group of men who were busy pollenating their palm trees, the Prophet sees what they were doing and tells them that if they didn't

do that, the dates would turn out better. The Muslims obeyed his order and as a result the dates of Medina were ruined that year.

Another day as the Prophet was passing by the Palm-grove and seeing the dates that were all ruined by his order said; Why are your dates spoiled? They replied: You told us that if we didn't pollenate the palms our dates would be better and when we followed your advice our dates were spoiled! The Prophet said: [You are more informed of your worldly duties than I, and know better how to go about them!!!](۱)

What is the result of these types of Hadiths which exist in the most creditable Sunnite books? Doesn't it bear the consequence of saying that the prophets statements regarding worldly affairs have little value? For example if the Prophet has appointed a leader or guardian for the people after himself it would have little weight because the people can find a better leader themselves and appoint him; since he had said himself, and proved with his own actions that the people are more informed and !intelligent with regards to the worldly duties

The next result was that the people would get the idea that religion had come to teach them how to pray, fast, supplicate and finally how to worship but has no hand in worldly affairs, having left these matters to them since they were more knowledged .of such things

These types of Hadiths want to say that if the Prophet

Sahih" Muslim volume ۷ page ۹۵ tradition ۱۳۹-۱۴۲ + "Musnad" Ahmad, vol.۱/۱۶۲ and" -۱ .۳/۱۲۳

teaches prayer, fasting and worship there is no problem but he makes mistakes in worldly affairs since he has spoken his own opinion, having received no divine instruction in these matters. Doesn't this go on to say that religion and politics are separate and that religion has nothing to do with social life and matters related to the human world, having nothing to say and no message on these lines. Doesn't this [resemble the Christian saying: [leave Caesar, and God's work to God

Until this day I haven't seen anyone find fault with these Hadiths. No scholar has questioned them. In all of the books on Hadiths and research into weak Hadiths the narratives above mentioned are not included. Why? Because these narratives appear in "Sahih" by Muslim, and this book and their life have no room for fault or question in .the Caliphate school and are held as completely creditable

How do you think someone who believes in the factuality of these Hadiths thinks

about the Holy prophet, and in what level of humanity, intelligence and common sense do they recognize him to be? Do they in principle see him on the level of an average human being in possessing reasoning and thought? A Prophet that the Holy :Quran in all truth has said about him

مَا أَنْتَ بِنِعْمَهِ رَبِّکَ بِمَجْنُونٍ

(By the grace of your Lord you are not mad.(۶۸:۲

The Quraishite infidels only ascribed the Prophet with madness but these types of Hadiths prove it in practice. If you were to travel

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to a region where palm groves are abundant and ask any youth how palms are made fertile you will see that they know all about the matter of artificial pollenation, and also .know that without it the palms will bear no fruit

However, these narratives say that even though the Prophet was over fifty years old he didn't know about this simple matter. It is also interesting to know that orientalists have also payed close attention to these Hadiths and have written books having them in mind. In reality the real reason that orientalists have based all of their studies on the Caliphate schools books and records is the existence of these weak points, thus introducing Islam and its Prophet according to the view points found in them; because .this way they can better make Islam the target of their hostile attacks and criticisms

The original instigators however strived to bring the Prophets personality even lower than that of an average person with these narratives. This was so first of all they could remove all credibility from his words which represent Islam, and second of all so that Caliphs after him would be comparable with him and even better than him. This .would as a result give the Caliphate its necessary credibility and value

The Prophet Forgets Quranic Verses

The third group in this type of narrative which attacks the Holy Prophets identity are

those which try to prove that the Prophet was forgetful. They say that he even forgot the Quranic verses revealed to himself, taught to

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the people himself, and was commanded by God to explain and interpret, as if he :wasn't familiar with it at all. We see these statements in the narratives to follow

According to a narrative reported by Bukhari, Muslim and other creditable experts (۱ of Hadiths, Aishah and Abu Huraireh have related: One day while the Prophet was sitting in the Mosque he heard a Muslim reciting the Quran, then saying: May God have mercy on him. This reciter and reader of the Quran has reminded me of verses that I had completely forgotten and had been dropping from a certain surah in the Quran.(۱) In this narrative such has been related form A'ishah. Now lets see what God :says in the Quran

سَنُقْرِئُکَ فَلَا تَنسَیٰ

(.We will make you recite so you shall not forget". (Quran ۸۷:۶

Quranic commentators have said: Before this verse was revealed, the Holy Prophet (S) would repeat the Quranic verses as they were revealed so he wouldn't forget them. Even before the verse was completed he began reciting it. But after this verse was revealed the Prophet was no longer afraid of forgetting them and he became content with God's support. As such we see that in other verses the Prophet is :commanded

لَا تُحَرِّکْ بِهِ لِسَانَکَ لِتَعْجَلَ بِهِ (۱۶) إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ (۱۷) فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ (۱۸) ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ(۱۹)

Do not move you tongue with it to make haste with it, surely on Us (devolves) the" collection of it and the reciting of it. Therefore when We have recited it, follow it's

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Bukhari, "Ketab-e-Fazael al-Quran", Bab ۳۳ vol. ۶ /۱۹۳, ۱۹۴ + Muslim "Ketab-e- Salaat -۱

.al-Mosafereen, ۲/۱۹۰

(recitation. Again on us (devolves) the explaining of it". (Quran ۷۵:۱۶-۱۹

:And again we find in the Quran itself this command

وَلَا تَعْجَلْ بِالْقُرْآنِ مِن قَبْلِ أَن يُقْضَىٰ إِلَيْكَ وَحْيُهُ

and do not make haste with the Quran before its revelation is made complete to.... (you...... "(Quran ۲۰:۱۱۴

In creditable narratives there exists information which strongly condemns these Hadiths. In Bukharis book "Sahih", Ibn Majeh's "Sunan" and Ahmad Ibn Hanbal's "Musnad" we read that The Holy Prophet read the Quran to the angel Gabriel once a year but in the year of his death this was done twice.(۱) This means that the Prophet .read the entire Quran from beginning to end and Gabriel listened

In another place it is discussed and proved historically that the Prophet had a special method for teaching the Quran to the Muslims. When the verses were revealed which all concerned one topic he would recite them for the people so they could memorize them, and so those who knew how to write could record them on stone, bone, wood or leather. In this way all of the Muslims recited the Quran, wrote it down and memorized it. Afterwards the Prophet would begin to teach the practical and theoretical interpretation of these verses and until they had not learned it he would (not move on to others.(۲

We must judge fairly; with this orderly method of teaching and training and the great amount of importance the Prophet placed on the teaching of the Quran to the people and with attention to the

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.Bukhari "Ketab-e-Fazael al-Quran", Bab ۷ vol. ۳/۱۵۱-۱۵۳ -۱

.Behaar al-Anwaar ۹۲/۱۰۶" -۲

fact that all of the knowledge in that age was limited to the Quran, can we accept that

the Prophet refrained from protecting the Quran (his religions principle book), or was careless with regard to it, forgetting or omitting several of its verses.

2) They have narrated another narration of Abu Huraireh in Bukhari and Muslim, relating that he said:

In one prayer-the narrator forgets whether it was evening or night prayer-The Prophet performed two Rakats of the prayer with us, and before the prayer was finished, after two rakats he gave the greetings and stood and moved away towards the place he always stood when making a speech. He stood there and clapped his hands together just as an angry person would. He hit his right hand with his left. Pay attention that this fabricator so precisely relates this narrative that you won't think its a lie. Those who were in a hurry left the mosque first.

Abu Huraireh continues: Abu Bakr and Umar were there but their awe and reverence of the Prophet prevented them from speaking. I thought that perhaps there had been a new revelation and the prayer had been shortened to two rakats. Zolyadain got up,(1) - he was one of the companions who was called this because his hands were unusually long- and he said:

"O Prophet of God, did you forget or has the prayer been shortened to two Rakats? The Prophet replied: I neither forgot nor has the prayer been shortened. Then he asked the

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1- In five narratives in Bukharis "Sahih" and in Muslims book this name has been mentioned and in other places Zol Shemalain which are two nick-names for Abd-o-Amr Ibn Hanzlah from the tribe of Khaza'eh. This man was martyred in the battle of Badr, 5 years before Abu Huraireh became a Muslim and moved to Medina.

others; Is what Zolyadain said true? Have I prayed less than I should have? The companion replied; Yes, Prophet of God you recited less than required!!

The Prophet returned to his place and performed the amount of the prayer he had forgotten, gave the greetings and Takbeer and after performing a prostration returned to the place for delivering sermons. Abu Huraireh says: The Holy prophet returned to his place of prayer after hearing the companions words and performed .the amount of prayer he had forgotten with the congregation

If the prayer had three rakats he performed one more and if it had four rakats two more were performed with the people. Everyone followed him in the prayer, afterwards performing extra prostrations. Notice that Abu Hurairah depicts himself as completely circumspect in this narrative saying that he doesn't know exactly which .prayer it was so the listener will believe his veracity

To study this narrative we must look at history. History tells us: Zolyadain was martyred in the second year of the Hejrat in the battle of Badr, and Abu Huraireh came to Medina from Yemen in the eighth year of the Hejrat, then accepting Islam. Abu Huraireh came to Medina almost five years after Zolyadains death and had never .even see Medina during the time Zolyadain was living there

Abu Huraireh told this story as a narrative at a time when Zolyadain was not around nor most of the other companions, and no-one dared to complain about it or refute it. Maybe

this story was made up when he was the governor of Medina in place of Marwan Ibn Hakam during Muawiehs' rule and slandering and creating lies related to the Prophet had buyers, while an enormous amount of the money in the public treasury went to !!creating such Hadiths

Afterwards, caliphate Scholars inferred various religious laws from this narrative for example turning you back on the Qibleh during the prayer is alright and because of .that you don't have to re-recite the prayer, speaking during prayer is allowed and etc

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mentioned and in other places Zol Shemalain which are two nick-names for Abd-o-Amr Ibn Hanzlah from the tribe of Khaza'eh. This man was martyred in the battle of .Badr, ۵ years before Abu Huraireh became a Muslim and moved to Medina

Once again in Bukharis “Sahih” and Ahmads “Musnad” it is narrated from Abu (۳ :Huraireh that

Everyone had gathered for communal prayer, everyone was formed in rows behind the Prophet ready to perform the prayer. The Prophets was in his place ready to lead them in the prayer. Everything and everyone was ready for the Prophets takbeer when suddenly the Prophet remembered he was in a state of impurity! Abu Huraireh adds: The prophet said to us: Stay in your places just as you are now. He then went home performed his “ghusl” and then returned to the Mosque. He went to his place of prayer while there was

water dripping from his head, recited the takbeer, and led the prayer while we (performed it with him.(۱

If such events occured in the Prophets lifetime, or if they are related truthfully or falsely by persons who appear to be of his supporters, what esteem will remain for him? He is so forgetful and careless that he performs a three or four rakat prayer in two rakats, or on another day he forgets his own Quran and when a Muslim recites it says: I had omitted this verse from the Quran, this man reminded me of it, may God have mercy on him. You will see that as a result of the narration of this collection of Hadiths, what will be left of the prophet and what worth and esteem will he find in the !views of those who believe these Hadiths

We will end this lecture with one more narrative by Abu Huraireh. This narrative shows the real identity of Abu Huraireh the great narrator of these types of narratives, which unfortunately exist in the most creditable Sunnite books of Hadiths. :One day Abu Huraireh said amongst a group of Muslims

The best alms is the property a rich person leaves for his children! A listener who" afterwards also related this narrative said: I said to him: "Did you hear that from the Prophet himself?" This proves that a group of Abu Huraireh contemporaries also recognized him for what he was or at least they had come to doubt his words or

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.Musnad" by Ahmad Hanbal ۲/۳۳۹ + ۵۱۸ + Bukhari "Ketab al-Ghusl" bab ۱۷ vol. ۱/۴۲+۸۳" -۱

him because of the numerous Hadiths Abu Huraireh, seeing the doubt in the listener :of his words or realizing his disbelief, admits an enormous fact saying

(No I didn't hear it from the Prophet, in truth its from Abu Hurairehs' sack!!(۱"

This narrative from Bukharis book "Sahih" is narrated in Ahmads "Musnad" using different expressions which is even more interesting. According to the narrative in :Ahmad Ibn Hanbals "Musnad" the people say to him

Did you hear that remark from the Prophet, did the Prophet say that, or did you take" (it from your own sack? Abu Huraireh said: This narrative is from my own sack.(۲

Can it be known how many of these manufactured Hadiths came from his own sack? Can it be known to what extent these types of Hadiths changed the visage of our revered Islam? It can be considered probable that of the collection of more than five thousand Hadiths by Abu Huraireh many are his own creations or according to his !contemporaries interpretation, came out of his own sack

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Our lecture and study revolved around the second means by which Islam was altered. These narratives with their efforts to discredit the prophets words and lower his esteem removed the reliability from an enormous part of true Islam. Therefore if the Prophet scolded or cursed, and if the Prophet praised, commended or payed tribute it has no credibility or true basis because he is human and life every other human becomes

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.Sahih" by Bukhari V /۶۳" -۱

.Musnad" by Ahmad ۲/۲۵۲, ۲۹۲" -۲

.angered or happy

Also if he speaks of this worlds matters and gives advice, whatever he says has no basis or credit, being worthless. Later of course they studied these types of Hadiths and with great effort tried to create religious foundations and basis for them. They said: The Prophets words were based on his own personal vote and opinion. He gave an opinion and exegisis and others who opposed him on these matters, like the .Caliphs, all gave their exegesis and expressed their opinions and vote

These types of oppositions are seen as the opposition of two jurisprudents with one another and there is no objection to it. As such, if the Prophet made a remark, or if he gave a command or exegesis regarding some matter and the caliphs in opposition to his exegesis said something and went against him they have also given their exegesis. The Prophet gave his opinion and they gave theirs, it is one exegesis against another. It's evident that its true when we said that these narrative make up the foundation of religious belief, and even worse, that these types of narratives also alter Islam, this is because the basis of exegesis is personal vote and opinion, and this personal vote and .opinion is also a great source for upturning Islamic religious law

These type of narrative, which discredited the Prophets words, was an arrow with two targets. Of course, as we will see in the future - God Willing there are also arrows

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with three targets which will be studied next week. But when we said that these narratives were arrows with two targets it was because first of all they discredited .the Prophet and his identity

We know that when the Prophet has fallen from esteem, practical credibility and

superior identity, injury and harm also befalls the people's religion and beliefs because he is a part of Islams' text, his identity and actions being a section of Islam. In this way both the Prophet and his religion were attacked. It is here that the second large factor in the alteration of Islam is formed; because they spoke in opposition to :the Quranic verses which state clearly

The Prophet does not speak of his own and his words are based alone on Divine“ ”revelation

Insisting on the opposite and apparently they proving that the Prophet spoke out of his own will and carnal desire. For this very reason the Prophets Hadiths value was broken and brought down to the level of other persons words. Therefore if in one corner of the Islamic world the Prophets Hadiths reached the people secretly it did not still retain its necessary value and credibility since some companions or the Caliphs .could oppose it and put themselves forward as compared with them

For example if the Prophet taught Divine rules regarding “Mat'atul Haj” and “Mat'atun :Nesa” and the Caliph dares to say and the people accept that

متعتان كانتا على عهد رسول الله واما انهى عنهما و اعاقب عليهما

Since the Prophet has

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spoken of one matter in worldly affairs and the Caliph spoke words on that same matter opposing the Prophets not only is it alright, but its also completely creditable. Because of this the people practiced the Caliphs command and refrained from the .prophets: This is a particularity of the Caliphate School

Ali Ibn Abi Talib and his sons up until Hojat Ibn Al Hassan (a.s.) did not add to or detract even one word from the Prophets sayings and never spoke of their own. Imam Muhammad Baqir (a.s.) and or Imam Ja'far Al-Sadeq (a.s.) didn't say: “I say!” or “I prohibit” and other things such as these, and their students such as Zarareh, Muhammad Ibn Muslim and Hesham until this day have not spoken of their own vote

(or opinion. They said: "The Prophet said such or God said this".(1)

.This is a particular of the school of Ahlul Bait

We were discussing which instruments were used to change some of the aspects and laws of Islam after the Prophet. Just as we saw in detail, the first factor was that they didn't allow the Hadith of the commentator and expositor of the Quran and missionary of Islamic law, spoken in completion of this mission. The prohibition of relating Hadiths stayed in effect for many long years and that of their written recording up until the end of the first century A.H, meaning it lasted approximately ١٠٠ .years

During that time if anyone wrote down Hadiths they were collected and burned. In addition to

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.See Usool al-Kafi ١/٣٣٠ -١

this, a group of the famous companions of the Prophet such as Abu Dharr and Ibn Massoud, who lived outside of Medina and far from the watchful eyes of the Caliphate .narrated Hadiths, were summoned to Medina and were kept under surveillance

The first factor in the alteration and changing of Islamic law and world perspective was this, the power which didn't allow the Prophets Hadiths to be promulgated amongst the people and become available to the Muslims. We include this prohibition in the series of factors in alteration since we know that the new Muslims wanted to know about Islam, wanted to know what their Prophet did and said in various situations and events, they wanted an interpretation of the Quran, wanted to know .about their religious duties in social and personal matters

If as such the ruling power prevents the narration and recording of the Prophets words, the people will have no choice but to turn to other places and sources and thus become possible that they will come to rely on incompetent persons. Those in power

and the rulers of that time took the necessary steps to take care of this necessity and natural course. Kaab al-Ahbaar the Jew was charged with the interpretation of the .Quran and to answer questions regarding God and resurrection

Kaab al-Ahbaar is not a name but a title and shows the persons position and post. Habr means scholar and Kaab al- Ahbaar means the leader of Jewish religious scholars. He, Tamim Dary

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and Wahab Ibn No'beh are those from whom the people learned the interpretation of the Quran and the learnings of Islamic resurrection and God. Kaab sat in the mosque and people asked him of matters concerning interpretation. He appeared with the .Caliph Uthman and gave answers to questions regarding practical Islamic laws

By regarding this we can clearly understand the truth of how in this way, altered Judaism and Christianity and the many years of ridiculous beliefs that have been crammed into it, affected the realm of Islam, and found their way into the center of God's religion. Because of all this the prohibition of the promulgation of Hadith is one of the biggest factors of alteration in the various aspects of Islam. In the future - God willing - we will return to this matter and we will research and study new matters .related to it

The Secret Propagation of Hadiths

We also pointed out in the past that man will always think of a way or a solution for fighting a governments despotism and severity and the prohibitions of powerful rulers. Secretly and under ground they will strive to obtain their sought after desire. On the matter at hand, meaning the prohibition of promulgating the Prophets hadiths, whose very secret struggles and sometimes open ones of the people against the .Government came to be

As such, far from the eyes of the governments officers and secretly, these Hadiths were to some extent narrated and spread about. Such as we have seen, a group of them

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were hung and narrated Hadiths, and or sat under the sword of an executioner and repeated the prophets words. In this way, contrary to the ruling powers wishes, some of the prophets hadiths were promulgated, This event caused the principle agents for the Caliphates government, anxiety and fear. It was because of this that a special .program became necessary for the execution of the Caliphates principle political plan

A New Policy

The ruling authority thought that they must think of a way to remove the credibility from the promulgated hadiths. Because of this they centered their efforts on trying to remove the Prophet's Hadith and words from their worth, credibility, holiness and heavenlyness. We know this plan and action as the second large - scale factor in the alteration of Islam, having talked about and studied various angles of it in the .previous lesson

In the previous lesson we saw that by narrating certain Hadiths, all of the Prophets praise and eulogy concerning Islams true heroes and great men, and all of the refutals, condemnation, curses and reproaches uttered by him with regard to Islams hidden and apparent enemies were discredited. They said that the Prophet said: I am also human, and like all of them I am angered and made happy and I speak based on .these states

Likewise, we saw that in one place they related the Prophet as saying: You are more informed and intelligent than I in your own worldly affairs. The result being that its not necessary for you to

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heed these kinds of remarks from me or follow my example in these sorts of matters. It is certain that these narratives removed the credibility from an enormous group of .the remarks and sayings of the Prophet

But more important and higher than all of this was that a series of Hadiths was

fabricated from the most creditable of the Caliphate schools narrators, and in them the effort was made to bring the position and place of the Holy Prophet (S) even lower than an average person. I had said this many times previously but now I wish to link .the factor and principle reason for this act

The effort was made in these fabricated Hadiths to introduce the Holy prophet (S) in such a way that would bring him lower than an intelligent and orderly person and an average Muslim! Did they really do that? Were they able to enact their plan? With all due regret the answer is positive. The real pain and suffering is here! The Killing !tragedy is here

Martyrdom was not pain for these great men but an honour, a desire. Of course it is pain but only a physical pain, meaning a small pain that they buy in the way of God! The real pain is that of Islam's destruction and the obliteration of the spirit and being of its Prophet. This large group of Hadiths strived to remove the Prophets esteemed identity or in reality destroy true Islam. Isn't the Holy Prophet important and doesn't

p: ۲۱۲

he have a hand in Islams being. Aren't his sayings the commentator and clarifier of ?the Quran, and speaker of Islams laws and beliefs

According to this, destroying his position, identity and esteem, and his words, means the destruction of all of Islams foundation and all of the basis for Gods religion, and .last of all upturning the whole structure for the way to mans good-fortune

I have narrated this incident for you, but tonight for this lecture I see it necessary to once again repeat it so that we may recognize the reason and root of these types of .fabricated events and Hadiths and grasp the primary reason for their creation

Mu’awwiyahs Sinister Aim

The source of this historical incident is firstly the commentary of Allameh Ibn Abi al-Hadid on the Nahjul Balgheh. Also, older than that “Moravej al-Dhohab” by Massoudy which is an extremely creditable record of Islamic history, and older and more

valuable than these is the book “al-Mowaffaqiat” by Zobair Ibn Bekar who was highly bigoted regarding the Prophets descendants and because of this possesses greater validity in relating this incident. This book is also one of the oldest sources for the .history of Islam and it was probably written about ۱۱۰۰ years ago

Zobair Ibn Bekar narrates from Motarref son of Mogheerat Ibn Sha'ba: I along with my father Moghaireh had gone on a trip to Sham and had visited Mu’awwiyah - All that time Moghaireh was Mu’awwiyahs governor in Kufa, and their friendship had probably been from the “age of

– ”ignorance

Every evening my father went to Mu’awwiyahs evening parties and held conversations with him. When he came home each night he would talk in wonder of Mu’awwiyah and his insight, sagacity and intelligence. Even though he himself was one of the intelligent Arabs he remarked with great surprise that which he saw in .Mu’awwiyah

One night, however, after visiting Mu’awwiyah I saw he wasn't eating, being extremely upset and deep in thought. I hesitated for an hour or so because I thought that my fathers annoyance was from something we had done and or because of something that had occured regarding us . Eventually I could wait no longer and I ?turned to my father saying: Why are you so upset and annoyed tonight

He said: My son! I have come back from seeing the most malicious and filthy of !persons

?I said: What! why do you say that

Every night he had participated in Mu’awwiyahs evening parties and returned home with a mouth full of commendation and praise for Mu’awwiyah and his intelligence, sagacity and cleverness but tonight says: I have come from the company of the most malicious and unbelieving of persons? I thus asked the reason for this, saying: What

?happened

He replied: Mu’awwiyahs party was free of others and we were talking very privately with complete cordiality and sincerity. I said to him: “O' Amir al-Mu'meneen! You have obtained your desires and wishes. Now, with your advanced age, how appropriate it would be for you to practice justice

.and treat others with kindness

If you were to look kindly upon you kin - Bani Hashem - and observe the bonds of relationship with them it is in order. I swear to God! Today they possess nothing that could arouse fear and alarm in you. They are you paternal cousins, be good to them and observe the bonds of your relationship so that in the future you will be .”remembered in good terms

Mu’awwiyah answered: Woe is you! This desire is quite impossible and incapable of being carried out. Abu Bakr ruled and was just and bore all of those burdens, but by God! when he died his name died alongside him. Of course it is possible that someone will say: Abu Bakr! Then Umar came to power, strived and suffered during those ten years but only a few days after his death nothing remained of him except that !sometimes a speaker will say: Umar

Then our brother Uthman obtained the Caliphate. There was no man with a lineage like his! He did as he did and they treated him as they did but when he was killed, by !God, his name also died and his actions and deeds were forgotten

This is while the name of this man, the son of Abu Kabsheh (he means the Holy Prophet, this being the nick-name that the Quraishite infidels gave as a taunt to him) is called out five times everyday throughout the Islamic world, and is remembered in :greatness

اشهد ان محمداً رسول الله

Motherless, under such circumstances what deed will be remembered and what good name is everlasting?! No by God! I will not sit still until I bury the name and bury this (memory and favourable mention!(۱

Mu’awwiyahs' Efforts To Achieve This Aim

Mu’awwiyah remained faithful to his pledge and put all of his effort into achieving it. According to our belief these Hadiths were fabricated during Mu’awwiyahs time. In principle he created workshops for Hadith narrating and the fabrication of narratives, and his enactors of this sinister policy were persons such as Abu Huraireh, Amr-e-As, .Moghaireh Ibn Shobeh, Malek Ibn Ons and Samorat Ibn Jondab

It is in the Hadiths of some of them that the Prophet is stripped of his identity, esteem and worth and is brought down to the level of an average human-being and even lower. In comparison to Abu Bakr, Umar, Uthman and even Mu’awwiyah and Yazid he is introduced as inferior. This is what we called in the previous lesson a three headed .arrow, one with three targets

In this plot they accomplished three deeds. They altered Islamic law, ruined the Prophets reputation and esteem and raised the agents and rulers after him to a level higher than him, giving them a more eminent identity! You will confirm that this was a .three sectioned arrow with three targets

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The Hadiths and narratives which took charge of this sinister and Islam wrecking mission exist in Bukharis “Sahih”, Muslims' “Sahih” and tens of other texts. We, however, will rely

.(Sharh al-Nahj" ۱ (۴۶۳), old print + "Moraveh al-Dhohab" ۳/۴۵۴ (Beirut" -۱

on Bukhari's book because according to the Caliphate school it is the most authoritative religious texts after the Quran! They name the most authoritative religious texts like this: The Holy Quran, Bukharis's "Sahih", Muslims "Sahih" Abu Davouds "Sunan" etc. This school and its followers do not deem lawful, doubt or .”hesitation regarding even one word of Bukharis "Sahih

A narrative is related from A'ishah; the Prophet entered my room and home while two female singers were singing songs of the age of ignorance and it's wars. The Prophet walked in and without any reaction went and lay down on his bed. Just then Abu Bakr entered and when he saw the two singers he spoke to me harshly saying: Satanic ?music and singing in the Prophets' presence

In another narrative from the same book Abu Bakr says: O' servants of God are you performing Satanic Music and singing? (he repeats this three times). The Holy Prophet turned to him saying: Leave them alone, each group and nation has a holiday and today is ours (either the days of Qurban or Arafah). Let them sing. After this incident and these words, as soon as my father turned his back on them I made a gesture .towards them and they quickly left my room and home

In those same narratives by A'ishah, such is related: It was a holiday and several of the people of Abyssinia were celebrating and dancing. They had come to the mosque .and as was their custom were dancing with swords

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I asked the Prophet or either he suggested: Do you want to see their celebrating and .dancing? I said I did and gave a positive answer

The Prophet picked me up!! and while my face was next to his I started watching the Abyssians swords dance inside the mosque. They danced. I watched and the prophet repeatedly said: O' Abyssinians, continue. This scene continued and I remained on the Prophet's shoulders until I became tired and weary". The Prophet who felt my fatigue

."said: "Is that enough for you?" I replied: "Yes!" He said: "Then go

Pay attention that these statements are recorded in the books "Sahih" of Bukhari and .Muslim, texts which have the highest place credibility in the Caliphate school

In another narrative again A'ishah says: It was a holiday, a group of Abyssinians had come to the Prophets mosque and were engaged in dance and celebration. The Prophet called me to watch their dancing. I went to the Prophet and placed my head on his shoulder and from there watched the Abyssinians special dance. This situation .continued until I wearied and stopped watching

In another place she says: There were some players. I told the Prophet that I'd like to and wish to see their performance. The Holy Prophet stood in the doorway facing the mosque and I stood behind him placing my head on his shoulder and watching from .between his shoulder and ear. That group was performing then in the mosque

In another Hadith she says: I put

my head on the Prophet shoulder and the Prophet lowered himself and his shoulder, then I watched from over his shoulder until I was satisfied and tired of doing so. In the above narratives this is related: know the value of and appreciate teen-age girls who according to their nature at that age wish to see and are fond of play, dancing and .pleasure

If you have a teen-age daughter and she wishes to hear music and song, or look at strange men and or watch dancing, don't prevent her just as the Prophet treated me, .not interfering in or preventing what I did

In yet another narrative she says: I was looking into the mosque from behind the Prophet while the Abyssinians were dancing and performing. The Prophet would say to them: O Abyssinians clap and dance and perform so the Jews and Christians will know that there is freedom in our religion, and these acts are lawful! The Abyssinians !!who were gladened and joyful at the Prophets reaction said: "Abul Qasem, good

At this moment Umar entered the mosque. Because of his formidable presence the Abyssinians were frightened and scattered in all directions. Not only did they not fear the Prophet, they received encouragement and persuasion' from him, but they did not .resist Umar for even a moment

In another narrative, we read: (Unfortunately all of these Hadiths were related from Ai'shah). The Prophet was sitting at home in his room when upon hearing the people shouting and making noise outside

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he went to see what it was all about. He saw that an Abyssian women was dancing .'and the noise was theirs

He said: O' Aishah come and look. I went close to him and placing my face against his back looked at the scene from over his shoulder. Some time passed in this manner. The Prophet asked me A'ishah are you finished watching? I said, No! He asked me this several times and every time I repeated the negative answer, even though he was tired and started shifting his feet! I did this because I wanted to know how much worth and esteem he held for me!! Suddenly Umar entered the mosque. The people dispersed and the children all ran to some corner. The Prophet said: I saw that the (Human and Jinne devils fled from Umar!!(۱

Yes, these devils are not frightened by the Prophets' presence in their gathering, and he enjoys dance and song, listening to it and watching it. Umar however is possessed with such appalling presence and spiritual reverence that all of the devils are frightened upon seeing him and flee. And he is in principle an abstinator from singing and dancing! We realize what these narratives do and also the great width of their destructive perimeter. These types of narratives, just as we have seen, were all narrated from Ai'shah while we don't know whether she really said all of these things .or if someone else related them in her name because of her credibility

There

.Kanz-al-Amaal" ۴/۲۹۲" -۱

are also narratives from Abu Huraireh on this matter. It is said: When the Abyssians were performing with their swords in the Prophets presence, Umar suddenly entered the mosque. He bent over to grab some gravel from the floor of the mosque in order to prevent them from doing such. The Prophet said: Umar leave them alone, let them (keep up with their performance.(۱

If we study these narratives in their entirety we will see the plot designed therein; lowering the rank and esteem of the great Prophet of Islam to a point lower than normal persons especially that of the leaders after him. Now if you were to say for example: The Prophet said repeatedly and we have learned from various records :that

Ali is from me and I am from Ali". Some will reply what was the Prophet himself that" Ali should be like and the same as him. It is for example Umar who has such a superiour personality and worth and or the Caliph Abu Bakr who has such an .extraordinary

Secondly, the fact that all of these events occur in the Prophets mosque; the Abyssian womans' dance, the singing and music of another group and the sword dance of the Abyssian men, left very little value and worth for Islams' second great mosque, one !.built by the Prophet himself

In this series of narratives there are Hadiths on the Muslims' weddings, and the Prophets actions in these weddings show that the Prophet liked music and dance. In "Bukharis "Sahih

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.(Sahih" by Muslim - last tradition vol. ۳/۲۲ (Cairo" -۱

under the chapter called "Zamrobod-deff" in the book "Nekah" and also the chapter

“Shohoodul Malaekate Badra” from the book “Fazael”, and also in “ Tabaghat al-Kobra .by Ibn Saad this narrative has been related

We will quote it from Bukhari because in the Caliphate school it is seen as the most authoritative book after the Quran. The story is related from Rabee, daughter of Moavaz Ibn Afra, She says: On my wedding day the Prophet came to our house and sat next to me on my special seat. The girls present there began singing and playing musical instruments (a drum and cymbals). All of them sang the usual songs sung at :weddings except one who sang the song

.”There is a prophet among us who knows of future events“

!The Prophet said: Don't sing such songs, sing what you sang before

God knows that I know of no other words more destructive or an arrow more effective aimed at the heart of the Prophet and his Imams. Of course they even went one step further which we will see in our future discussion - God willing. In this narrative it is said that the Prophet enters the home of a Muslim and sits next to his newly wed bride while the girls present there begin singing and playing music as the Prophet easily listens!? Under these circumstances what can we expect of the general ?Muslim population

If the head of a household is fond of playing drums then of course all of the family

members will become dancers. If the Prophet of Islam is like this; what must the Muslims do? It is clear that they said such things so that you could not find fault with .the Caliph Yazid Ibn Muawieh or his father Mu’awwiyahs

In Bukharis “Sahih” ٧/٢۶, a narrative is related from Sahl Saeedy he says that the Prophet attented Abu Aseed Saedy's wedding The bride approached him and offered a drink of date syrup which she gave to him with her own hand. This was a show of .their respect for the Prophet

In another narrative it is related from A'ishah that one of the women of the Ansars was married and we attended the wedding party. When we returned the Prophet said: Didn't you have any music or song along with you that could have been used in .that party. The Ansar are made glad and happy by music and song

Why didn't we have a singer come along with us In another narrative it is related that the Prophet said to A'ishah: When you sent the bride to her husbands home did you send a singer with her" A'isheh replied: No! The Prophet then says: (That's too bad because) the Ansar are a people who enjoy poetry and song, I wish you had done so Then the prophet ascertained a poem which the singer must perform in her :performance

In Bukharis' "Sahih" and Ibn Majehs "Sunan" it is related from Anas Ibn Malek, that one day the Prophet was passing through

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one of Medinas alleys when he was met by some women and children who were .returning from a wedding celebration. They were clapping and singing

The Prophet told them: God knows that you are the dearest people to me. There is yet another narrative related from A'ishah She says: I had made some dolls to play with and sometimes little girls would come to our house and we would play together. Whenever the prophet came home however, the little girls would run away The Prophet would then go after them and return them to the room, telling them: Remain !!and play with the dolls

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Now it is necessary for us to go into a study of these Hadiths and evaluate them according to religious standards. Of course the evaluation of each of these Hadiths would be a separate study in itself but now we will evaluate them all far as one lecture .and study requires

In the Caliphate schools authoritative books of Hadiths there are also other :narratives. Anas says: The prophet said

God has sent me for the peoples guidance and mercy and has given me the mission to .(destroy the instruments of debauchery and music such as the drum (tombak

In another narrative Mojahed says: I was walking with Abdullah Ibn Umar when on the way we heard the sound of a drum. Abdullah put his fingers in his ears and walked for a while until he was far from that place. He then took his

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fingers out of his ears and still hearing the sound again put them in his ears. He :repeated that action three times. Then Abdullah said

.This is what the Prophet used to do

:Under the noble Quranic verse

وَمِنَ النَّاسِ مَن يَشْتَرِی لَهْوَ الْحَدِيثِ

(And of the people is he who buys the amusement of speech (Qur'an, ۳۱:۶

It is related from Aishah that: The Prophet made the buying of selling of servant female singers and their being trained to sing, illegal. The interpretation of this verse was asked of Abdullah ibn Massoud and he said: I swear by God that the meaning of "Lahwol Hadees" is music and singing. Ibn Massoud and other great Islamic scholars .of old also interpreted this verse as such

On the interpretation of the verse in which God says to Satan: "Stimulate with your voice (meaning adultery, drinking liquor, gambling etc.) anyone that you are able toll, Abdullah Ibn Massoud says: The voice of Satan in this verse is intended to mean music .and singing

These were just a few of the Hadiths and Quranic verses that inform us of Islams .opinion of music and singing

Islams Viewpoint With Regard To Statues

Now with regard to statues or the dolls that A'ishah played with we will refer to the correct Islamic viewpoint. This narrative is form A'ishah herself. She says: I bought a pillow which had pictures printed on it and brought it home. When the Prophet came home he stood in the doorway and would not enter. I said: I repent committing !whatever sin I have committed

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He said: What kind of pillow is that? In the end I took the pillow and returned it to its .owner

In several narratives, which probably add up to more than ten, the Prophet said: "On resurrection day the severest tortures will be inflicted upon those who created "!.images in this world and they will be told to give life to what they have created

In another of these narratives we read that: "God will torture the creators of images in that. very image". He also said: 'The creators of these images will suffer on resurrection day". In yet another narrative we learn that with regard to suffering, he ......who created things resembling divine creations will suffer the most

Sitting With Strange Women

As for the narratives which stated that the Prophet attended a wedding party and sat next to the bride in her special place and or took a drink from her hand, this famous narrative will be enlightening. Umm Salameh said: Maymouneh and I (another of the Prophets' wives were sitting with the Prophet when his blind companion Ibn Umm .Maktoum entered the room

The Prophet said: "Cover yourselves and conceal yourselves from him. Go behind the curtain". I said: "O Messenger of God, he's blind, he can't see us?! He said: "Are you two also blind and unable to see him? These narratives are not from Shiite texts but from creditable Sunnite texts. Can you imagine that such a Prophet with all of this care and modesty would sit next to a bride and

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!?watch singing and dancing

In a narrative from Bukharis "Sahih" where the Prophet says: Refrain from entering a womens' room or home (other then women who are mahram to you)! One of the men of the Ansar says: "O' Messenger of God, what about other female family members such as my brothers' wife?! The Prophet replied: "This is death, destruction (this is where Satan tempts)". In the following narration it is related that the Prophet said: "A man should never remain alone with a woman (who is not mahram)".

These narratives clearly show the narrations under study are nothing but lies. This is because first of all narrations stating the opposite have been related from creditable narrators such as Ibn Abbas who is accepted by both schools, and second of all because they go against the laws and rules of the Muslims, the Quran and Islam.

The Purpose Behind The Fabrication Of These Hadiths

Very well, now let us see why they fabricated such Hadiths and what intention they had in doing so. We believe there were several purposes behind these lies and fabrications:

1) One of the important purposes that existed in this act was Mu'awwiyahs dangerous anti- Islamic aim which was his desire to bury

اشهدُ أنَّ محمداً رسول الله

testifying to Muhammad being the Prophet of God. We can see clearly how these Hadiths are well capable of carrying out this sinister aim and intention, and how they are capable of burying the Holy Name of the Prophet of Islam under a multitude of enourmous lies and false accusations!

Of

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course if it wasn't for Hussains uprising and the efforts of the Imams of Ahlul Bait these dangerous plans would have been successfully carried out and reached their goal. It was the pure blood of Karbalas martyrs and the sufferings fo the Ahlul Bait of the Prophet that once again revived the Prophethood of Muhammad (S) which was headed for destruction. God willing in later discussions we will study further on this .topic

So, Mu'awwiyah wished to bury the Prophets name. He used these Hadiths to enact his plan. They wished to discredit the Prophet which of course was accomplished in .this collection of narratives

The Wahabi sect which has grown stronger in the last centuries (having gained power and the reigns of government) sprung up from here, and its beliefs regarding the Prophet and his religion took root in these very Hadiths. No matter how much the Shiite and Sunnit scholars stive and discredit the Wahhabi beliefs what good does it have and where will it get them unless they can remedy these types of Hadiths and ?dry up these roots

If you were to place a stack of papers in front of an open door or window the wind will blow, scatter, and disarray them. No matter how many times you put them in order there is no use, leaving no choice but to close the door or window. In order for us to assimilate Wahabism we must begin here, and not begin by first of all disputing the opinions

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of Muhammad Ibn Abdul Wahab or Ibn Taymieh. Until these types of false Hadiths exist and possess value and credibility the matter of Wahabish will not completely be .solved

An Eyewitnessing

I remember something that happened on my first trip to Mecca. When we were returning to Iraq and we travelled by car, our caravan stopped in a place near Medina for ۲۴ hours. There was a well at this halting-place and the pilgrims went towards it to

draw water for drinking and for the cars. It was about dusk when the convoy wished to move on. I saw a young stranger amongst the pilgrims in our caravan who was yelling with great force and vehemence, speaking and saying things that had created a clamour among the Shiite pilgrims. I went closer. When he saw that I was getting closer he said:"Haza Motawwe Ohum" "This is their scholar, if I get my hands on him "I'll cut off his head and lick up his blood

I knew that this was no place for a debate so I stood still and watched. In his words he said that these men are polytheists, they are infidels. Then he mocked our crying in a form of ridicule placing his hand on his forehead and pretending to cry!! One of the Shi'ite pilgrims stepped forward and said: We are Muslims, we are not polytheists. Why should we be polytheists when we performed the Hajj of God's house, visited the tomb of the Prophet, visited the tomb of

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.....Ali

When the Shi'ite said that, the young man said: You have become a polytheist! Your execution has become necessary. Even if the father of Abu Saud (the King of Hejaz at that time) should come he will not help you! You have become one necessary to be executed! "There is no other inflicter of harm or giver of benefit than God", the Shiite pilgrim said to the man as he shook. The young man then began to say this, (which is (!!the essential point of this story). (Who is Muhammad, he is a man like me

We see to what extent these Hadiths have lowered the worth and esteem of the Prophet when one person who calls himself a Muslims says: The Prophet is a man like me. After these words, our driver who was a native of Caucasia and a Shiite, stepped forward and asked him: Is Muhammad a man just like you? The young Wahabi said: Yes he is a man like me, he's dead! This question and answer was repeated three times. The Shiite driver then said: The Quran was revealed to Muhammad, is the ?Quran also revealed to you

These Hadiths set out to prove that -God forbid!- the Prophet was fond of pleasure

and mirth, music and singing, was very forgetful, and his followers were more bound to modesty, morals piety etc.

The Quran however says:

"You possess a very superior character."

"We have not revealed the Quran to you that you may be unsuccessful."

A group however, who

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believe in these Hadiths and think they are factual will have different religious beliefs about the Prophets character and identity. In their religious beliefs and thoughts is the Prophet higher in esteem or is Abu Bakr, and Abu Bakr who hates musical instruments seeing them as Satans voice and doesn't want them to be played in the prophets' presence, while the Prophet himself has no objection!

In this religious way of thought and belief, is the Prophet better or is Umar; an Umar from whom the jinn and human beings fled, while when they were in the Prophets presence not only did they not flee they danced and sang!

This is what we meant by an arrow with three heads or three targets:

۱- Destroying the credibility and superior identity of the Prophet.

۲- To promote the powerful and leaders after him to a higher stature.

۳- The destruction of Islam in belief and action.

The Caliphate Is The Holiest Rank

It was based on this way of thinking that one day Hojaj addressed the people on the greatness of the rank of Caliphate as such:

(Is your successor and Caliph in your family and the one who takes on your

responsibilities in your absence of a higher position, or your messenger to them? It was also based on this foundation of belief that on another day in a letter to the Caliph Abdul Malek he wrote that: There would be no order in the heavens and earth without the mediation and blessing of the Caliphate, and the Caliph (who at that

time was Abdul Malek the tyrant) is more superior in Gods eyes than the Arch- Angels, .Prophets and Apostles

It is also based on this thought that today the Wahabis say: Rasool means messenger and post-man. He only brought Gods message to the people and this deed has no particular honour what so-ever! All of these ways of thought took root from the .Hadiths we have seen and will see in the future

Uthman On The Scales Of These Narratives

If you were to ask what they said about Uthman or if such Hadiths also exist about :him it becomes necessary for you to pay attention to this Hadith related from A'ishah

She says: The Prophet and I were sleeping under one cover when my father Abu Bakr came and asked permission to enter. Without moving the Prophet gave him permission, my father entered and after he was through speaking left. We were still under that some guilt when Umar asked if he could enter. Without moving he gave permission to Umar to enter and took care of his request from the bed and then Umar .left. At that moment Uthman requested permission to visit the Prophet

The Prophet got up straightened his clothes and sat in his usual place, then gave him permission to enter. Uthman came and when he was finished left. A'ishah says: I said to the Prophet O' Messenger of God Abu Bakr came and you let him come in and in .that bed in that condition took care of his request without moving

After

him Umar came and just as you were in the bed with me you took care of his wish without moving. However, when Uthman came all of that changed and you got up, fixed your clothes and sat in your place. The Prophet said: Uthman is extremely modest and shy. I was afraid that because of extreme prudency he would not state !!!his request and leave without finishing what he came for

In another narrative quoted in Muslims “Sahih” the matter is narrated in a more indecent and disastrous way. According to this narrative the Prophet and Aishah are in one bed and they have pulled A'ishahs cloak over them. It is only when Uthman enters that he says to Aishah: put your clothes on and pull them around you! Aishah says: Why had you no fear of Abu Bakr and Umar but have become frightened of Uthman – Allahu akbar! The Prophet replied: Should I not be ashamed before a man whom the !!Divine Angels are ashamed before

What do you think will be left for the Prophet in the minds of those Muslims who believe these Hadiths? Is the Uthman introduced in them more valuable and of ?greater esteem, or the Prophet introduced in them

The Holy Quran also has something to say about the modesty and prudency of the :Great Prophet of Islam which is interesting to read here

O you who believe! Do not enter the houses of the Prophet unless permission is given“ to you for a meal, not

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waiting for its cooking being finished – but when you are invited, enter, and when you have taken the food, then disperse – not seeking to listen to talk; surely this gives the Prophet trouble, but he forbears from you, and Allah does not forbear from the ”.....truth

By confirmation of the Quran, the Prophet is so modest and prudent that he doesn't ask the people to leave his house. They have eaten and now sit and talk, not only taking up the Prophets valuable time but also tormenting his pure soul. He, however,

is so bound by the rules of courtesy and character that he bears all of the discomfort of their talk but will not ask them to leave his home. It was thus correct for God to praise him in the second Quranic chapter revealed to him because of his great, :superior character

إِنَّکَ لَعَلَیٰ خُلُقٍ عَظِیمٍ

(you are of a great moral character.(Qur'an, ۶۸:۴

These are the unquestionable, completely factual and true sayings of the Quran and those the creditable narratives of Bukhari and Muslim. A point that is necessary for me to bring to your attention is that in the afore-mentioned narratives Abu Bakr, Umar and Uthman came to see the Prophet in precisely that order and this order is observed in many of these types of narratives. The fabricators in this way wished to give their successive rule and Caliphate a feeling of holiness and genuineness in the peoples minds. In these types of narratives they usually appear

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one after another in many incidents, meaning that they will become rulers one after .the other in that order

It is a very precise plan and was designed taking all things into account. Those who fabricated these things strived hard to bring about readiness in minds (for later .(acceptance

The Prophet in The Grips Of Sorcery

We will evaluate this story and narrative and then end our discussion. God knows how difficult it is for me to narrate these words. This has been related from A'ishah in the "Sahih" of both Bukhari and Muslim. Bukhari narrated it in three places and Muslim in .one. In one of these narratives we read: Thy had practiced magic on the Prophet

As a result of this he had lost his normal perception and would think that he had done something that he had not. For example he would think he had eaten when he really

had not and thought of the spell was such. This situation continued until one day when he was sitting with me he said: O' A'ishah two angels came, one sitting at my head and .one at my feet and informed me of the true reason for my present state of mind

The Angel at my head asked the Angel at my feet: What's wrong with him? The other Angel replied: They have cast a spell on him. He asked: What did they do with it? The other answered: With a date-palm branch and ..... thus naming a few other things saying that with all of these they

!had cast the spell. He asked: Where is it? The other answered: In such and such a well

The Prophet then went to that well with his companions and when he returned said: O A'ishah! The water in that well had changed so much because of the effect of that spell that it had turned to the colour of Henna, and the date-palm, branches around it .had all taken the form of devils heads

In another narrative the matter takes an even worse form and its indecency is even more apparent. The narrative states that the spell on the Prophet was so strong that sometimes he would think that he had slept with one of his wives when he really had not!! How tasteless this is. In principle can lowness be claimed in relation to a person in ?a better way

.Unfortunately all of this is found in creditable texts

We will refer to a remark by Amir Al-Mo'meneen that rejects all this. In sermon number ١٩٥ it is related from the Imam that: (From the time he was weaned God sent his greatest Angel to him as a companion to watch over him so that day and night he .(could lead the Prophet towards the great ways and best character

These are the words of the Imams of the Imamate school, and those are the words of the Caliphate schools creditable narrators. The result of our study into the Caliphate schools texts is that the second great means for changing Islamic law was that

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series of Hadiths which tried to make the Prophet lose his esteem, value and sanctity. Not only did they try to remove the superiority in his rank of Prophethood but also to lower him to a level below many average people!

As a result not only would his Hadiths have no effect, neither would his commands and prohibitions regarding worldy matters. They wished all to know that he had no real acquaintance with worldy affairs and or that his understanding on these grounds was even less than the average person. Even he himself said: I don't know anything about your wordly duties, you understand them better than I do!!

They also wanted his remarks about certain persons to have no value, to say his memory was not sufficient and his work remained incomplete as his mind was not that powerful. Didn't they say that one day he left the house while in a state, commanding the people to wait for him and after returning from a trip home to cleanse himself then lead the prayer. They say that he has forgotten verses of the Quran and was reminded in the mosque which part it was he had been leaving out. It is with regard to part it was he had been leaving out.

It is, with regard to this kind of Prophet that it may be said: "He gave his own opinion on this particular Islamic matter! He has given his own idea here! Then it becomes possible for any

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person - of course any person of power - to give his own opinion and idea and have it become a part of Islam. They say that if the Prophet was a jurisprudent and can give his own opinion then the rulers after him are also jurisprudents and may give their own opinions wherever they see fit, and reject and alter the Prophets' rulings or opinions!!

If our minds can accept all of these matters and understand all of their aspects we can precisely figure out into what form they changed Islam and how they altered it by

means of realities. Then we can recognize the deeds of the Imams of Ahlul Bait, what Amir al-Mu'meneen did and Imams Baqer, Reza and Javad (a.s.), what they must .have accomplished and what they did

We realize what the era of Imamate was for, and also the reason for the major occultation and its responsibility. Until we don't understand and recognize these things we can't understand those. This is because the Imams of Ahlul Bait reformed .these very impairments and revived these destroyed truths

A Look At European Knowledge Of Islam

With the clarification of the topics brought up in this lesson we may now go over another important point together. I didn't know or realize this point before coming to Iran. In Iran, when I was writing the second volume to (Abdullah Ibn Saba) I discovered it. This was an important discovery for me. The matter concerned the question of why western orientalists only refer to the Caliphate schools books

.and texts, not usually using the Imamate schools texts

In the past I thought that it was because Europe was first introduced to the Islam of the Caliphate school and its relationship and connection was with them, and they were left uninformed of our texts because they were far from us. According to history we know that Napoleon Bonaparte set out for Egypt in the year ۱۷۹۷ A.D with ۳۰۰ ships and close to ۴۰,۰۰۰ soldiers so that after conquering Egypt he could move on to India .and take it away from the British

In the beginning of the summer he entered Cairo after a brief victorious battle and he remained in Egypt until the year ۱۸۰۱. In September of that year he vacated there after pressures by the military forces of England and Turkey. Napoleon had taken a group of scholars with him and during the period of the French armys stay there they .researched and investigated

One of the fruits of these scholars work was informing European scholars about the

East and its culture, religion and customs. The sciences of orientalism, archaeology and linguistics and studies of the religions and history of eastern countries gained .their footing and foundation to a great extent at this turning point in history

We also know that the Lebanese Christians who were of the first heralds of modern thought and cultural relationships with the Arabs became the cultural mediators between the Arabic speaking nations and Europe, especially since the French army entered Lebanon

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.in ۱۸۶۰ A.D and remained there for many years

In the past I saw the relationship between the French and British in Egypt and the Lebanese Christians with Europe as the most important factor in European knowledge of Islam. Because of this relationship and these connections the west was to some extent informed of Islam according to the Caliphate school and their texts and scholars, therefore I saw it as natural that they should not know of our see as official any other Islam except that of this school. This was my previous belief and !way of thinking. In reality I saw what they were doing as right

However, when I came to Iran I recognized the real secret behind this distance and it occured to me as a sudden flash of light. The truth of the matter was that those who wished to learn of Islam were not looking for the truth and don't want to search for a Heavenly, Divine religion and discover and understand its various aspects. No, they are looking to discover Islams weak points and also those of its personalities and history. In the hadiths of our school the Prophet is infallible, all-Merciful, the noblest of .God's creatures, possessing the best character and qualities etc

Of course it is clear that his view point does not fulfill their aim; but unfortunately whatever they wish to ascribe to Islam and its Prophet they find in the Caliphate ,schools Hadiths. These Hadiths, according to the followers of that school

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are possessed of superior credibility!? Because of this, the great majority of research done by Western scholars is carried out using the Caliphate schools' texts and .records

All of the works of their orientalists on Islam whether they are from France, or Holland, Belgium or Czarist Russia, England or of late in America, followed these very lines. They went to a lot of trouble, researched extensively, read all of Islam such as Hadiths, the Quran, History, law etc. In order to show that Islam was not genuine, or authentic and was not Heavenly or Divine. They did not find the documentation for their claim in the books of the Imamate school, they only found their aim and intent in .the books of the Caliphate school

All of the writing of Western Orientalists on Islam which have been translated into Farsy, the most important being "The Encyclopedia of Islam", were written to destroy Islam in all of its aspects. Their writers found the background for their ideas in the Hadiths, histories and interpretations of the Caliphate School alone. Those who wish to inform Europeans of Islam are similar to Abu Jahl or Abu Sufian trying to describe .and introduce the Prophet and his superior character

The books which are translated from European languages on Islamic matters are really poison covered in a blanket of honey...... Why have you left Imam Baqer and Imam Sadeqh and turned to the Islam of Abu Huraireh and Anas Ibn Malek and their like? Didn't the Prophet

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say that: I am leaving two valuable things among you: The Quran and my family .members

Ali and Fatemahs' tormenting pains was because of this. Imam Hassan and Hossains pain was also because of this. Turning to European knowledge of Islam is to dissipate the blood of the martyrs of Karbala. Here is where the efforts of Imam Baqer and Sadeq are destroyed. What responsibility do we have with regard to this, and what ?thought and feeling

Chapter ۴: Causes of Distortions II

A Review

Our discussion revolved around the topic of what pure Islam was, into what form it was changed, and what our present obligation is in relation to it.

We also saw that according to the prophecies of the Holy Prophet (S), whatever occured in past nations will also occur in this nation.

This nation altered some of the aspects of Islam in precisely the same way predicted.

In other nations, after the alteration of God's religious creed a new prophet would be appointed to once more renew the Divine cannon.

The religion of the “Last Prophet”, however, was the last heavenly message to mankind. With regard to this, what destiny awaited it after all of these alterations, and what must be done about it?

The obligation to revive religion in this nation became the responsibility of the Imams of Ahlul Bait (a.s).

* * * * * * * * * *

In our research into the various methods used in the alteration of Islam, we discovered various different methods. The first and probably most important means was that in the first

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eras of Islam those in positions of power, to their utmost ability prevented the relating and recording of the Prophet's Hadiths (which is the second pillar of Islam). As a result of this, many collections of Hadiths were burned. Various persons were kept under surveillance. Mouths and tongues were silenced. Some persons were exiled or imprisoned and so on.

However, in the face of all these acts of force and all of that severity, Hadiths were

promulgated underground and even in the open under torture. Because of this, these ruling forces sought to solve forever the matter of the Prophets Hadiths, and the .prohibitions that would likely arise as a result of self-interests and its' desires

These efforts then took the form of a series of fabricated narratives aimed at .destroying the Prophets' superior character and the sacredness of his words

In one group of these Hadiths the collections of the Prophets praises and refutals regarding certain positive and negative Islamic personalities were remedied. They quoted the Prophet as having said to God: O' Lord, I sometimes speak in commendation or reproach of someone because of anger or happiness (at that time). Make my reproaches and curses a means for purity, growth and favour for the !!recipient of such

In another group of these narratives the Prophets' commands and directives concerning the improvement of the peoples worldly duties; politics, domestic matters, economics, leadership, the Imamate and their like, are remedied. According to one of these fabricated narratives the Prophet says: You are better informed

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of your own worldly matters than I, you are more experienced and aware of how to perform your own duties, (meaning; disregard my words on these matters, or rather, .(act according to your own judgement, thoughts and plans

In the third group it is sought to bring down the Prophets extraordinary character and identity to a level lower than that of the average man, and then even lower. Among these the Prophet is shown as being forgetful; forgetting Quranic verses, entering the mosque in a state of impurity and preparing to pray etc. In another of these narratives they speak of him being placed under a spell. This spell was seen as being so strong that the Prophet lost his usual intelligence and understanding. In other fabricated narratives we see the prophet as a man who will not turn away from music, song and dance. Not only does he enjoy it, listens to it, and watches it, he also scolds !those who become upset because of it

This was a summary of our previous discussions, necessarily repeated here because; they included the most sensitive points in Islams historical fate, consist of the most important points in a study of Islam and they may play a vital role in revealing the role .of the Holy Imams (a.s.) in the revival of religion

The First "Divine Revelation" According To The Caliphate School

Now we must study the narratives which assail the Holy atmosphere surrounding Divine revelation. It is here that the tragedy of Islam reaches its peak and the known and unknown enemies of

Islam transgress the innermost bounds of Islams' sacred realm and genuine danger .treatens all of Islam

The narratives pertaining to this matter have appeared in four or five forms. The two most important ones were related from A'ishah and Obaid ibn Omair lessy. From among these two more detailed narratives, which relate in greater detail, A'ishahs' is considered the most creditable. This narrative may be found in the majority of the most authoritative Sunnite texts, such as Bukharis' "Sahih", Muslims "Sahih", Ahmad .Ibn Hanbals' "Musnad" and many others

In the narrative quoted from A'ishah the events surrounding the first revelation are (۱ pictured this way. In the beginning, revelation manifested themselves for the Prophet in the form of true visions. These visions were as bright as the light of dawn. .Afterwards, an interest in solitude and seclusion emerged in him

He spent many nights in the cave of Hera(۱) worshipping, and every once in a while he would return home to procure the provisions needed during his seclusion and after doing so he would return to the cave. The Prophet lived in this way until suddenly one day he cam upon "The Lord". Gabriel came to him and said: "O Muhammad you are the Messenger of God". The Prophet said: "I was standing and then suddenly fell to my ."knees

This meeting ended there and afterwards I started to go home even though my whole body had commenced to tremble, and I went to khadijeh saying: “Cover me, cover me, Cover me!” It

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Hera - a mountain north of Mecca and a distance of three miles from this city. At its' -۱ peak there is a cave in which the first revelation was descended upon the Prophet and .is for this reason called “Jabal an-Nur” See: Mo'jam al Boldaan

took a while for the fear and disturbance of mind brought on by that initial meeting to be remedied. It was then that Gabriel appeared to me once more saying: .”“Muhammad, you are the Messenger of God

In those moments I decided to throw myself off of a mountain cliff!! And at the very moment of my decision Gabriel appeared to me for the third time saying; “O Muhammad, I am Gabriel and you are the messenger of God”. Then he said: “Read”. I replied: “What should I read?” He took me and pressed me hard three times. The pressure was so severe that I was close to fainting. Then he said: “Read, in the name of you lord who created” I read, and at the end of this meeting went to Khadijeh saying: “I am extremely afraid for myself”. Then I related for her the events which had .occured

Khadijeh said: These are good-tidings for you. I swear by God that the Lord will not render you inferior. You are good to your family, truthful and trustworthy, and you .bear the peoples burden of suffering while supporting them

Afterwards she took me to see Varagheh-t-ibn Nufel and said to him: “Listen to your cousins words”. Varagheh asked me: “What's the story?” I then repeated for him what had happened. Varagheh then said: This is the tiding which was revealed to Moses (a.s.). Oh, how I wish I could have a part in this movement (which will be founded by (you)....(۱)

The second (۲

Tabari ۲/۲۹۸-۲۹۹ + Bukhari "Sahih" ۱/۷ chapter Bada al-Wahy + "Al-Tabaghat" ۱/۱۹۴- -۱
۱۹۵

historical narrative is related from a man named Obaidullah Ibn Shaddad and in it the reason for the Prophets' fear (mentioned in the previous narrative) is clarified. In this narrative it is stated that after the first revelation in the cave was revealed to him, the Prophet went back to Khadijeh and told her:(۱)

"O' Khadijeh, I fear that I have gone crazy as a result of contact with Jinn."

Khadijeh replies: "No, never! By God, I swear that your lord would never do such to you.......(۲)

۳) In the lengthiest of the narratives regarding this matter, the events surrounding the first revelation to the Holy Prophet are described like this. The narrator is Obaid Ibn Omair leesy. He says: Now I will begin the story of the revelation and Gabriels' appearance to the Prophet. One month each year the Prophet would take up residence in Hera for worship and this was a custom practiced by the Quraish who worshipped every year in this manner. The Prophet would worship in this certain month every year and if a needy person approached him during that time he would satisfy his hunger.

When the month ended and the period of worship was completed the Prophet would return to Mecca. First of all he would enter the Masjid al-Haram and circumambulate it seven or more times and then he would go home. The days went on in this manner until the year that the lord willed to bestow his munificence upon him and clothe him with

۱- refer to Ibn Aseer Al-Nehayeh ۳/۸۳.

۲- Tabari ۲/۲۹۹-۳۰۰.

.the robes of prophetic mission and in this way show mercy on his servants

This event occured in the month of Ramazan. According to his custom, the Prophet had gone to Hira for worship and his familiarity was also with him(!). On the night that God determined to bestow his munificence upon him and give him the prophetic mission, Gabriel came to him. The Prophet said: He came to me and had with him a veil on which there was some writing. I was asleep at that time. He said to me: "Read" I said: "I cant read". He took me and pressed me hard until I felt as if I were dying, then he let me go. After that he said: "Read" and I said: "What should I read?" I said :this so I wouldn't be put through that strong, killing pressure again. he said

اقْرَأْ بِاسْمِ رَبِّکَ الَّذِی خَلَقَ (۱) خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ (۲)

Recite in the name of your Lord who created - Created man from a clinging (substance. (Qur'an, ۹۶:۲

I read it and he left. I woke up and it was as if what I had read had been engraved .upon my heart

The Prophet said: I had seen none of Gods' creatures as my enemies with the exception of poets and madmen and couldn't even beware to look at them! The Prophet then said: This unfortunate soul (meaning myself) has either become a poet or insane but the Quraish should never hear these words in order to be able to repeat

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them. I will climb to some mountain height and throw myself off of it, killing myself and !!being freed of this misfortune

I left the cave of Hera and went halfway down the mountain path with the intent of suicide. A sound from the heavens attracted my attention. I heard it say: "O' Muhammad you are the messenger of God and I am Gabriel". The Prophet said: I looked up at the sky and saw Gabriel in the form of a man standing in the distant horizon. I stood to look at him and was kept from my intent to commit suicide. I took

not a step forward nor backward and in each direction I looked at the sky I saw him just as I first saw him..... He left and I returned to my family and Khadijeh. I sat on her (!)lap and hugged her

Khadijeh said: O' Abul Ghassem where were you? By God my messengers have been looking for you all over Mecca. The Prophet said: I told her; this unfortunate soul !(meaning myself) has either become a poet or insane and possessed by Jinn

She said: Abul Ghassem I take refuge in God for you from such things. God will not decree such a fate for you with the qualities I see in you, such as truthfulness, trustworthiness, superior character traits and your attention to family ties. Why do ?you ever say such things cousin, maybe you have seen something

I said: Yes, and then related for her the incident

p: ۲۴۹

.which had occured

Khadijeh said in reply: These are good-tidings for you cousin. Be firm in this way. I swear by He who holds my life in his powerful hands that I have hopes that you are .the Prophet of this nation

Then she got up, dressed, and went to see Varagheh ibn Nufel who was her cousin. Varagheh was a Christian and a scholar familiar with the Torah and New Testaments. Khadijeh informed him of all she had heard me say. Varagheh in a state of great excitement said: It is very holy, very holy! Khadijeh, I swear by He who holds Varagheh's life in his powerful hand that if you speak the truth Gabriel has come to him the same one who appeared to Moses. I think that he is the Prophet of this nation. !Relay my message to him and tell him that he must remain firm in his way

Khadijeh returned home land told the Prophet of Varaghes words and in this way the Prophet was relieved of some of his worries, and the mental disturbance caused by .the belief that he had become a poet or insane came to an end

In a meeting between the Prophet and Varagheh which took place in the Masjid al-Haram a few days later, Varagheh questions the Prophet regarding his feelings and about the incidents which have occured. The Prophet then relates them for him and Varagheh says: "I swear by he who holds my life in his powerful hand that you are

the prophet of this nation and Gabriel has appeared to you, the same who appeared to Moses (a.s.).

They will certainly refute you and torment you and they will turn you out of your city and birthplace and form an uprising against you. If I am here on that day I will help you in a way pleasing to God". then he bent over and kissed the Prophets forehead. As the Prophets' suffering had thus been comforted he returned home with a more positive, resolute attitude(!!)(۱)

۴) In another narrative which Akrameh relates from Abdullah ibn Abbas, the event is described in this way: One day while the Prophet was in the land of Ajyaad near Safa he suddenly saw an angel appear in the distant horizon of the sky, who had one foot placed on top of the other and who was calling: "O' Muhammad I am Gabriel, O' Muhammad I am Gabriel".

The Prophet was frightened by this abrupt appearance and encounter. He repeatedly looked down but each time he looked up he would still see the angel in the horizon. It was for this reason that he did not remain there and quickly returned home to his wife Khadijeh informing her of the incident, saying: O' Khadijeh, I regard no one else as an enemy the way I do these idols and Kahins, and now I fear that I myself have become a Kahin!

Khadijeh replied: No, that is not so, don't say such things. God would never treat you

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۱- Ibn Hesham + "Dar al-Ma'aref". ۲/۳۰۰-۳۰۲" Tabari ۲/۲۰۶-۲۰۸, first pr. Egypt and volume

.۱/۲۳۶-۲۳۹ Egypt ۱۳۷۵ + Al-Ektefa ۱/۲۶۳-۲۶۶ Egypt

(like that because you observe family ties and....... (۱

:In Ovateh Ibn Zobairs' narrative, the Prophets words are related as such (۵

O' Khadijeh, I see a light and hear sounds. If fear that I may have become a“ (Kahin.........”(۲

Another narrative is related by Akrameh from Ibn Abbas and repeats the Prophets (۶ :words in this way

(O' Khadijeh, I hear sounds and see a light and fear that I have become insane.........(۳“

An Evaluation Of These Narratives

The narratives we have seen are capable of being evaluated from many aspects and after a proper assessment, their weakness in documentation and the lies and fabrications in the texts are very clearly seen. We will link at each one carefully with regard to the aspects mentioned, and come to recognize the signs of fabrication and .lies in them

An evaluation of each of the documents and texts shows a few of the factors involved .in the weakness and worthlessness of the above mentioned narrative

A Study Of Their Documentation

In the previous narratives five narrators appear and the documentation for these narratives originate with them, or at least have been attributed to them. In other words, these five are the beginning of a series or chain of narrators. They are: Aishah, Abdullah ibn Shaddad, Obaid Ibn Omair, Abdullah Ibn Abbas and last of all Orvateh .Ibn Zobair

History testifies to the fact that none of these persons were present at the time of this :event, because they hadn't even been born by that time! Since

Aishahs' birth date is known to be either the fourth, fifth, or (۱

۱- Al-Tabaghaat al-Kobra ۲/۱۹۴-۱۹۵ Beirut ۱۳۷۶.

۲- Same as above ۲/۱۹۵ In narratives ۴ and ۶ the matter of the meeting with Varagheh is al so mentioned and how he comforted and encouraged the Prophet is narrated.

۳- Same as above ۲/۱۹۵ In narratives ۴ and ۶ the matter of the meeting with Varagheh is also mentioned and how he comforted and encouraged the Prophet is narrated.

(۱) sixth year of the mission (Besat)

۲) Abdullah Ibn Shaddad leesy is not counted as being one of the Prophets' companions (Sahabeh) and is one of the followers (Tabe'een), or the generation after the companions. He was born during the Prophets' lifetime but because of his young age he couldn't have understood the Prophets' words at that time. He was killed in Kufa in the year ۸۱ A.H.(۲)

۳) Obaid ibn Omair was also born towards the end of the Prophets' life time an as such, just like Abdullah ibn Shaddad he is not considered as being one of the companions.(۳)

۴) Abdullah ibn Abbas was born in the tenth year of the mission or three years before the migration.(۴) We may add here that the person who quotes from him is Akrameh, whom scholars have testified to being a liar who attributed his fabrications to Ibn Abbas.(۵)

۵) Orvateh Ibn Zobair was born during Omar's rule and is counted as being one of the second generation of followers.(۶)

As such, none of the original narrators of the event were living at that time and we know that an event cannot be related unless the narrator was present there at that time or had heard it form an eye-witness to that event. In all of the above mentioned narratives: the narrator relates the event without mentioning an intermediator and among them only Obaid Ibn Omair relates it from the prophet himself, while he had never even seen the Prophet; since

۱- Ketaab al-Sha'ab" new print Egypt ۷/۱۷۹ Asad ul-Ghaabeh".
۲- Medina Al-Mamlekatul Elmiyeh, ۱/۴۲۲ Taqreeb al-Tahzeeb.
۳- ۱/۵۴۴ Taqreeb al-Tahzeeb.
۴- ۳/۲۹۱ Asad ul-Ghaabeh.
۵- ۳/۹۴ Meezaan al-E'tedaal.
۶- ۲/۱۹ Taqrreb al-Tahzeeb.

we saw previously that he was born at the end of the Prophets life and biographers have not placed him in the group of "companions', considering him one of the "followers". Thus, such narrative is also lacking in historical and traditional worth. Of course we also went into an evaluation of these narrators' characters as well as their honesty but have not included it here because it would require a whole lesson in itself.

The Holy Quran's Catagorical Judgement

The Qurans judgement with regard to the text and meaning of the narratives under discussion is quite definate. If we were to ignore the worthlessness of their documentation we could reveal their defects by relying on the Quran.

By paying close attention to and inquiry into the Holy Scripture of Islam it becomes clear to us that prophethood of the Holy Prophet (S) was not a secret and unexpected event but was propounded in various aspects and was presented in different ways.

Belief in his prophethood was required of all of the prophets in the form of an emphatic covenant, and a promise was taken from them to aid him.

The great prophets gave news of his existence, appearance and mission. He and some of his followers had names and signs in the Torah and Gospel.

The people of the book (the Jews and Christians) knew him very well and accepted him or denied him with complete knowledge of his characteristics, qualities, name and means of recognition.

:These types of verses and a short discussion of each may be seen below

وَإِذْ أَخَذَ

اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُم مِّنَ الشَّاهِدِينَ

And when Allah made a covenant through the prophets: Certainly what I have given" you of Book and wisdom - then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and (.I (too) am of the bearers of witness with you". (Qur'an ۳: ۸۱

According to our belief there were ۱۲۴,۰۰۰ prophets and of that number a little over ۳۰۰ were chosen for the prophetic mission or message.(۱) This means that all of this group are related to the heavens and the hidden world, but only the messengers and bearers of the mission are authorized to deliver their knowledge of the hidden world .to the people

In this noble verse the covenant and promise made through the prophets (meaning the total ۱۲۴,۰۰۰), is spoken of so that they will keep the two responsibilities towards the apostle who will come afterwards and confirm the truths they possess: These two ;responsibilities are to

:A) Believe in him

:B) Aid him

There are two opinions on the interpretation of this verse. One opinion is based on the creditable narratives existing in the Caliphate and Imamate schools. These narratives clearly and plainly show that this covenant was taken

.Saduqh: Al-Khesal ۶۰۵ Najaf + Mufid: Al-Ekhtesas ۲۶۴ + Behar Al-Anwar ۱۱/۳۰,۳۲ + ۳۳ -۱

from all of the Prophets from Adam to the last of them -(a.s.)- so that they would believe in the "last Prophet" Muhammad (S) and aid him if they were present during .his lifetime

It is then commanded of them to extract a covenant from their nation on these .matters

:It is related from Ali Ibn Abi Talib (a.s.) that

God never appointed a prophet without extracting a covenant from him regarding" Muhammad, saying that if he were alive when that prophet was appointed he must certainly believe in him and aid him, and it was also commanded of him to extract the (same promise from his own supporters". (۱

:In another more detail narrative of the Imam he says

God took a covenant from his prophets (a.s.), to inform and give tidings to their" nations of the last Prophets' mission and his exalted rank, and to command them (if (they lived during his lifetime) to certify him". (۲

And when Isa (Jesus) son of Marium said: O' children of Israel.' surely I am the" (۲ apostle of Allah to you, verifying that which is before me of the Tavrat and giving the good news of an apostle who will come after me, his name being Ahmad. but when he (came to them with clear arguments they said: This is clear magic". (۳

The message in this verse is quite clear. This verse clearly announces that the Prophet of Islam with his own name was mentioned during the time of Jesus' prophetic mission and that Jesus gave tidings

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Tafseer Tabari ۳/۲۳۶ + Tafseer Ibn Kasir ۱/۳۷۸ + Tafseer Al-Durrul Mansoor + " -۱ .Tafseer Qortabi ۴/۱۲۵ Cairo Dar al Detaab Al-Araby + Tafseer Al-Kabir ۸/۱۱۵

.Tafseer Tabyaan ۲/۵۱۳ + Tafseer Majma'ul Bayaan ۲/۴۶۸ + Tafseer Safi ۱/۲۷۴ -۲
.Saff: ۶ -۳

.of his coming and mission in one of his sermons

It could never be correct to think that this is but a mere claim; since we know that the Quran was revealed in an environment of hatred full of enemies, if this had been only a claim the enemies of Islam who strove to their utmost to battle against it (Islam), would have never remained quiet. Those who gathered thousands of warriors and soldiers to battle the followers of the Quran, could have made use of just one mistake .or false claim to easily nip Islam in the bud

Previous remarks to that effect were all based on the assumption that the above-mentioned tidings were not included in todays Bibles. Fortunately, however, older translation and printings of the Bible give us examples of these tidings. For example, in the Persian translation of the book "John" by the French Reverent F. Lameneh, and the Arabic translation of this very book by the English minister Robinson, in chapter ۱۴ verses, ۱۶,۱۷,۲۵, and ۲۶ and in chapter ۱۵ verse ۲۶ and chapter ۱۶ verse ۷,۱۲,۱۳, and ۴ the name "Fargheleet" which is "Perikleetos" in Greek and "Ahmad" in Arabic is mentioned (along with a mention of his qualities and description.(۱)

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِى يَجِدُونَهُ مَكْتُوبًا عِندَهُمْ فِى التَّوْرَاةِ وَالْإِنجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

Those who follow the Apostle-Prophet, the Ummi, whom they find written down with" them in the Tavrat and the Injeel, (who) enjoins them

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New Testament, translated by Lamenet, printed in Paris, France and existing in the -۱ Iranian Parliaments library index number ۱۷۶۳ and the New Testament translated by Robinson printed in London in ۱۸۳۱ which exists in my own personal library. A collection of the above mentioned verses in both translations may be found at the end of the .book

good and forbids them evil, and makes lawful to them the good things and makes (unlawful to them impure things……" (Quran ۷: ۱۵۷

In the noble verse above, in addition to what was stated in the previous verse, it says that not only does the New Testament contain the name and signs of the Prophet of Islam so does the Torah. We also know that in that environment which was full of enmity and with the existence of Jewish scholars in the Arab community there could be no possibility for making such a claim if it were false. However, in addition to this reason, we may fortunately say that in some of the older versions of the Old-Testament we come across verses which contain clear indications of Islams' .messenger

:In Deuteronomy ۳۳:۱-۳ we read thus

These are the blessings that Moses, the man of God, pronounced on the people of -۱ .Israel before he died

;The Lord came from Mount Sinai -۲

he rose like the sun over Edom

and shone on his people from Mount PARAN

He entered with ten thousand of the esteemed

a fiery religious law at his right hand

(He Loves the people and protects those who belong to him.(۱-۳

.In these verses three places are spoken of, Sinai, Edom and Paran

Sinai)- according to official Jewish and Christian texts Sinai is the place where God) revealed his religious creed, laws and commandments to Moses (a.s.). In the Old-Testament, Leviticus ۷:۳۷-۳۸ we read: [These, then, are the regulations for the burnt offerings …….There on Mount Sinai

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Torah, translated from the original Hebrew by Robinson and printed in London ۱۸۷۹ -۱ .A.D

in the desert the Lord gave these commands.....] and again in the same book chapter ۲۵, verse I we read: [The lord spoke to Moses on Mount Sinai and commanded him......] When speaking of Moses on Mount Sinai and his meeting with God, the second book in the Old-Testament, Exodus ۲۴:۱۵-۱۸ says: [Moses went up Mount Sinai, and a cloud covered it. The dazzling light of the Lords' presence came down on the mountain......The cloud covered the mountain for six days and on the seventh day the lord called to Moses from the cloud......There he stayed for forty days and nights].(۱)

Christian religious scholars have described Sinai as such: "A mountain in the Islam-like Sinai peninsula, and the Lord delivered his religious creed to the tribe of Israel from its' peak". (۲)

Edom) - (Saeer)(۳) = A mountainous land in the south of Palestine which is also called) .Edom or land of Edomites

According to the opinion of geography experts it was in these mountains that the .scripture was revealed to Jesus for the first time

Paran) - In official Christian texts there is no final definate explanation for this word.) They say for example: [The mountain of Paran is the mountain from which the lord appeared in Glory] and then they add this remark: [And the most authoritative opinion is that Mount Paran is the Southern part of the mountains in the North-Eastern part of the desert in which the Israelites wandered.....](۴)

There are, however, signs and indication at hand

.Exodus: ۲۴:۱۵-۱۸ -۱

.Dr. James Hox: Dictionary of the Holy Book, Sinai /۴۹۸ first pr -۲

See Mo'jam al-Boldaan entry on Saeer ۳/۱۷۱ and on Faaraan ۴/۲۲۵ and see also -۳ Dictionary of the Holy Book, Edom ۲۷-۳۰, Galilee ۲۸۹-۲۹۰, Nazareth ۸۶۵-۸۶۷ and Judea .۹۸۲, and Palestine ۶۶۰ onward

.Dictionary of the Holy Book: ۶۴۲ -۴

which clearly show Parans location. For example, in the book Genesis chapter ۲۱ we read: [Early the next morning Abraham gave Hagar some food and a leather bag full of water. He put the child on her back and sent her away. She left and wandered about in the wilderness of Beersheba. When the water was all gone she left the child under a bush and sat down about a hundred yards away. She said to herself, "I can't ."bear to see my child die

While she was sitting there she began to cry. God heard the boy crying, and from heaven the angel of God spoke to Hagar, "What are you troubled about Hagar? Don' t be afraid. God has heard the boy crying. Get up, go and pick him up and comfort him. I will make a great nation out of his descendants". Then God opened her eyes and she saw a well. She went and filled the leather bag with water and gave some to the boy. God was with the boy as he grew up: he lived in the wilderness of paran and became a (skilful hunter......."(۱)

Hagar and Ishmael are spoken of here and we all know that they lived in the deserts of Hejaz and Mecca, and the well of Zamzam sprang up there for the first time for Ishmael. The graves of Hagar and Ishmael are in the Masjid al-Haram of Mecca and are quite well known and famous.(۲) The great nation which was

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.Bible: Genesis ۱۴-۲۱, ۱۸۴۵ Edinburgh -۱

Tarikh al Yaghouby ۱/۱۸۲ + Ibn Hesham ۱/۵ + Tabari ۱/۳۱۴ + Al-Tabaghat le-ibn Sa'ood -۲ .۱/۵۲ + Al-Ektefaa ۱/۶۳ + Mo'jam al-Boldaan ۲(۲۱۱

to come from him and which Abraham was promised was the Arab nation and the tribe of Quraish which turned out to be one of the history making nations during the .age of Islam and afterwards

In this way, Parans location becomes quite clear. Older geographical experts also (attest to this fact.(١

If we pay close attention to what was said earlier it is quite clear that this verse refers to the appearance of three great religions at the hands of Moses, Jesus, and the Prophet of Islam of which the first appeared at Mount Sinai, the second at Saeer or Edom and the third in Hejaz and Mount Paran on the outskirts of Mecca. The other :signs in this verse coorelate exactly with the Prophet of Islam. Such as

Shone on his people from Mount Paran and entered with ten-thousand of the] (١ esteemed] Just as we have seen, in this verse three divine appearances are spoken of, or three great missions and the appointment of three Arch prophets bearing religious creeds. It is also explained that the third of these prophets and the third mission was to be from Mount Paran. We also know that the first Divine revelation delivered to the Last Prophet was in a cave in Hira (Paran) one of the mountains on the outskirts of Mecca (the desert of Paran), and we also know that it was He who a .few years later entered Mecca with ten-thousand soldiers and conquested it

The story of being accompanied

.Mo'jam al-Boldaan ۴/٢٢۵ Beirut -١

by ten-thousand of the esteemed only occured during the Holy Prophets' lifetime; this is because in the beginning Moses was accompanied by only his brother Aaron and in the exodus by the entire tribe of Israel which some Christian scholars have said to have been more than ۶٠,٠٠٠,(١) and up until the end of Jesus' ministry he gained only a very few followers estimated at being approximately ١٢٠ persons(٢) of whom only (twelve were chosen as his disciples and special followers.(٣

By altering this verse in the old-testament the Christians have tried to collate it to Jesus' appearance. For this reason, in some of the newer copies we see instead of the :above-mentioned phrase

He became luminous from Mount Paran and came from the Holy heights (Palestine" and Jerusalem)".(۴) In addition to this alteration, in this copy there is no mention of the accompaniers. In one Farsi translation(۵) instead of ten-thousand they write: (He .(entered with thousands and thousands

A fiery religious creed at his right hand). This interpretation is a clear indication of) -۲ Islam. We know that Islam is a religious creed in which "Jihad" is seen as a form of worship, being a pillar of the religion. This matter (Jehad) has not been referred to in this way in any of the other religious creeds and has not attained these particular .aspects

He loves the people). This is another precise indicator of Islam and its' Prophet and) -۳ :in the Quran the same has been said

And we have not sent you"

p: ۲۶۲

.James Hox: same as above: exodus /۳۴۹ first pr. Beirut ۱۹۲۸ -۱
.New Testament Acts ۱:۱۵ -۲
V. M. Miller: History of the Old Church ۳۱-۳۲, translated by Ali Nokhostin (Ali - ۳ .Nokhostin : Tareekh-e-Kelisaye Qadeem) Germany
.Torah, Arabic translation, published in American priming house Beirut, ۱۹۰۷ -۴
.Torah, farsy translation by Fazel Khan Hamadani Edinburgh ۱۸۴۵ -۵

(but as a mercy to the worlds".(۱

(Thus it is due to mercy from Allah that you deal with them gently".(۲"

In the older copies of the Old-Testament it is said that all of the people, nations and in short all of the worlds' inhabitants are loved by the Prophet who will come from Mount Paran. Quranic verses also announce and agree with this quality possessed by the Prophet of Islam. Afterwards, however, in the newer copies of the Old-Testament this interpretation has also been altered to - (He loved his people).(۳) This was done so

that the world-wide scope of the affection beneficence of the Prophet of Mount Paran would be thus denied and be restricted to only the tribe of Israel and be correlated to (.Jesus Christ (a.s

مُّحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ وَمَثَلُهُمْ فِي الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ

Muhammad is the Apostle of Allah, and those with him are firm of heart against the" unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostration; that is their description in the Tavrat and their description in the Injeel; like as seed-produce that puts forth its' sprout; then strengthens it, so it becomes stout and stands firmly on its' stem, delighting the sowers

p: ۲۶۳

.Anbia: ۱۰۷ -۱
.Torah: Fazel Khan -۲
.Torah, Farsy, Society for the distribution of Holy Books throughout the world -۳

(.that He may enrage the unbelievers on account of them". (Quran ۴۸: ۲۹

Here we see that not only the Prophet but also his supporters were mentioned in the old and new testaments with reference to their own particular qualities, centuries .before the appearance of Islam

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُم مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

And when there came to them a book from Allah verifying that which they have, and" aforetime they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which they did not recognize, they disbelieved in him; so

(Allahs' curse is on the unbelievers. (Quran ۲:۸۹

Judaism spread to the Arabian Peninsula from Yemen. The Jews who lived in Medina and its outskirts had moved there to await the Last Prophet of God and in hopes of seeing him. The Jews in Fadak, Khaybar and Medina had left their original homeland for this very reason. The Medinan Jews were later confronted by the migration of the Arab tribes of Yemen. The Yemenese Arabs who migrated to Medina increased in .number and formed two vast tribes names Aws and Khazraj

Sometimes conflicts would arise between these two groups, the Jews on one side and on the other side the idolatrous Arabs, Aws and Khazraj. It was during these battles that the Jews would pray, just as all other worshippers of God, asking God for victory in

p: ۲۶۴

the name of and in respect for the great future prophet. The Quran mentions this with :the phrase

Also, sometimes when they were defeated they would tell the Aws and Khazrajites" that, "a prophet will soon appear in this land and we will follow him and get our revenge from you". It was due to these murmers that the Aws and Khazrajites or in other words the non-jewish Arab tribes of Medina became familiar with the name and qualities of the Prophet of Islam. It was for this very reason that they accepted him on seeing him for the first time in Mecca while they had only gone there to obtain military (aid from the Quraish.(۱

The Result

By paying close attention to all of the previous discussions we see how correct and beautiful the Quran explanation is in its two verses (Baqareh: ۱۴۶ and Anam: ۲۰). In the :first verse God says

Those to whom we gave the (Heavenly) Book know him (The Prophet of Islam) as" (their own son. (However) certainly a group of them knowingly concealed the truth".(۲

:and in the second verse

.”Those of them who we gave the Book know him just as their own son“

What we have seen in the group of verses mentioned above is that according to the Holy Quran and in agreement with the Old and New Testaments and also historical confirmations, the matter of the Holy prophets' prophethood with all of its' indications and particularities, was pointed out before his appearance and many Christians, Jews and idolatrous

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۱- Seerah-e-Ibn Hesham ۲/۳۶, Hejazy, Cairo.

۲- Translation from the authors Farsy by translator.

Arabs had previous knowledge of them. The people of his own city and country, foreigners and those distant to him, the Jews and Christians, the scholars and learned, all knew of his appearance and its' time, his spiritual and physical characteristics and his religion and scripture. Taking all of this into consideration doesn't the Prophets' own unfamiliarity with these facts and with his own destiny and ?character seem improbable and absurd

Therefore, the accounts of the first revelation which speak of the Prophets doubts, misgivings and disbelief regarding his own prophethood, in addition to having fundamental problems in their documentation, are completely worthless in content; because they are irrevocable contradictory and derogatory to decisive assertations in .the Quran, the Old and New Testaments of the Bible, history and even reason

Now we will proceed to a study of the narratives and the historical events surrounding the Prophets' lifetime and also of the persons who were familiar with the appearance and appointment of the Last Prophet before the “Besat”, who all have sufficient proof of and reasons for the fact we are discussing, and are themselves our second factual .theorem to prove the falsity of the narratives concerning the first revelation

Every year, just as usual, the Quraishite merchants made their annual trips to Syria and Yemen. Occasionally, Abu Talib the leader and Sheikh of Quraish also participated in these commercial journeys. The Holy Prophet (S) who was in the care of his honoured uncle Abu Talib after his grand-fathers' death, accompanied him on

one of these journeys. The Prophet was only about twelve years old when he .travelled to Syria

The Quraishite caravan was ready to embark. Abu Talibs' nephew held onto his uncles' hand and insisted and pleaded that they take him along. Even though the kind and great Sheikh of Quraish knew of the discomforts and dangers in the journey he couldn't disappoint his nephew, whom he loved very much. The caravan embarked, but before reaching its destination, on the outskirts of Bostra(۱) a certain events .occured which interrupted Abu Talibs travel plans

For many years the Christian monotheist monk(۲) named (Bahira) had a hermitage in the land of Bostra and spent his time there in worship. He was well-read in the religious texts of old. It is known that generations of Christian monks had lived in this hermitage who each succeeded another at his death. A book was passed on to each of them which was handed down as a priceless heirloom, all of their knowledge being .culminated in this book

Every year the Quraishite caravan stopped near this hermitage to rest but they never saw Bahira and couldn't get in touch with him. This year however upon arriving there they saw Bahira who had come out of the hermitage to invite them to have something to eat. A man of the Quraish remarked to him; "Bahira, by God what you have done today is indeed mystifying. For many years we have been passing by your monastery "!and you never did such

.(A city near Damascus (Mo'jam al-Boldaan ۱/۴۴۱ -۱

.Seereh Ibn Hesham ۱/۱۹۶, Hejazy Cairo -۲

Bahira replied: “Yes, you are correct, but now you are my guests and I wish to honour .”you and prepare a meal for you

Everyone gathered for the meal while only the Holy Prophet remained with the cargo because of his tender age. When the Christian scholar and monk looked at his guests and failed to see the one after whom he sought, he said: “Quraishites, none of you must be absent from my meal”. They answered him: “Everyone is here except a young boy who has remained behind to watch over the cargo”. He said: “No! all of you must .”come

One Quraishite said: “We deserve to be scolded because we have failed to bring along with us the son of Abdullah ibn Abdul Mutalib”. They brought the Prophet to the table. The priest only looked at this young guest. He was paying close attention to this young Quraishite, his actions, movements, height and facial characteristics. When the meal was over and all had taken their leave he said: “Young man, I want you to answer all of my questions by the legitimacy of Lat and Uzza!” The Prophet replied: “Do not request anything of me in the name of Lat and Uzza, by God I swear that I look on nothing else with such hatred and enmity!”. Bahira said: “Then swear by God that you .”will inform me of what I will ask you”. The Prophet said: “Ask whatever you wish

Bahira asked about the things he felt when

he was asleep or awake and received answers which corelated with all he had expected. Then he looked at the Prophets' back in order to find the mole between his shoulders which would later be called the seal of prophethood. He found it just as he expected and in the place he knew it should be. After this inspection he turned to Abu Talib and said: “What relation is this young man to you?” Abu Talib answered: “He is .”my son”. Bahira said: “He is not your son. His father should not be living

Abu Talib said: “Yes, he is my brothers' son”. Bahira asked: “What happened to his father?” Abu Talib answered: “His father died when his mother was pregnant with him”. Bahira said: “You spoke the truth. Take your nephew back to his own city and fear the Jews' plots and grudges against him and be on your guard. I swear by God that if they see him and come to know and recognize what I know about him and recognize in him he will be in danger. This nephew will come to attain an exalted position in the future”.(۱)

The Second Journey to Syria

The Prophet was now twenty five years of age. Not only because of his being one of the grand children of the honoured Sheikh and leader of the tribe but also because of his outstanding qualities and superior character, he had obtained special esteem and was known by the nik-name, Amin (Trustworthy).

One day in that very year Abu Talib

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۱ - Ibn Hesham ۱/۱۸۰-۱۸۳, Mostafa As-Seqa Egypt ۱۳۷۵ + Tabari ۲/۲۷۷-۲۷۸ + Al-Kamel ۲/۲۳-۲۴, Dar al-Ketab + Dhohaby “Tarikh al Islam” ۲/۲۸-۳۰ Damascus + Al-Ektefa ۱/۱۹۰-۱۹۳ + Halaby ۱/۱۳۰-۱۳۲ Egypt ۱۳۸۲.

said to him: “Nephew, I am a man of little worldly wealth, times are hard and I have suffered many years of hard-ship and still suffer them. We have no wealth or merchandise to use to deliver us from these difficulties, but right now the Quraishite caravan of merchandise is ready to leave for Syria and Khadijeh daughter of Khuwaylid usually sends men in these caravans for trade. If you were to introduce yourself to her we will find a way out (of this predicament).

Word of this discussion reached Khadijeh. She sent a messenger to invite the Prophet for this purpose and sent more goods with the caravan for trade than in any other year. The Prophet left for Sham (Syria) with the Quraishite caravan accompanied by Khadijehs special servant. Just as usual the caravan arrived at Bostra, stopped there

.and set up camp

The Prophet, along with Misrah and their goods took up a place in the citys' market. The place they arrived at was near a hermitage where a monk named Nastoor lived. There was also a very old lotus tree next to this hermitage. After the cargo was unloaded the Prophet took refuge in the shade of this tree and sat there leaning .against its trunk

Nastoor, the Christian monk, stuck his head out of the hermitage window and said to Misrah, whom he knew from previous trips: "Misrah, who is that sitting under this :tree?". Misrah answered: "He is a Quraishite from Mecca". The monk told him

p: ٢٧٠

There is none other than a prophet under this tree!" The monk told him: "This is Gods'" final prophet. Oh, how I wish I could be there when he is appointed and receives the "......command to declare his mission

In the days that followed, the prophet went to the market of Bostra and displayed his goods for sale, and after selling the goods he had with him he began to but the merchandise he required. During these transactions he had a difference of. opinion with someone and that man said: "Swear by Lat and Uzza!" the Prophet answered: "I have never sworn by these two and whenever I pass them I turn away!" The man ."answered: "I agree with whatever you say

At another time when that same gentleman saw Misrah alone he told him: "By God, I swear that this man is a Prophet! I swear by He who holds my life in his powerful hands that this is the very one the scholars and theologians have discovered news of .with clear and complete descriptions and explanations in their texts

These conversations made an impression on Misrahs mind and soul and had a strong effect on his conscience, causing him to become more attached to the Prophet on this (trip after already having been fascinated by his character.(١

Abdullah Ibn Abbas said: Salman Farsy told the story of his acceptance of Islam in this :way

I was an Iranian from Isfehan. My birthplace was a village named (Jay) and my father 'was its

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Al-Tabaghat al-Kobra, Ibn Sa'ad Ketab al-Waqedi ١/١٥۶-١٥٧ Beirut + Ibn Hesham - ١ ١/١٧٨-١٧٩ Egypt ١٣٧٥ + Tabari ٢/٢٨٠-٢٨١ pr. Muhammad Abal Fazl Ebrahim + al-Kamel .٢/٢۴-٢٥ + Halaby ١/١۴٧-١٥٢

owner and leader. My father loved me very much, so much that he kept me at home just as a girl and wouldn't allow me to go out. I was so diligent in my religion, which .was Zoroastrianism, that I was chosen to serve the holy fire

One day as I was going at my fathers' command to his farm, I came upon a Christian chaper. I heard the Christians praying and entered the chapel. The Christians' prayer service fascinated me immensely as it was the first time I had ever seen such a thing. I remained there so long that I had completely forgotten to complete my fathers' .task, and the day turned to night

When my father found out about that days' events and my attraction and attention to Christianity he became extremely upset, and he imprisoned me in our home. Without my fathers' knowledge, however, I retained connections with the Christians and asked them to inform me if a caravan headed for a Christian country came to our area. It was in this way that I escaped my imprisonment and travelled to Syria with that caravan and took up with a Christian scholar, choosing him as my instructor and .teacher

This man, however, was a hypocrite and committed sinful deeds, but after his death another priest took his place in the church who was the epitome of asceticism and worship. I became devoted to him and spent many years with him as a student. At his death

he sent me to a wise man in Mousel(۱) and I spent a few years in the company of this wise man who was also very virtuous just as his friend was. When the time of his death drew near I asked him to tell me of another learned teacher. This old man told me of a virtuous scholar in Naseebain. (۲)

When he died I went to Naseebain and to see this citys' scholar and teacher, and had the advantage of his learning until the time of his death. After him, according to his recommendation I went to Amourieh(۳) and there I found another example of those scholarly, devout men. I was in this scholars' company for another period of time. When he also was ready to leave this world and I asked him for a substitution, he told me: By God, I swear that I know of no one today to whom I may send you who believes in what we believe and who strives in our way. The time is near, however, for the appearance of a prophet who will be appointed to the religion of Abraham and who will rise in the land of the Arabs. The location of his migration will be a land in which date-palms grow and a land full of volcanic rock walled on two sides.(۴)He accepts gifts but avoids alms, and between his shoulders there is the stamp of prophethood (a large black mole from which hair grows). If you can,

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۱- Mousel is an old city in northern Iraq (Mo'jam al-Boldan ۵/۲۲۳-۲۲۵ Beirut)

۲- Naseebain is a flourishing city in Mesopotamia three days travel from Mousel.

۳- Amourieh is used for two cities one of them being near Syria.

۴- Medina is located between two deserts which used to be volcanic, each of the two being called Horrah.

go to that land.(۱)

The Syrian Jew

Only a few years remained until the appearance of Islam when a man of the Syrian Jews named (Ibn Haiban) travelled to Medina. Those who had seen him spoke of his

superior qualities and said: “Whenever we were plaqued by drought we would go to him and ask him to pray for rain”. At these times Ibn Haiban would usually say: “No, I .”will not pray until you give some alms

”?We would ask: “What should we give

.”He would ask: “For each person a portion of wheat or barley

We would do as he asked and then he would pray, and before we even reached home the sky would darken with clouds and it would begin to rain on our heads. Many times this event was repeated and because of this Ibn Haiban obtained much esteem and .influence among the Jews of Medina

One day we heard that Ibn Haiban was in the last hours of his life. The Jews gathered around him and in their company he said: “O' Jews what do you think has brought me from the blessed, flourishing land of Syria to this poor country?” Everyone replied: “You know better!” He said: “I came here from Syria and have been awaiting the appearance of a prophet whose mission is near, because this city is the place of his migration. I was hoping that I would find him and follow him. Unfortunately this hope will be obliterated with my death. If you, however, hear of his name

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۱- -Ibn Hesham vol. ۱/۲۱۴-۲۱۸ + Dhohaby, “Tarikh al-Islam” vol. ۲/۵۱-۶۳ + Al-Ektefa ۱/۲۳۶ .۲۴۴ + Oyoon al-Athar ۱/۶۰-۶۵ + Asad al-Ghabah ۲/۴۱۷-۴۱۹, Dar ash-Sho'ab

”.....or news of him don't let anyone take the lead from you in belief in him

Ibn Haiban completed his last words and then died. On the morning of Bani Qurayza's defeat, three Jews named Salabah, Oseed and Asad in whom because of their youth habits and customs had not yet become firmly rooted, remembering Ibn Haibans words and testament they said to their family and relatives: “By God, this man is the very prophet Ibn Haiban described for us, fear God and follow him!” The Jews replied: “No, that’s not him”. These three youths insisted once again: “Yes, by God this man is

him for sure”. Then they left their fortress and joined the Islamic Army and accepted (the Islamic religion.(۱)

The Sacrificing Scholar

Mokhairegh was a Jewish scholar. He lived in Medina and had much wealth in the form of gardens and Palm-groves. Historians say: He knew the Prophet of Islam and had seen and learned of his particularities and description from scholarly inheritances .of the past

When the prophet migrated from Mecca and before he entered Medina he stopped in a city called Ghoba and it was there that the two Jewish scholars Abdullah Ibn Salam and Mokhaireegh came to see him and accepted Islam.(۲) Then the battle of Uhud occured. This battle took place on a Saturday which was the official day of rest for the Jews. On this day, Mokhaireegh cried out to his people: “O' Jews, I swear to God, you certainly know that aiding Muhammad is your duty!” The

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۱- Al-Tabaghat Al-Kobra ۱/۱۶۰ Beirut.

۲- Emtaa-ul Asmaa: Moqreezi, ۴۶.

Jews replied: “But today is Saturday and work and other activity is forbidden on this day”. Mokhaireegh replied: “There is no more Saturday for you and this custom just .”like other Jewish customs and rites was abolished with the coming of Islam

He then took his sword, left his home and went to the Prophet at Uhud. He testified at that time that “If I am killed in this battle my property becomes Muhammads' (S) and (he may do as he wishes with it”. He was killed on that day and became a martyr.(۱)

There Was Also Bigotry

Zobair ibn Bata was the most learned of the Jewish scholars. Before the Prophets' appearance he had spoken of his name (Ahmad), his particularities and the country of his appearance. Zobair would say: “I had seen a book in my fathers' house which he

kept from my sight and which he sealed so I would be unable to use it. But after his death I obtained this book and my predictions are based upon this ancient book."

Time passed and the Holy Prophet (S) appeared. When new of this mission in Mecca reached Zobair ibn Bata, he went as soon as he could to his fathers book and erased what it contained about the Prophet. From then on he kept what he knew of the Prophet to himself and concealed it, and when others asked he would say that this man was not the expected Prophet!!(۲)

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In old and creditable histories we read:

p: ۲۷۶

۱- Ibn Hesham vol. ۲/۱۱۲ + Al-Bedayeh wan-Nehayeh vol. ۴/۳۶ + Al-Tabaghat al Kobra Beirut vol. ۱/۵۰۱-۵۰۳.

۲- Al-Tabaghat al-Kobra vol. ۱/۱۵۹ second pr. Beirut.

The Jews of Medina especially the Bani Qurayza were familiar with the Prophet of Islam's name. They had seen it in their own religious writings and taught it to their children as news of a future full of good-tidings. They reminded them that the place of this prophets' migration would be their own city Medina. When the Prophet was appointed and migrated to that city, however; they were afflicted with racial jealousy and bigotry claiming that this person is not the prophet previously spoken of.(۱)

In Conclusion

According to all of these records, of which only a small portion of that which has been left to us may be shown you, all coming from creditable texts of the caliphate school, we become more familiar with the truth of this noble verse which states:

"The people of the Book knew the Prophet as they did one of their own sons."

What we wished to prove in this relatively long discussion was that contrary to the

narratives concerning the first revelation which proclaimed signs of doubt and unfamiliarity in the Prophet regarding his prophethood; the Prophet himself along with those around him and many Jews and Christians living in Arabia were familiar with his prophethood and they knew him by his particularities and qualities and even more important by his name and reputation.

If we were to overlook "knowledge of the invisible" and its' aids, and look upon the Prophet before the "Besat as a regular human being, when we look at his life history we see

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۱- Al-Tabaghat al-Kobra vol. ۱/۱۶۰, Beirut.

that on his and his great uncle Abu Talibs first trip to Syria they were completely informed of his prophethood its signs and indications. Special precautions were also taken in his daily life to protect this treasure for the future from possible danger. On the second trip to Syria the same events reoccured in a different way, other persons being confronted with this matter and gaining of it.

The result here is that the narratives which spoke of the Prophets' doubt and surprise at the first revelation merely lie, especially since none of them, as far as their documentation is concerned, go back to the time of this events' occurance. Therefore these types of narratives of narratives lack credibility because of the errors and voids existing in their documents and texts. Thus, by looking at the breach that they could make in the Prophets' integrity and prophethood, we can guess how these narratives took their place in Muawiehs' general plan for the destruction of the Prophet of Islam (S), and how to this day they have enacted this sinister duty.

Western Islamologists And The Narratives Of The First Revelation.

It is interesting to note that western orientalists and Islamologists who strive with their utmost integrity and sincerity to destroy the credibility of Islam and the Prophet, have not ignored this group of narratives and extract the greatest amount of benefit

from them. That which is added to the writings of these westerners is a scientific and psychological analysis of the event which gives greater credence to its factuality in the eyes

p: ۲۷۸

of the unfamiliar. For evidence of this we will first of all rely on the writing of Professor Montgomery Watt, the British Islamologist, in the book "Muhammad, Prophet and Statement'.

"It is surprising that a person who lived in a remote city like Mecca in the seventh century could acquire the belief that he has been appointed a prophet by God(?) so it is not surprising if we hear that Muhammad was beset by fear and doubt.......another of his fears was the fear of insanity because the Arabs of that time believed that these kinds of persons were possessed by spirits and demons. A group of the inhabitants of Mecca interpreted Muhammads' inspirations this way and he himself often wondered if they were right or not!......They say that in the early days and the receiving of the first revelation, his wife Khadijeh and her cousin Varagheh encouraged him to accept that he had been appointed to the prophethood..... Apart from all that, the claim of a Christian that the way the revelation was revealed to Muhammad was in every way similar to the way the revelation was revealed to Moses, strengthened Muhammad in his belief!"(۱)

Professor Montgomery Watt, Professor of Islamic studies at Edinburgh University, mentions in another of his books this very discussion including a narration of the various narratives involved, and studies them in detail and at great length with no doubt as to their authenticity and factuality arriving at the same conclusion we saw summarized above.(۲)

Of course, the use

p: ۲۷۹

۱- The same book translated by Esmael Vali Zadeh ۲۶-۲۷, Tehran ۱۳۴۴.

۲- M. Watt: "Muhammad at Mecca". pg. ۳۹-۵۴. Oxford.

of these types of narratives is not restricted to the English orientalist Watt alone. Others in the past followed the same path and just as we saw in the past they were usually looking for weak points in Islam, the Prophet and all of the other things Holy in Islam. Unfortunately they find what they are looking for in some of the narratives of the Caliphate school, and of course, without a doubt they rely on these types of books for documentation, in particular Tabaris "Tarikh", Ibn Heshams' "Sireh" and Bukharis "Sahih". The first western writing which speaks of this subject according to the above mentioned fabricated narratives, is historical and was written by Theophanes the Byzantine historian.(۱)

A summary of Theophanes' opinion may be found in the well-know creditable book on western Islamic studies "The Encyclopedia of Islam".(۲) A. J. Wensinck the author of the article "Bahira" in this book bring up a summary of Theophanes remarks after disregarding historical examples of the information regarding the Holy Prophet (S) known by the people of the Book as fables without offering an explanation as to why, and even though these remarks don't even collate with the fabricated narratives he refrains from any investigation or research surrounding it. We may name other books by Europeans which have spoken with reliance on the fabricated narratives regarding the first revelation; "Islam and the Arab" written by Professor Zoomlandu an English orientalist and The History of Nations and Islamic Government" by Professor Karl

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۱- Kelaasan, vol. ۱. pg. ۵۱۳.

۲- In the Arabic translation vol. ۳ pg. ۳۹۶-۳۹۹.

Bruckelman.

An Eyewitness speaks

A comparison between the Caliphate schools narratives and those existent in the Ahlul Bait school shows that a historical occurance may only be related by one who

was an eyewitness to it. This principle is a definate law in the study of history. Just as we saw previously, according to this decisive principle we saw all of the narratives related to the first revelation as weak and worthless. Now with attention to and reliance on the words of the only person who witnessed the event and heard of some .of its aspects from the Prophet himself we will proceed to investigate into it

Amir al-Mo'meneen Ali (a.s.) who in addition to being the legatee of all Islamic truths and its witness from the first hours of Islams' birth, describes the first revelation like :this

From the time of his weaning Allah had put a great angel with him to take him along" the path of high character and good behaviour throughout day and night, while I used to follow him like a young camel following in the footsteps of its mother. Every day he would show me in the form of a banner some of his high traits and commanded me to follow it. Every year he used to go in seclusion to the hill of Hira where I saw him but no one else saw him. In those days Islam did not exist in any house except that of the Prophet of Allah (S) and Khadijeh while I was the third

p: ۲۸۱

after these two. I used to see and watch the effulgence of divine revelation and .message, and smelled the scent of prophethood

When the revelation descended on the Prophet of Allah (S) I heard the moan of Satan. I said: "O' Prophet of Allah what is this moan?". And he replied: "This is Satan who has lost all hope of being worshipped. O' Ali, you see all that I see and you hear all that I hear, except you are not a prophet but you are a vicegerent and you are surely on (the path of) virtue".(۱)

In order to show other examples of the Imamate schools' viewpoint regarding the matter of the Prophethood and revelation we will refer to another narrative by Imam .(Hadi (a.s

When the Prophet of God abandoned trade in Syria, he spent that which he had"

accumulated in the way of god. Afterwards, each morning he would climb Mount Hira and from its highest summit he would look at traces of Divine mercy and the thought provoking, extraordinary signs of his power in nature. He would look at the regions of the sky and the far reaches of the earth, become immersed in thought and be busy at worship."

These conditions continued thus until the Prophet reached the age of forty. The lord saw that his heart was the best, humblest, most modest and devoted of hearts before him and therefore he commanded the gates and kingdom of Heaven and the message to be opened to him and He

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۱- Nahjul Balaghe sermon ۱۹۰ (Khutba-e-Qasea) English translation by S. Ali Reza.

opened his eyes as a Prophet of the truths existent in the Heavens. He also commanded the Angels to descend to him. As a result of His grace he also commanded descendence upon him from the throne and also sent Gabriel down to him to take his arm and shake it.

Gabriel said: "O' Muhammad, read."

The Prophet replied: "What should I read?".

He said: "Read in the name of your Lord who created......

Then he revealed to him that which the Lord had sent as a revelation to him and returned to the heavens. The Prophet descended the mountain as a sick person afflicted by fever and trembling because of the immensity and glory of the lord which had appeared unto him.

That which worried him and caused him fear and distress was the Quraishites refutal and the thought that they would consider him insane or possessed by a demon. This was even though he had been the most intelligent of Gods creatures from the beginning of his life and the most dear among them, and more than any one else felt

.enmity towards Satan within himself

Therefore, in order for the lord to give him courage in the face of .all the enmity and opposition awaiting him, he gave the power of speech to all of the objects around him, the stones, cliffs, mountains. Everywhere the Prophet arrived he would hear this proclamation; "Greeting to you O' Muhammad. Greetings to you O' friend of God. (Greetings to you O' Messenger of God!" (١

A Summary

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p: ٢٨٣

Tafseer al-Imam al-Askary ۶٠-۶١ + Behar al-Anwar ١٨/٢٠۵-٢٠۶ + Holiyat al-Abrar ١/٣٧- -١ .٣٨

:the Caliphate schools narratives related to the first revelation such was said

Gabriel pressed the Prophet three times with such severity that he felt as if he were :dying and then said to him

"........Read"

After the first revelation came to an end the prophet was extremely afraid and worried that it had been by Genies. He saw the possibility that he had gone crazy or had become a Kahin, and because of this decided to throw himself off of the mountain .top so he would be killed and be rid of this suffering

Gabriel, however, interrupted him and didn't allow him to go through with his intention. The Prophet returned home in a confused state of mind and related his fear of insanity and of being possessed to his wife Khadijeh. Khadijeh heard all of her great husbands words, who was at the time upset and afraid, with a patience verging on reverence. Not only did she retain control of her own emotions, she also consoled her .husband and assured him that God would not abandon him

Afterwards, in order to accumulate more information and assurance, she went to see Varagheh the Christian scholar. After hearing the news that Khadijeh had brought him, Varagheh have Khadijeh assurance of her husbands prophethood. In a meeting with the Prophet himself he also spoke to him with his comforting words, and also .taught him that which he did not know

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In an evaluation of the above mentioned narratives we saw that all of

them were related by persons who had not been born by the time of this occurance .(thirteen years prior to the Besat), for them to be able to relate it as an eyewitness

We then compared them to the most authoritative text in Islam, the Quran. In the exalted Quranic verses it was mentioned that: A promise or covenant was taken from the Prophets to believe in the possessors of the mission after them, especially the Last Prophet (S), give tidings of this mission to their people asking them to believe in .him and to aid him if they were alive during his lifetime

And also that: Jesus son of Mary (a.s.) gave tiding to his people that after. me a And also that: When the Quran (فارقليط) prophet will come who is known as Ahmad descended from God and was the confirmation of their book the Torah they cultivated blasphemy in relation to it even though before that in their wars they asked for Gods' .aid in this prophets name so they would attain victory and success

And also that: They who follow the illiterate, uneducated Prophet who saw his name ......and situation in the Torah and New Testament

:Finally, the Quran ends up with saying

.The scholars of the people of the Book knew the Prophet just as their own sons

This matter is clear to the point of certainty, that by taking into account all of the Qurans intimidations and accusations, if these statements didn't have strong backing

,in truthfulness and correctness

p: ۲۸۵

it would have been easy for Biblical scholars to scrutinize the Torah and New Testament and prove contrary to these statements. As a result, this would with no effort at all have destroyed Islam and fourteen centuries of was and combat wouldn't .have been necessary to do so

Fortunately, however, that didn't happen and in those days the above mentioned tidings existed in the copies of the testaments in which even today, despite all of the changes and omissions which have occured in them, we may still read in some copies of the Torah that: (The lord came from Mount Sinai, rose like the sun over Edom, shone on his people from Mount Paran, entered with ten-thousand of the esteemed a .(fiery religious law in his right hand

And this verse which has remained intact in older Bibles is a mention of Moses mission from Mount Sinai, Jesus' mission from Edom, and the Last Prophet from the cave of Hira in the Paran mountains, with a religious law consisting of war and battle with idolators and seditious persons. Being accompanied by ten-thousand persons only occured during the last Prophets' lifetime and refers to the conquest of Mecca in the .eight year of the mission

:We also read in a copy of the Book John

John ۱۶:۷-۱۵: But I am telling you the truth: it is better for you that I go away, because if I do not go, the Helper فارقليط will not come to you.........."

,As a result of all of these tidings

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Christian and Jewish scholars were in expectation of the Last prophet's (S) mission some of them having migrated to Medina and its outskirts in hopes of seeing him, .their names and descriptions existing in historical records

:Among them we may find

Bahira the monk who had a home on the Quraishite commercial road to Sham (Syria) and when at the age of twelve the Prophet passes by on this road and stopped near his hermitage he recognized him by way of signs and marks, and attained the blessing .of meeting him

Another is a monk which history has mentioned by the name Nastoora who met the Prophet on his second trip to Syria accompanied by Khadijehs servant Misrah, and .spoke of his prophethood

Also the great Jewish scholar Ibn Haiban who had migrated from Syria to Medina to .see the Prophet but died before his appearance and mission

And also Mokhairegh another Jewish scholar who met the Prophet at "Ghoba" at the beginning of his migration and accepted Islam and was later martyred in the battle of .Uhud

Last of all we have Salman Farsy who came to Medina with this very hope and was .successful in seeing the Prophet and accepted Islam

The Jews were so familiar with the news of his appearance that they taught their children about it and gave them tiding of his nearing appearance saying: He was .appointed in our land and will migrate to our city Medina

The people of the Book at that time lived in great expectation of him and

told their children of the signs and indications of his coming, the same way that Shiites today await the coming of Imam Zaman (a.s.) and speak of the sings of his .appearance

With all of these stories and historical events a few of which we related here, along with the encounters that occured between the scholars of that time and the Prophet and is friends and relatives such as his Uncle Abu Talib, Misrah, Khadijeh and others,

how could the Prophet himself be ignored of all of them? Could it be that others could understood those highly unusual events and recognize he who was introduced in their contents as the last Prophet while he himself not only didn't see those events, he didn't understand them nor did he discover the manner of his unusual and .outstanding character

In light of all these events especially those we related from authoritative texts of the Caliphate school, how could the scholars of this school believe those false and disgracing reports regarding the first revelation; the cornerstone for the structure of Islam? How could they write that when Gabriel revealed the first Surah of the Quran to the Prophet he thought he was a genie or a devil and himself insane, possessed or ?a soothsayer

Really, which mysterious hands created these false reports and what was the reason for their introduction into the first-rate Islamic books and texts of the Caliphate ?school

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Christians and Jewish scholars who have researched into Islam have referred

p: ۲۸۸

exclusively to these fabricated narratives of the first revelation since they wished to attack Islam from beneath a veil of knowledge, learning and research. They presented these narratives in their books with a series of sociological and psychological studies and investigations, and in this way caused serious damage to a .correct understanding of Islam in Eastern and Western Education

Professor Montgomery Watt the English Orientalist in his books, "Muhammad, Prophet and Statesmen" and "Muhammad at Mecca", along with other Western orientalists mentioned earlier and their Eastern Students have relied on these narratives and have profiled from them in introducing Islam, seeing them as .indisputable facts related to Islam and as irrefutable narratives

The real truth, however, is what the Imams of Ahlul Bait (a.s.) taught the students of their own school. It is therefore proper that we should compare them to the .previously mentioned reports

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None of the Caliphate schools narratives regarding the first revelation were related by an eye-witness to the events, indeed in principle none of them were living at the time of its occurance. The only eye-witness to this event is Imam Ali (a.s.). He related :this incident like this in one of his sermons

From the time of his weaning Allah had put an angel with him to take him along the" path of high character and good behaviour throughout day and night.....Every year he used to go in seclusion to the hill of Hira where I saw him but no one

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else saw him..... When the revelation descended on the Prophet of Allah (S) I heard the. moan of Satan. I said: O' Prophet of Allah what is this moan?". and he replied "This ."is Satan who has lost all hope of being worshipped

:In another narrative from Imam Ali al-Hadi (a.s.) the incident is described as such

At the age of forty the Lord opened the gates to the Heavens to the Prophet so he" could see the truths there, He gave permission to the angels to descend to him and He sent Gabriel to him. Gabriel shook his arm and said: "Read!". He said: "What should "?I read

:Gabriel said

إقرأ باسم ربک

.and he read for him Gods' revelation and returned to heaven

The Prophet descended the mountain, while because of the vision of the lords' greatness and magnificence he was afflicted with fever and trembling just as a sick

person. He feared that the Quraish would call him insane. God gave him consolation. Everything around him spoke to him and greeted him as a Prophet. From everything :this call was heard

"......Greetings to you O' Muhammad of God"

What happened that European Jewish and Christian orientalists and their Eastern students have not taken the story of the first revelation from the Prophets descendants, while we know that "The inhabitants of one house are more familiar with the events that take place within", only relying on the shattering, disgracing reports of the caliphate school? Why has knowledge of Islam been entirely based on the texts and

p: ۲۹۰

records of the Caliphate school? And why have the opinions and narratives of the Imams of Ahlul Bait been completely forgotten, being found no where in Western Studies of Islam? Doesn't this prove that Western Orientalism is in principle only built ?upon enmity and acts of spite

The calculated course of action created by the internal enemies of Islam to destroy the exalted reputation of the Holy Prophet (S), did not end with the previous discussion. Its' malevolent designers went even further than that. They not only just said and circulated the idea that the Prophet doubted the revelation revealed to him, hesitated for a time and thought that he had been possessed by genies and demons,(۱) they progressed to an even more dangerous point. In a series of narratives existing in the majority of commentaries of the Sunni or Caliphate school they circulated the rumour that; not only did he doubt his own prophet hood and suspect the interference of genies and demons in his prophetic mission, on the contrary Satan really did interfere in this matter inspiring parallel verses containing idolatrous subject-matter correlating with his own Satanic view, as verses revealed by God. The Prophet then accepting these parallel verses believing them to be Gods .genuine revelation and not realizing Satans direct interference in this matter

This is one of the highest stages enacted by the wicked hands of Islams enemies in the Ummayad era(٢) which strived to eradicate the basis for the Holy Prophets reputation and prophethood and also

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١ - Thus they made room for doubt and misgiving regarding the basis for his prophethood for anyone who believes these documents.

٢- At the end of this discussion - God Willing - we will give proof of this statement.

destroy the final stronghold - infallibility in receiving and propagating the divine revelations and mission.

The dangerous, Islam destroying fable of "Gharaniq" has gained widespread circulation in important and well-known commentaries, in first-hand and creditable histories and last of all in the writings of the Caliphate schools biographers of the Prophet.

For an investigation of this matter we will first refer to the commentary and History of the Imam of the Caliphate schools commentators and historians, Mohamad ibn Jarir ibn Tabri (Died ٣١٠ A.H). This is because his narratives as far as documentation is concerned possess the oldest records and is more detailed and lengthy in its wording in comparison to others and is also more effective than others in sowing doubt and misgivings.

The Narratives of the "Gharaniq" Fable in The Caliphate School

The commentators of this issue have said in an interpretation of the fifty second verse of the Suah Haj:

"And we did not send before you any apostle or prophet, but when he desired, the Shaitan made a suggestion respecting his desire; but Allah annuls that which the Shaitan casts, then does Allah establish His communications, and Allah is Knowing, Wise."

Tabari, the Imam of the caliphate schools commentators has narrated the narratives and divides them into امنیه and تمنَّی and saying related to the interpretation of the words (two parts:(۱)

In this part Tabari امنیـه and تمنَّی A-Part one of Tabaris narratives in interpretation of mentions narratives which hold the view that because of the Prophets great interest and fervour in converting his tribe, he thought to himself that

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.(Tabari "Jame' al-bayaan fi Tafseer al-Quran part ۱۷ pg. ۱۳۱ onward (Bulagh -۱

he should speak to them according tot heir inclination regarding their idols and gods, and at times he even disliked speaking ill of them for this very reason. To enlarge .upon this opinion Tabari seeks proof for it in the following group of narratives

Tabari relates the first narrative from Muhammad ibn Ka'b Gharzy and Muhammad (۱ ibn Gahis. These two say: One day the Holy Prophet (S) attended one of the assemblies of the Quraish. On that day he was hoping that something would not be revealed to him which would cause the Quraishites hatred and aversion. At that time, however, the Lord inspired in him the Surah Najm. The Prophet recited it as it was .until he came to the verse

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى. وَمَنَاةَ الثَّالِثَةَ الْأُخْرَى

So have you considered al-Lat and al-'Uzza? And Manat, the third - the other one? ((Holy Quran, ۵۳: ۱۹-۲۰

:and it was there that satan inspired him to add

تلک الغرانقه العلی و إنَّ شفاعتهن لترجی

He spoke these words and then continued on with reciting the rest of the Surah. At the end of the surah he prostrated and everyone present also placed their foreheads on the ground and prostrated with him while only Valib ibn Moghaireh - because of old

age and lack of strength to bend over – took a handful of dirt from the ground and prostrated on it. Everyone was happy with what they heard. The Quraishite idolators said: “We know that Allah gives life and death and possesses the power

p: ۲۹۳

to create and sustain but our gods have intercession with Him. Now that you have set aside a part for them we will follow you!”.

These two narrators then said: That night when Gabriel appeared to the Prophet, he recited the surah for Gabriel. When he came to the words that Satan had inspired in him. Gabriel said: “I did not reveal these words to you!” The Prophet said “Then I calumniated them and have ascribed words to God which he has not spoken?”.

It was for this reason that the Lord revealed the following to the Prophet (S):

وَإِن كَادُوا لَيَفْتِنُونَکَ عَنِ الَّذِی أَوْحَيْنَا إِلَيْکَ لِتَفْتَرِیَ عَلَيْنَا غَيْرَهُ وَإِذًا لَّاتَّخَذُوکَ خَلِيلًا

“And surely they had purposed to turn you away from that which We have revealed to you, that you should forge against Us other than that, and then they would certainly have taken you for a friend”. (Quran, ۱۷: ۷۳)

The occurance left the Holy Prophet (S) saddened and depressed until these verses were revealed:

وَمَا أَرْسَلْنَا مِن قَبْلِکَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّىٰ أَلْقَى الشَّيْطَانُ فِی أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِی الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

“And We did not send before you any apostle or prophet, but when he desired, the Shaitan made a suggestion respecting his desire; but Allah annuls that which the Shaitan casts, then does Allah establish His communications, and Allah is Knowing, Wise”. (Quran, ۲۲: ۵۲)

The narrator then says: The Muslim Emigrants who had migrated to the land of Abyssinia heard the rumour that

the entire Meccan population had become Muslims. Because of this they started out to return to their tribe. They said: “Our own people are better and dearer to us”. Upon arriving at Mecca, however, and joining their tribe they saw that when the above mentioned verses were annuled they had once again turned away (from Islam and (the Muslims). (۱)

This narrative has only been related from Muhammad ibn Ka'b Gharzy, and he - ۲ says: The Holy Prophet (S) saw his tribe turning away from him and it was extremely distressing for him to see them keeping aloof from Divine commands and that which was revealed from God. Because of this, he hoped and desired his heart that something be revealed to him from God that create closeness, affinity and unity between himself and his tribe. It was also because of his concern for them and the avidity in his heart for their guidance that he wished the severity of the revelations (regarding the prohibition of the tribes corruption and wrong doings) would change to .moderation

At the time when these hopes gained strength and he spoke to himself about them in "his heart, the lord revealed to him the Surah "Najm

وَالنَّجْمِ إِذَا هَوَىٰ (۱) مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ (۲)

By the star when it descends, Your companion [Muhammad] has not strayed, nor has (he erred, (Qur'an, ۵۳:۱-۲

:This revelation continued until the noble verse

افرأيتم اللات و العزى و مناه الثالثه الاخرى

when Satan inspired him to say those very things which he desired and hoped would

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۱- ۲/۳۳۸ Tarikh Tabari.

:be revealed for his tribe and that was

تلک الغرانیق العلی وان شفاعتهن ترتضی

When the idolators heard these words they listened to them because it made them happy that the Prophet mentioned their Gods. Also, the believers did not detract from their affirmation of the Prophet and did not lose their belief in that which he brought from God. They did not accuse him, of error or lapse. The Surah continued and it reached the part which required a prostration at its end and then was finished. The Prophet prostrated and the believers prostrated along with him in affirmation of their Prophet while the idolators present in the mosque joined them because of the eulogy .made regarding their gods

Therefore, there was no one in the mosque left who had not prostrated, believer or idolator. Only Valid ibn Moghaireh couldn't bend over because of his old-age and inability and because of this he took a handful of dirt and prostrated on the palm of his hand. Then the people left the mosque and went their separate ways. The Quraishites left the mosque in a happy mood because of these remarks, and were saying: Muhammad remembered our gods with the best of statements and among that which :he recited was this passage

انها الغرانیق العلی وان شفاعتهن ترتضی

reports of this all-inclusive prostration reached Abyssinia and the prophets followers who had migrated there were informed of it and it was even said that the Quraishites had accepted Islam. A group of them started out

p: ۲۹۶

.for Mecca and also a few remained where they were

Gabriel appeared to Muhammad and said: O' Muhammad what have you done? You read for the people (as the Quran) which I did not bring to you and you said things which had not been revealed to you". The Prophet became extremely sad and

!apprehensive because of this remark and was frightened of the Lord

Afterwards, God revealed certain verses to him. He was kind to his prophet and consoled him, making the weight of the occurance easier for him to bear. He informed him that; “Also before you no messenger of prophet hoped or desired for something that the Satan didn't interfere in his desire and inspire him to speak certain things. While of course afterwards the lord abrogates the satanic expressions and strengthens his own verses. This means that you are like the previous prophets and :apostles”. Then the lord revealed the following

وما ارسلنا من قبلک من رسول ولا نبیٍ الا اذا تمنی ألقی الشیطان فی امنیته

in this way eliminating the Prophets sadness and grief and replacing the fear in his ;heart with security, and abrogating the satanic inspirations

When the Prophet mentioned the names of the idols Lat, Uzza and Manat (and it was :abrogated) the divine revelation revealed the following to him

And how many an angel is there in the heavens whose intercession does not avail at“ all except after Allah has given permission to whom He pleases and chooses”.(Quran (۵۳: ۲۶

Which means: Then how can your gods' intercedence

p: ۲۹۷

?be effective with Him

When the abrogation of the Satanic inspirations were revealed by god, the :Quraishites said

Muhammad regrets and recants his mention of your gods esteem in the eyes of the Lord and recants and has made other remarks. The remarks that Satan inspired the Prophet to say were being repeated by all of the idolators and made them even firmer (in their seditious ways.(۱

:Tabari relates from Abu Alalieh: The Quraishites said to the Prophet (٣

Your followers are only slaves and freed slaves and there are no noble or great men among them. If, however, you were to mention our gods in a favourable way we will associate with you and the noble will come to you. And when the poor see that the Tribal leaders are your companions then of course they will develop a greater liking for Islam and yourself. Therefore Satan inspired (these desires) in his words. It all :happened like this: When these verses were revealed

افرأيتم اللات و العزى و مناه الثالثه الاخرى

:Satan inspired the Prophet to say the following

تلك الغرانيق العلى و شفاعتهن ترتجى

When the Prophet recited these verses he fell to the ground and prostrated. The Muslims and idolators also prostrated (at that time the Prophet was not aware of the meaning of the words inspired in him and spoken by him). When, however, he found out what he had said it was very burdensome for him to bear. For this reason the lord (revealed this verse to him (in consolation and comfort).(٢

١- Tabari "Al-Tafseer" ١٧/١٣١-١٣٢ + Al-Tarikh ٢/٣٣٨-٣٣٩ second pr. by Muhammad Abul .Fazl Ebrahim

٢- Haj: ٥٢.

Tabari relates this same narrative from a different source in greater detail from (٤ Abu Alalieh: The Quraishites said: O' Muhammad, only the poor, weak and indigent sit with you. If you speak well of our gods we will become your companions and followers .and then people from all quarters and regions of the world will turn to you

:Then, when the Prophet was reciting the Surah Najm and came to this verse

افرأيتم اللات و العزى و مناه الثالثه الاخرى

:Satan inspired him to say

وهی الغرانیق العلی و شفاعتهن ترتجی

When he had finished reciting these verses he and all of the Muslims and idolators prostrated except for Abu Uhayha Sa'id ibn al As who also took a fistful of dirt and prostrated on it saying: “In the end, it pleased Ibn Abi Kabsha to speak well of our .”gods

News of this occurance reached the Prophets followers in Abyssinia and they knew that the Quraishites had accepted Islam. The Prophet, however, was extremely upset because of this affair and suffered from the fact that Satan was able to cause him to :utter certain things. It was for this reason that the lord revealed these verses

وما ارسلنا من قبلک من رسول و لا نبی ..

:Tabari relates these two narratives from Said Ibn Jobair, and he has said (۵-۶

When the verse أفرأيتـم اللاـت و العزى was revealed, the Prophet recited it. After that he :said

تلک الغرانیق العلی وشفاعتهن ترتجی

and then he prostrated. The idolators said: “Before this he spoke of our gods ”favourable

p: ۲۹۹

:and they prostrated with him. At this time the lord revealed this verse

وما ارسلنا من قبلک من رسول و لا نبی الا اذا تمنّی القی الشیطان فی امنیته..

Tabari has related this narrative from Ibn Abbas: In this narrative Abdullah ibn (۷ :Abbas describes the revelation of this verse

وما ارسلنا من قبلک من رسول..

as such: One day the Prophet was praying in the masjid al haram and it was then that the verses regarding the Arabs idols were revealed to him and he began to recite them. Upon hearing his words the idolators said to themselves: We hear that Muhammad speaks well of our gods, and for this reason they drew closer to him as he :was reciting and was saying

أفرأيتم اللات و العزّى ومناه الثالثه الاخرى..

:It was here that Satan inspired him to say

تلك الغرانيق العلى منها الشفاعه ترتجى

He then recited the above words after that. Later Gabriel descended to him ;abrogating these words and reading these verses to him

الا اذا تمنّى... والله عليم حكيم

:Tabari relates from zakat, he says: The story behind the verse (٨

وما ارسلنا من قبلك.. was as such. At that time the Prophet was in Mecca and the lord revealed verses to him regarding the Arabs idols and gods. He went about rewriting those verses and repeatedly mentioned the name of Lat and Uzza. The inhabitants of Mecca, who heard his remarks and words and saw that mention was being made of their gods, became happy and glad, drawing near to

p: ٣٠٠

:listen. It was then that Satan inspired certain words in the Prophets recitation

تلك الغرانيق العلى

The Prophet also recited these words in this very form and therefore the lord :revealed this verse

وما ارسلنا من قبلك من رسول و لا نبى ... انه عليم حكيم

Tabari relates this narrative from Abu Bakr Ibn al-Tahman ibn Al-Haras. He says: (٩

When the Prophet was in Mecca, one day he recited the Surah Najm for the people :and when he came to the verse

أفرأيتم اللات و العزَّى ومناه الثالثه الاخرى..

:He said

وشفاعتهن ترتجى

In speaking these words the Prophet had erred and made a mistake. As a result of this occurance, however, the idolators who were awaiting this opportunity, greeted him and expressed their happiness upon hearing his words. and this opinion. The :Prophet told them: Those words came from satan and the lord has sent this verse

وما ارسلنا من قبلك من رسول و لا نبى ... فينسخ الله ما يلقى الشيطان

Tabari has offered these narratives as exegetic reasons which prove that the words تمنَّى and" Amniyyeh" mean the Prophets desire and inclination for nearness and unity .with his tribe on the matter of their idols

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B- Part two of Tabaris narratives regarding the meaning and interpretation of تمنَّى and أمنيه. In his tafseer Tabari goes on to say: As for those who said that the two above words mean recitation, reading or speaking in the verse under discussion, their reasons for

p: ۳۰۱

.such may be found in these narratives

۱) The first narrative is from Ibn Abbas. In an interpretation of the verse:

الا القى الشيطان فى امنيته

he says: It means that when the Prophet speaks Satan inspires (doubt and difficulty) .in his words

The second narrative is from Mojahed, the great commentator of the caliphate (۲ .means the time he spoke اذا تمنی school. He says: In the noble verse the word

The third opinion is from Zahak, another commentator of this school. He says: The (۳ is "recited or read" and in short, that if he recites the Quran اذا تمنی in تمنّی meaning of .Satan ispires in it doubt and difficulty

After relating Zahaks opinion, Tabari says: This opinion is closer to the real :interpretation because in the last part of the verse we read

But Allah annuls that which the Shaitan casts, thus does Allah establish his" ."communications

We say this because the verses which the lord establishes and informs us of are the verses of the Holy Quran, not something else. In light of this it becomes clear that it was this type of verse that Satan inspired similar verses for. In other words, Quranic verses are attacked by Satan and become entangled in doubt caused by him, and just as the lord himself informs us, He has annuled and obliterated these analogies and .has bestowed upon the verses of his Quran strength and stability

As such, according to Tabaris interpretation the words of God are such: We had not sent a messenger

p: ۳۰۲

or prophet before you without his having read or recited the lords scripture or having said something himself that Satan did not inspire (analogue arid error) in it and of course the lord annuled and obliterated Satans inspirations. Here also the lord gives news that he himself destroyed Satans inspirations on his last Prophets tongue and .will make them void

After this remark, in order to prove his opinions regarding the meanings of the word نسخ annul in this verse, Tabari cites witnesses from among the commentators.

It has been related from Ibn Abbas that: means God makes void that which Satan has

.inspired

Also, regarding the interpretation of this verse, it has been related from Zahak that on Gods command Gabriel annuled that which Satan had placed on the Prophets tongue, and strengthened the lords verses. As for the interpretation of ثم يحكم الله آياته he says:

This means, purify the verses of his scripture of the falsity which Satan had placed on His prophets tongue.

After this Tabari proceeds to the interpretation of the noble verse:(1)

ليجعل ما يلقى الشيطان فتنه للذين فى قلوبهم مرض و القاسيه قلوبهم و ان الظالمين لفى شقاق بعيد

and he says:

"God the Highest has said here: So, annuled is that which Satan suggested (inspired), and afterwards his own verses are established; so that he may make what Satan (in the way of falsities) suggests in the Prophets recitation a test and trial for those in whose hearts is disease ...." This means that the Prophets remark:

تلك الغرانيق العلى

1- Haj: ۵۳. interpretation of this verse from "Jame al-Bayaan fi Tafseer al-Quran by Tabari ۱۷/۱۳۴ (Bulagh).

وان شفاعتهن ترتجى

was a test by which those who were hypocritical at heart were tried, and this was the reason for doubt that arose regarding the truth and genuinesss of the Prophets and his message, these persons being caught up in it.

Then Tabari narrates the following from Ghataadeh who says: The Prophet wished that the lord would not find fault with or speak ill of the Quraishites gods (idols). Therefore Satan inspired this in his recitation:

ان الالهه التی تدَّعی ان شفاعتها لترتجی و انها للغرانیق العلی

These gods upon whom you call, it is hopeful that they may intercede and they are“ exalted beings”. Then the lord abrogated this satanic remark and strengthened his (own verses: (۱)

افرأیتم اللات و العزَّی و مناه الثالثه الاخری تلک اذا قسمه ضیزی... ما انزل الله بها من سلطان

Ghatadeh then adds: When Satan made those inspirations in the Prophets recitation, the idolators said: “The lord has mentioned our gods (and idols) favourably”, and they :were gladdened and it was then that the Quran said

لیجعل ما یلقی الشیطان فتنه للذین فی قلوبهم مرض

So that he may make what Satan suggests in the Prophets recitation a test and trial“ ”........for those in whose hearts is disease

Once again Tabari points to the Gharaniq story in an interpretation of the verse ۵۴ of (Surah Haj:(۲)

و لیعلم الذین اوتوا العلم انه الحق من ربک فیؤمنوا به فتخبت له قلوبهم و ان الله لهاد الذین آمنوا الی صراط مستقیم

And that those who have been given the knowledge may

.Najm: ۱۹-۲۴ -۱

.(Interpretation of this verse from “Jame al-bayaan.......by Tabari ۱۷:۱۳۴-۱۳۵ (Bulagh -۲

know that it is the truth from your lord so they may believe in it and their hearts may be lowly before it; and most surely Allah is the Guide of those who believe into a right .”path

Then he mentions Ghatadehs opinion as such: This was said that those who have knowledge of and recognise God would know, that which God revealed is truth, (in other words the verses He strengthened for His messenger and Satans suggestions

.which He annuled in them) and that they are from your Lord O' Muhammad

And this is so they will believe them and their hearts be humble before the Quran, acknowledge, have faith in and admit to its truths. And the lord will guide those who believe in God and His messenger to the right path and clear truth by abrogating the Satanic suggestions in the Apostles recitation. Therefore, for them no harm can come (!!)from the Satanic tricks, suggestions and errors placed on His prophets tongue

That which we have seen up until now were all interpretations, narratives and opinions of the great commentators of the Caliphate school and all of them were ."collected in Tabaris great "Commentary

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Sayooty (died ٩١٠ A.H), another of this schools great commentators and scholars, mentions other narratives in interpretation of verse ٥٢ of the Surah Haj in addition to .those narrated by Tabari

He relates from Sodi: The Prophet went to the mosque to pray. When he was praying, and in

p: ٣٠٥

:its interim when he was reciting a Surah of the Quran and came to this verse

افرأيتم اللات و العزى ومناه الثالثه الاخرى

:It was here that Satan put certain words on his tongue and he spoke them aloud

تلك الغرانيق العلى و ان شفاعتهن ترتجى

He then continued the Surah Najm to its end and then prostrated and so did his followers, the idolators also following suit; this being because he had mentioned their Gods names. When the prophet lifted his head from prostration they lifted him and :placed him on their shoulders running around Mecca shouting

"This is the prophet of Abd Manaf!"

After this event, when Gabriel appeared to the Prophet and he read for him the Quran especially those two remarks, Gabriel said: I take refuge in the lord if I read for you such things (!!) This matter was very distressing for the Prophet and the lord revealed verses to console and content him:(۱)

وما ارسلنا من قبلک من نبی ولا رسول الا اذا تمنی...

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Nayshabouri (died ۷۲۸ A.H), another famous commentator, in the book "Tafsir-e-Gharayed-e-Quran", relates another narrative from Ibn Abbas.

A devil known by the name of Obeez appeared to the prophet in the form of Gabriel and suggested the aforementioned remarks to him and when the idolators heard these words they were happy and glad. Afterwards, Gabriel descended and asked the Prophet to read the verses to him. The Prophet recited from the beginning of the surah until he came

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۱- ۱۳۶۵, ۱۱۰ .Tafseer al Ghara'eb al Quran. Nayshabouri vol. ۱۶ pg.

to those words and sentences. When the Prophet read those words Gabriel denied that they had come from the lord. The Prophet said: A being with your likeness came and suggested them to me.(۱)

These were narratives and quotes which exist in the creditable commentaries of the Caliphate school. Unfortunately, however, this matter does not end here. Historians and the Prophets biographers have also produced narratives regarding this matter. At the forefront of this group is Muhammad ibn Ishaq (died app. ۱۵۲ A.H), Musa ibn A'ghbeh (died ۱۴۱ A.H) and Muhammad ibn Amr Waqidi (died ۲۰۷ A.H).

Tabari mentioned Muhammad ibn Ishaqs narratives in his history and they are

narratives ۱+۲ which we previously narrated from Tabaris Tafsir. Waqidis narratives were introduced in his pupil, ibn Sa'ds book "Tabaghat al-Kobra". Finally, the narratives of Musa ibn A'ghbeh have been related by recent biographers such as (Dhohaby and others.(۲

For a study of these narratives we will first look at the Quranic verses that these narratives speak of. These verses may be divided into three groups and they consist :of

First of all: The verses added to the Surah "Najm" among which it is thought that .(Satan was able to suggest two or three of his own sentences to the Prophet (S

.Secondly: A few verses from the Surah Haj

.Third: Two verses in the Surah Bani Israel

A Study of The Quranic Verses

."The First Group Of These Verses –The Surah "Najm .۱

The Surah "Najm" is one of the short Meccan Surahs which was revealed all at once(۳) and during the time that the Prophet was in Mecca. The verses

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.(Tafseer al Durrul Mansour ۴/۳۶۸ (Bulagh -۱

Like Muhammad ibn Yousoff Salehy in "Sobolul Huda wal Ershado fi Seerate Khairel -۲ .Ebaad

Some of the commentators believe all of the verses in this Surah to be Meccan. (Al -۳ Mizan ۱۹/۲۵ + Tafseer al Kabir ۲۸/۲۷۷) while others saw only verse ۳۲ as being Medinan .(Majma'ul Bayaan ۹/ ۱۷۰ + ۱۸۰ + Ketaab al-Tasheel le oloom al Tanzeel ۴/۷۵

among which the matter of Satans suggestion is propounded begins at verse ۱۷ and ends with verse ۳۰. It is therefore necessary for us to begin our study with an examination of these verses for an understanding of their content in order for us to

.be able to perceive the position of the Satanic words among them

Verses ۱۸-۳۰ of this Surah discusses the three famous Arab idols who were named Lat, Manat and Uzza. The Arabs believed that these idols were the images of divine angels and they also believed that angels were the daughters of God. The Quran has spoken as such of these beliefs and has criticized them. For example

Then ask them whether your lord has daughters and sons. Or did we create the" (angels females while they were witnesses?" (Qur'an ۳۷:۱۴۹

And when one of them is given news of that of which he sets up as a likeness for the" Beneficient God, his face becomes black and he is full of rage.......And they make the angels them who are the servants of the Beneficient God - female (divinities)..........." ((Qur'an ۴۳:۱۷-۲۰

And they ascribe daughters to Allah, glory be to Him; and for themselves (they would" have) what they desire. And when a daughter is announced to one of them his face (becomes black and he is full of wrath". (Qur'an ۱۶:۵۷-۸

What! has then your lord preferred to give you sons, and (for himself) taken daughters from among the angels? Most surely you utter a grievous saying". (Qur'an (۱۷:۴۰

The

p: ۳۰۸

Qurans ideological battle with the Arab idolators who believed in these weak-minded, superstitious beliefs, took shape in different ways and was introduced in each place in a particular way and with special logical reasons. One of these examples is in Surah ."Najm" our present point of discussion

:The Almighty Lord says in this surah

"?Have you then considered the Lat, and the Uzza, and Manat, the third, the last"

and know that according to the Arab idolators belief they were the images of Gods :female angels(!) and it is for this reason that afterwards we read

"!What! for you the males and for him the females! This indeed is an unjust division"

Then he tells of. the principle source of this type of beliefs error

They are naught but names which you have named, you and your fathers; Allah has not sent for them any authority. They follow naught but con lecture and the low desires which (their) souls incline to; and certainly the guidance has come to them ."from their lord

Here, God propounds and refutes another of the idolators beliefs with regard to their idols and that being their ower of intercession. "Shall man have what he wishes?" certainly not "For Allah is the hereafter and the former (life)" it in not in mans' control and according to his carnal desires. In principle, intercession has certain precise conditions. "And how many an angel is there in the heavens whose intercession does not avail at all except after Allah has given permission to whom He pleases

p: ٣٠٩

and chooses", After this lecture, God once again questions the idolators beliefs regarding the angels saying: "Most surely they who do not believe in the hereafter (name the angels with female names………". (١)

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You can see that in all of the above verses from Surah "Najm", not only is there no trace of praise for the Quraishites gods, on the contrary there is only criticism and ridicule for their idolatrous beliefs. It discusses the fact that the idolators said these things about their idols out of ignorance and stupidity and by following their carnal ,desires, possessing no realm reason for their actions

Afterwards, it also adds that in principle the idolators or their minds cannot grasp higher understanding and knowledge and only extends to the material world

incapable of understanding better than or beyond that. He then commands the Prophet to keep aloof from them and to turn away from them keeping his path .seperate from theirs

We don't know how this matter escaped the fabricators of this fable and how they failed to realize that the Meccan idolators were not so ignorant of the Arabic language to not understand the Surah “Najm's” attack on and clash with their beliefs, and fail to perceive all of this reproach, taunting and ridicule? We all know that the Arabs of Mecca, the Quraishites, were pure, untouched Arabs whose entire culture consisted .of only emotion-stirring discourses, lyric and epic poetry, odes, eulogies, and satires

With one eulogy they would become

۱- Najm verses ۱۹-۳۱ Italicized words are translations of the verses, the rest is by the .author

so joyous they could almost fly, and one satirical poem could enrage them to the point of initiating bloody wars, causing the blood of their brave sons to flow upon the sandy region of Arabia's deserts for many years. According to the remarks in the previous narratives, despite all this it seems that they didn't understand those taunts and .attacks at all

The ignored tens of verses of refutal because of two verses of praise which followed them and joined the Muslims' ranks with one prostration. It also seems that they didn't perceive the contradiction and contrast between the Satanic verses and the Qurans rash and harsh verses and by satisfying themselves with only those two .verses they fell to the ground in prostration

They, who despite all their hatred and enmity, listened to all of these verses very carefully(۱) being so astonished at the beauty and eloquence of the words and their meanings that they had no choice but to call it magic.(۲) How could they then fail to perceive this change in content and modification in the way of speech, especially with

such speed and in a short Surah!! Not only did they not perceive it but the great scholars and first-rate commentators of the Caliphate school were also caught up in the web of this ignorance!! Aren't these things strange and amazing?!

۲. The Surah "Hajj – The Second Group of These Verses"

point

In the second part we will proceed to a study of the verses in the Surah "Haj" and discuss this noble verse:

وما ارسلنا من قبلک من رسول ولا

p: ۳۱۱

۱- Al Ektefa ۱/۳۱۳-۳۱۴ + Ibn Hesham. ۱/۳۱۵-۳۱۷, second pr. Egypt ۱۳۷۵.

۲- Tarikh al Islam ۲/۹۰, sec. pr. Egypt + Ibn Hesham, ۱/۲۷۰-۲۷۱.

نبی الا اذا تمنّی... والله علیم حکیم

We must also study the three points we are confronted with in this verse so that its understanding and interpretation will be made possible. These three points are:

A: أمنیه

B: Satans suggestion or inspiration.

C: Gods abrogation of the satanic suggestions and strengthening of his own verses.

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The plural of this word being written Some have said that it means (Talavat) reading or (Ghara'at) recitation of the Quran, and we learned previously of those who possess this opinion. It could also mean (reghabat) desire, or (Arazou) wish, such as many others have said and with which we agree. These are the only two possible meanings for this word.

When we look at the various derivations of this word in the Holy Quran we see that only the second supposition suits the collection of verses in which the derivatives of .this word have been used in some way

Amanee" which is the plural form of "Amniyeh" has been used five times in the Holy" :Quran, among them

And they say: None shall enter the garden (of paradise) except, he who is a Jew or a" (Christian. These are their vain desires. Say: Bring your proof if you are truthful".(١

This) shall not be in accordance with your vain desires nor in accordance with the)" vain desires of the followers of the Book; whoever does evil, he shall be requited with ."it, and besides Allah he will find for himself, neither a guardian nor a helper

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.Baghareh: ١١١ -١

(Quran ۴: ١٢٣)

Therefore, the research done by the linguists of مجمع لغت عربی was correct when they interpreted the above mentioned word as such: "Amniyeh" is something someone desires and wants and of course most of the time the word is used with regard to futile wishes which are incorrect and impossible, like that of an unusually long life or (delaying resurrection day".(١

The word "Tamannna" which is close to the word "Amniyeh" is rooted and meaning, has come to us in different forms in the Quran. It may, in no way, have meanings :other than desiring or wishing. Pay attention to examples of these verses

And those who yearned for his place only the day before began to say…." (Quran ٢٨:" (٨٢

Say: If the future abode with Allah is specially for you to the exclusion of the people," (then yearn for death if you are truthful". (Quran ٢: ٩۴

And they will never yearn for it because of what their hands have sent before: and“ (Allah is cognizant of the unjust”. (Quran ۶۲:۷

Thus, “Majma logat-e-Arab” was correct in its opinion regarding this word when they :interpreted it as such

تمنی الشیء المحبوب: رغب فی ان يناله و حدثته نفسه بوقوعه

To desire a certain thing which is liked, meaning to wish for it and set ones' heart on“ means his desire to تمنی achieving it”.(۲) Then they add: “The Apostles' or prophets propagate his invitation and establish his mission. Satan also places doubt, suspicion and hesitation in the hearts of those

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Mo'jam alfaaz al-Quran al-Karim, Mo'jam lel-loghatel Arabiyah vol. ۲/۶۶۰ second pr. -۱ .۱۳۹۰. Egypt

.Mo'jam al-Alfaaz al-Quran al-Karim ۲/۶۵۹-۶۶۰ -۲

who are called to accept this mission and invitiation, and strives to make the Prophets' (great desire and wish unattainable”.(۱)

Based on the previous points, “Tamanna” and “Amniyeh” are used in the Quran to mean wish and desire, and when we look carefully at the position of this verse in the above-mentioned Surah we see that this verse of the Surah Haj is located in a completely unified group of verses according to their topic. This unified collection :begins with verse ۴۲ and continued up to verse ۶۵. In these verses the lord says

If they refute you, the people of Noah and Aad and Samud and the people of) Abraham and lot and also the inhabitants of Madyain refuted (their prophets), and Moses was also refuted. Afterwards we gave the unbelievers respite and time and then we punished them. How numerous the cities of the oppressors are which we have destroyed and now the walls and roofs of these cities are collapsed and the .(water in their wells remain unused and their castles uninhabited

And He once again repeats, (How numerous the cities of oppression are which we gave respite but eventually destroyed, and the return is unto Me). He then begins to speak to the prophet and consoles him telling him not to suffer because of their refutal and blasphemy; because you are only a messenger and a warner while you have no responsibility for the peoples faith and practice, and if they do not practice .you are not responsible

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۱- ۲/۶۵۹-۶۶۰ Mo'jam al-Alfaaz al-Quran al-Karim.

Then He says: As far as your propagation is concerned the people are divided into two .groups: the believers and the unbelievers

Then (as for) those who strive to oppose our communications, they shall be the......“ .”inmates of the flaming fire

For those who believe in the Quran and perform good deeds there will be (on resurrection day) forgiveness, and (in heaven) honourable sustenance and as for those who strive to annul our verses or show weakness and breaks in the position of miracles, they are the inhabitants of Hell. After this distinction He once again comforts :His prophet saying

And we did not send before you any prophet or Apostle but when he desired and wished for progress for his invitation Satan made suggestions and problems preventing his achieving these wishes (to annul the divine verses and show its failure and unsuccess) . So the lord took away and destroyed the Satanic doubts, objections .(and obstacles in the way of his invitation and removed all traces of it

In other Quranic verses this two sided battle is shown, the lord his prophet and verses on one side and on the other side those possessing satanic qualities, their objections, :doubts and obstructions, where the victory of Gods' front is clearly proclaimed

The lord casts the truth against the falsehood and in this way breaks and destroys“

(the falsehood". (Quran ۲۱:۱۸

:And in another place

The unbelievers come to you so they may dispute with you and say: This Quran which" you have brought with you is nothing

but the stories and fables of the ancients. They prohibit the people from (hearing and accepting) it, and they themselves go far away from it and they destroy nothing but (their own souls while they perceive not". (Quran ۶: ۲۴-۲۵

:And also

Just as we have made enemies for you we made for every prophet an enemy from" among the devils, men and jinn, and some of them suggest to others varnished falsehoods. If your lord pleased (to constrain them) they would not have done it. (Therefore leave them with what they forge". (Quran ۶:۱۱۲

That which was mentioned under the name "Mo'aajezeen" in verse ۵۱ of the Surah Haj and showed the efforts of the two fronts, truth and falsehood to defeat each to her may be found in many other Quranic verses. We saw three examples of it above and we refrain from mentioning other examples of it above and we refrain from .mentioning other examples

In addition, we deem it necessary to point out that from verse ۵۱ onward of this very surah a few verses come in interpretation and explanation of this very word and the noble verse containing it and shows the battle between truth and falsehood. On one side the suggestion of doubts and objections by Satans party and on the other side their abrogation by God is spoken of after which the divine trial and the positive and .negative reactions of the believers and unbelievers is explained

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According to

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what we just read “Tamanna” and “Amniyeh” is the Prophets strong relish and desire, and his effort in the way of the peoples guidance and prosperity, and on these grounds the (Satanic suggestion) is the doubt and temptations that Satan creates in .the peoples guidance

Naskh” is also the abrogation, destruction and rendering inoperative these doubts“ and objections while “Ahkam” is the clarifying of doubts and showing Satans .temptatio ns by way of the Holy Quran miraculous verses

This was the interpretation of verse ۵۲ of the Surah Haj with regard to its position among other verses in the same surah, which are united with it in subject-matter. Of course this is if “Tamanna” and “Amniyeh” mean desire, which and liking as was Gods intent. If, however, these two words are seen as meaning recitation and reading, the :interpretation is the same but the translation meaning of this verse becomes thus

No prophet or Apostle was sent before you unless when he recited the scripture and“ its verses (to the people) Satan would put doubts, objections and false beliefs regarding it in his peoples hearts saying to them: 'These are tricks and stories of the ancients, and has been culminated with doubts with other verses and in this way ”........disposes of them

:In the Surah “Saba” this very meaning and intention is delivered in a different way

And when Our clear communications are recited to them, they say: This is naught but“ a man who desires to turn you away from that which your fathers

p: ۳۱۷

worshipped. And they say: This is naught but a lie which is forged. And those who disbelieve say of the truth when it comes to them: This is only clear enchantment”. ((Quran ۳۴: ۴۳

The Qurans Interpretation of This Verse

It is a well known matter in the Quran and Islamic history that the Holy Prophet (S) loved guiding his people and in doing so he never had an idle moment, suffered, and went without sleep in hopes that he could lead them on the road to prosperity, The lord says regarding him: (Then maybe you will kill yourself with grief, sorrowing after them, if they do not believe in this announcement).(۱)

On the opposing side, however, among the Quraishites the prophets' tribe and family there were persons like Abu Lahab and Nozr ibn Haras who inspired doubts in other members of the tribe and even those who entered Mecca for the pilgrimage or other reasons. They circulated doubt and error in the community regarding the Prophets invitation and the verses he read from the Book of God, causing a group to draw away from Islam, and for the prophets' - invitation to have no effect on him. It is for this reason that in these numerous and repetitive verses it is spoken of the fact that a group strive to annul the Quran, for example, calling it enchantment, his fables, or the result of foreigners teachings.

The Satanic suggestions referred to these types of Satanic persons who spoke these words and phrases;

"We heard (the words and verses of

۱- Kahf ۶.

the Quran and) if we wish we can bring verses like them. These are but stories of the ancients". (Quran ۸:۳۱)

"And they say: This Quran is stories of the ancients that he (the prophet) writes after persons read them to him morning and night (and then proclaims)".(۱)

Also in the Surah Nahl we read this about the statements made by the anti-Islamic groups and their satanic suggestions to the people:

"And certainly we know that they say: Only a mortal teaches him. The tongue of him

(whom they reproach is barbarous, and this is clear Arabic tongue". (Quran ۱۶:۱۰۳

:And then in Surah "Mudassir" some more of them are related

Surely he reflected and guessed, but may he be cursed how he plotted, again may he" be cursed how he plotted; Then he looked, then he frowned and scowled, then he turned back and was big with pride, Then he said: This is naught but enchantment, (narrated (from others) This is naught but the word of a mortal". (Quran ۷۴: ۱۹-۲۷

:Also in the Surah Ha-mim verse ۲۶ we read the following

And those who disbelieve say: Do not listen to this Quran and make noise therein," (perhaps you may overcome". (Quran ۴۱:۲۶

These types of remarks and other things resembling it are the Satanic inspirations and the doubts and objections that human beings circulated regarding the Holy Quram, these were the various battles that took place to abolish the Quran.

The lord abbrogated all of these and destroyed them and on the opposite gave strength

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Furqaan: ۵ also see "Anaam: ۲۵ + Nahl: ۲۴ + Mo'meneen: ۸۳ + Nahl: ۶۷ + Ahghaf: ۱۷" -۱ .+Qalam: ۱۵ + Mutaffin: ۱۳

to his own verses by giving them miraculous superiority and super human meanings and by challenging human beings to try and produce verses like them or similar to :them for example He said

If you are in doubt as to that which we revealed to our servant, then produce a" chapter like it and call on your witnesses besides Allah if you are truthful......But if you do (it) not and never shall you do (it), then be on guard against the fire......." (Quran .(۲:۲۳

It was in this way that the lord supported his own verses and strengthened them,

making the satanic inspirations weak and worthless, abbrogating their effects on the Quranic verses. This was just like His annihilation and abbrogation of satanic .suggestions, temptations and efforts in past nations

In this way Satans suggestion in the Apostle whether this word means recitation or wish, desire or liking, consists of suggesting doubts in the Holy Quran which itself may :be accomplished in two ways

An invisible satan in the form of Jinn suggests a thought, temptation or doubt. This (۱ means that he places doubts in the hearts of the idolators who are afflicted with the disease of blasphemy and moves them to promulgate these types of doubts and .objections

In principle the planners of temptations, doubt, objection and protests are human (۲ beings possessing Satanic characteristics. The Holy Quran makes explicit mention of :both of these types of Satanic suggestions, saying

"And thus did we make for every prophet an enemy, the Shaitans from among

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men, and jinn, some of them suggesting to others varnished falsehood to deceive ((them)...." (Quran ۶: ۱۱۲

The devils had put all of their efforts to work in order to destroy the divine verses but the lord abbrogated their effects. Satan and the Satanic persons exchanged views and suggested to each other misleading and deceiving words to confront the divine movement of Islam. they strove to remove the credibility and value from the divine .verses

The Lord, however, strengthened his verses by clarifying these temptations and refuting doubts. These types of confrontations and battles were not only just to the Final Prophet (S). Every apostle and Prophet who desired to guide his people and nation and recited for them the Lords scripture, became entangled in their treachery and dangerous plots, whole on the contrary the Lord destroyed and made worthless

.these doubts and temptations

"A Study Of The Surah"Bani–Israel .۳

In the first Hadith which we narrated from Tabari,(۱) in which the fabricated, false events surrounding the Gharaniq fable were spoken of, mention was made of verses :in the Surah Bani Israel" the precise meaning of which is

If we hadn't made you firm in your way with the purity and infallibility we gifted you" with, you would have been close to developing an inclination towards them (the idolators, of the strong agents of wealth and power on the opposite front) . We have, however, made you firm in your way and therefore you will not find the slightest inclination towards them let alone act according to

p: ۳۲۱

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۱ – The narrative of Muhammad Ibn Ka'b Qurayzeh and Muhammad Ibn Ghais in .Tabari: "Tarikh" ۲/۳۴۰–۳۴۱, Muhammad Abul Fazl Ebrahim

(the idolators desires!". (Quran ۱۷:۷۳–۷۴

According to the basis of this verse, the prophet did not bring about the idolators desires and wishes, nor come to have the slightest desire for them nor even did this possibility for closeness and inclination exist in him. This verse has complete resemblance in wording to the verse delivered about the Prophet Joseph (a.s.) where :the Lord says

And he would have made for her were it not that he had seen the manifest evidence" (of his lord......." (Quran ۱۲: ۲۴

The result of this verse in the Surah "Bani Israel" which is completely evident, is that there is no possibility that the Prophet will develop the smallest inclination towards the .idolators or give a positive answer to their wishes

Up until now we have presented the interpretation of the verses under discussion based of the literal meanings of their key words in the Arabic language, an observation of the approach taken by the verses in this surahs, attention to that which precede and followed them and most important keeping the whole Quran in mind while we have ignored the narratives introduced regarding them in the .Caliphate school

If we wish to refer to these narratives, first of all we must study their (sanad) narrators and texts; assaying their sanad by relying on history and "the study of the .transmitters", and assessing their texts in a comparative study with the Quran

The Narratives Versus The Holy Quran

We don't know how a group of Islams scholars such as Tabari (died ۳۱۰ A.H), Vahedi (died ۴۸۶

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A.H), Zamakhshary (died ۵۳۸ A.H), Bayzavi (died ۷۹۱ A.H) and Suyooty (۹۱۰ A.H) along with others could have included these narratives in their commentaries or . histories, .compiling and proposing them as if they were indicative of the truth

We don't know how they accepted and attested to these narratives in which Satan :dominated the Prophet, when they had read in the Holy Quran that

So when you recited the Quran, seek refuge with Allah from the accursed Shaitan," surely he has no authority over those who believe and rely on their lord. His authority is only over those who befriend him and those who associate others with him". (Quran (.۱۶: ۹۸-۱۰۰

:and also

Surely as regards my servants, you have no authority over them except those who" (follow you of the deviators".(۱

:While Satan himself says

He said: Then by Thy might I will surely make them live an evil life, all, except thy“ (servants from among them, the purified ones”. (۲)

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The above mentioned scholars narrated these kinds of narratives and looked on them :with believing eyes while in the Holy Quran we may read

And surely the Quran is an indefeatable scripture and in the past there was not, nor“ will there be in the future an annular of it, and has been revealed by a lord praised and (all-knowing”. (Quran ۴۱: ۴۲

:and also

Surly We have revealed The Reminder and We will most surely be its guardian”.“ ((Quran ۱۵: ۱۹)

We don't know if it just didn't occur to these scholars that since

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۱- Bani Israel: ۶۵ + Hijr: ۴۲.

۲- in which the same intent is repeated Hijr: ۳۹ + Sad: ۷۵.

the Quran was indefeatable, nothing existing in the past or future which could annul it, and being enclosed by the lords certains protection and safe-guarding that all of this .!?was enough to protect it from Satans deeds

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The narratives under discussion all spoke of the Prophet adding similar Satanic verses :to the Holy Quran, when the Lord says this about his Prophet in the Quran

Your companion does not err, nor does he go astray, Nor does he speak out of“ (.desire. It is naught but Revelation that is revealed”. (Quran ۵۳: ۲-۳

:and also

Surely, it does not beseem me that I should change it of myself: I follow naught but“ (.what is revealed to me”. (Quran ۱۰: ۱۴

:and also

And if he had fabricated against us some of his sayings, We could certainly have“ seized him by the right hand, then We would certainly have cut off his aorta. And not (.one of you could have withheld us from him”.(Quran, ۶۹: ۴۴-۴۷

According to these verses, all of the prophets words, precisely all of his words are based upon the lords revelation and inspiration and he cannot change or alter that which is revealed to him. If the impossible occurs, however, and he would do such the lord with his unlimited power would prevent him by taking his hand and then severing his aorta thus ending his life. Unfourtunately, however, these scholars relate that the lord gave Satan a free hand in this deed and the Prophet introduced similar

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verses in the Holy Quran based upon his suggestions, accepting them as Gods' !!verses

In view of this Quranic discussion to show the falsity and forgery of the Gharaniq fable, and keeping in mind the interpretation of the related verses, we have no need to say more and we need no more logical reasons regarding this matter. We will, however, take one more step in the way of research and study these traditions from .other viewpoints

”The Transmitter Of The Gharaniq Fable Narratives“

Because of the brevity we had in mind for this discussion we will study the list of the transmitters of the “Gharaniq Fable” narratives from only one viewpoint and the time and occurance of the Surah “Najm” revelation, and whether they actually saw the event take place. This is to see whether this chain of transmitters actually go back to

the actual event or not. Just as we will see in this study notwithstanding the other weak points in the Sanad, none of the primary narrators of these tradition comprehended the time of this event, and from this viewpoint these narratives are .worthless

.As for the narratives are worthless

As for the narratives we quoted from Tabaris Tafseer their chain of transmitters goes ;back to the persons listed below

The chain of transmitters for the first and second narratives go back to Muhammad (۱ ibn ka'b ibn Solim Qurayzi who was descended from the Jews of Bani Qurayza. He was born in the forthieth year after the migration meaning almost thirty years after the prophets death, and died in

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(either ۱۰۸ or ۱۱۷ A.H. He is considered to be one of the Medinan followers (Tabein). (۱

Muhammad ibn Ghais is the last transmitter in the chain of transmitters in Tabaris (۲ first narrative along with Muhammad ibn Ka'b.(۲) He was the official religious spokesman during the rule of Umar ibn Abdul Aziz and died during the unrest and disturbances during the time of Valid ibn Yazid ibn Abdul Mulk, or approx. the year ۱۲۶ A.H. The experts in the study of the transmitters count him as being one of the (followers.(۳

The transmitters for the third and fourth narratives go back to Abu Alalieh Roaye (۳ ibn Mehran, He accepted Islam two years after the Prophets death and therefore he is of the second class transmitters and considered one of the followers. His death has (been said to be in either ۹۲, ۹۳ or ۱۰۶ or ۱۱۰ A.H.(۴

The fifth and sixth narratives go back to Sa'id ibn Jobair as far as its transmitters is (۴ concerned. He is also considered to be from the followers and the third-class transmitters. Hojaj murdered him in either the year ۹۲, ۹۴ or ۹۵ A.H. when he was only (۴۹ years old.(۵

The seventh narrative is from Abdullah ibn Abbas and he is the only narrator of this (۵ type of narratives who is from the group of companions and all of the other transmitters and commentators who related this fable are the group of followers or in .other words the group after the companions

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Taqreeb at-Tahzeeb" ۲/۲۰۳, Cairo + Ibn Hajar: Mashaaheer-e-Ulamael Amsaar pg. " -۱ ۶۵ num. ۴۳۶ Cairo + Al Tabaghat al Kobra ۵/۳۷-=۳۷۱ and ۷/۵۰۱ and also Al-Tabaghat le .Khaleefate ibn Khayyat

Just as we have seen, Tabari in his Tarikh related these two very narratives and -۲ these two narrators ware the first in this series of narrators. Refer to Tabaris Tarikh .۲/۳۳۸-۳۴۱

Tahzeeb al-kaamel vol. ۷ pg. ۶۲۰ + tahzeeb al-tahzeeb ۹/۴۱۴ + ketaab al-tabaghat le -۳ .khalifate ibn Khayyat ۲/۶۴۸ + al-jarho wa ta'deel vol. ۴ pg. ۶۴ + meezaan al e'tedaal ۴/۱۶

al-tabaghat al kobra ۷/۱۱۲-۱۱۷ + al-tabaghat le khalifa ۱/۴۸۲ + tazkerat ul-hefaaz ۱/۶۱ -۴ + tahzeeb al-tahzeeb ۳/۲۸۴ + taqreeb al-tahzeeb ۱/۲۵۲ + kholase tahzeeb al-kaamel /۱۰۱ .+ tabaghat al-hefaaz /۲۲

al-tabaghat al-kobra ۶/۲۵۶-۲۶۷ + tahzeeb al-tahzeeb ۴/۱۱ + tagreeb al-tahzeeb ۱/۲۹۲ + -۵ tazkerat ul hefaaz ۱/۷۶ + holiyatul olya ۴/۲۷۲ + al-ma'aaref ۴۴۵-۴۴۶ + tabaghat al-hefaaz .lelsayooti /۳۱

(Ibn Abbas was born three years before the migration.(۱

Tabari relates the eighth narrative and the interpretation of some of the sentences (۶ from Zahak ibn Maahem Halaly, this gentleman being of the fifth-class of transmitters (and having died in the year ۱۰۵ or ۱۰۶ A.H.(۲

The ninth narrative is related from Abu Bakr ibn Abdul Rahman ibn Haras who is one (۷ of the followers and considered to be of the there class transmitters. He died in the (year ۹۴ A.H(۳) and was said to have been born during Umars rule.(۴

In the interpretation of the verse under discussion (Haj: ۵۲) a few of Mojaheds (۸ remarks are mentioned. He is Mojahed ibn Habr Abu Al Hojaj Macci. He was born in

(the year ۲۱ A.H and died in either the year ۱۰۳, ۱۰۴ or ۱۰۵ A.H.(۵

Tabari also relates from Ghatadeh and he is Ghatadeh ibn De'ameht ibn Ghatadeh (۹ Saduci and is included in the fourth group of transmitters. Ghatadeh was born in the (year ۶۰ A.H and died in the year ۱۱۸ A.H of the plague.(۶

In addition to the above mentioned narratives Sayooty relates a narrative by Sodi. (۱۰ He is Abu Muhammad Esmael ibn Abdul Rahman ibn Abi Dhoyab Sodi and is from the .fourth class narrators (transmitters) he died in the year ۱۲۷ A.H

Nayshaburi also related another narrative by Ibn Abbas in his commentary (۱۱ .((Tafseer

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This chain of transmitters upon which the historians and biographer of the Prophet relied to narrate

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۱- al-esteeaab ۳/۹۳۳-۹۳۹ + asad al-ghaabeh ۳/۲۹۰-۲۹۴ + al-asaabeh ۲/۳۲۲-۳۲۶ + tazkerat .al-hefaaz ۱/۴۰ + tabaghat al hefaaz /۱۰

۲- -al-ma'aref ۴۵۷-۴۵۸ + Habban: Mashaheer ulama'el amsaar /۱۹۴ no. ۱۵۶۲ + taqreeb al- .tahzeeb ۲/۲۷۳ + meezan al-e'tedaal ۲/۳۲۶

۳ -+ Ibn Habban: Mashaheer al-amsaar /۶۵ + no. ۴۳۴ + tahzeeb al-tahzeeb ۱۲/۳۰ .tazkerat ul-hefaaz ۱/۶۳-۶۴ + Kholase tahzeeb al-Kaamel /۳۸۲

۴- .Tabaghat al-hefaaz /۲۴

۵ - al-tabaghat al-kobra ۵/۴۶۶-۴۶۷ + tazkeratul hefaaz ۱/۹۲-۹۳ + Tahzeeb al-tahzeeb ۱۰/۴۲ + taqreeb al-tahzeeb ۲/۲۲۹ + Mezzaan al-E'tedaal ۳/۴۳۹-۴۴۰ + Tabaghat al hefaaz ./۳۵-۳۶

۶- Al-tabaghat al Kobra ۷/۲۲۹-۲۳۱ printed in Beirut + Al-Bedayeh wan nehayeh ۹/۳۱۳-۳۱۴ + Tahzeeb al- Tahzeeb ۸/۳۳۷ + Taqreeb al-tahzeeb ۲/۱۲۳ + Tazkerat ul Hefaaz ۱/۱۲۲-۱۲۴ .+ Tabaghat al- Hefaaz /۴۷-۴۸

their own narratives is divided into several groups. That which Tabari related in his

history(۱) are the first two narratives, the texts of which we read previously and the chain of transmitters of which we studied. The historians who followed Tabari, such as (Ibn Asir, shortened these narratives and then related them.(۲

That which the biographers have related are from three sources. First are the narratives of Ibn Eshagh which are the same as those quoted in Tabaris history, and which were previously studied. Another is something which Musa ibn Oghbeh relates in his biography and also persons such as Dhohaby in Tarikh al-Islam and Kalaey in Al-Ektefa etc. have related.(۳) Musa ibn Oghbehs naratives,(۴) however, originate with Muhammad ibn Muslim Zohry(۵) who was a transmitter and narrator of the fourth .class, having been born in the year ۵۰ A.H. and died in the year ۱۲۴ A.H

The third source is the narratives which Ibn Sa'd, Vaghedy's student related in Al-Tabaghat al-Kobra, Ibn Sa'd relates his narratives from his teacher. Muhammad ibn Umar Vaghedy who died in the year ۲۰۸ A.H.(۶) Vaghedys narratives are three altogether the first being from two transmitters naed Muhammad ibn Fazaleh Zafary and Mutalib ibn Abdullah ibn Hantab while the second and third are from Abu Bakr ibn Abdul Rahman ibn Haras. Abu Bakr ibn Abdul Rahman is the same we read about in .number (۷) and we saw that he was of the third class of transmitters

Experts on the transmitters know Mutalib Ibn Abdullah ibn Hantab

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۱- ۲/۳۱۱-۳۱۲ Tarikh tabari.

۲- Dar al Ketaab al Araby) ۲/۵۲-۵۳ :Ibn Asir).

۳- ۲/۱۱۲-۱۱۳ Tarikh al-Islam.

۴- For a description of him refer to tazkeratul Hefaaz ۱/۱۴۸ + Tabaghat al hefaaz /۶۳ + Shazaarat ul zahab ۱/۲۰۹-۲۱۰ Beirut.

۵- Al-tabaghat le-khaleefate ibn khayyat ۲/۶۵۲-۶۵۳ + Ma'aref /۴۷۲ + Tazkerat ul hefaaz ۱/۱۰۸ + al-Jarho wal ta'deel vol. ۴ pg. ۷۱ + tahzeeb al-tahzeeb ۹/۴۴۵ + Meezaan al-e'tedaal ۴/۴۰ + tabaghat al-Hefaaz /۴۲-۴۳ vol. ۱. Cairo.

۶- See: al-tabaghat al-Kobra vol. ۱/۲۰۵-۲۰۶ Beirut.

as being from the fourth class of transmitters(١) and they only just mention a person named Muhammad ibn Fazaleh, the only introduction made by them regarding him being that he was a Shaikh of Sham and a student of Hesham ibn Umar ibn Salamy.(٢) In an account about Hesham ibn Umar they say: He was born in the year ١٥٣ A.H. and died in the year ٢۴۵ A.H.(٣) Therefore, his student must have lived in the second and .third or third and fourth centuries

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The result of this study of the chain of transmitters is that the group of transmitters from which all of the naratives existing on the Gharaniq fable originate, with the exception of Abdullah ibn Abbas, all were from the followers and some of them were even a few generations removed from the Holy Prophets lifetime. This is a fact which those familiar with the study of history know will cause any historical narrative to lose .it value

Just as we mentioned earlier, only one of the Prophets companions is included in this group of transmitters. He is Abdullah ibn Abbas ibn Abdul Mutalib and just as was said previously he was born three years before the Prophets migration, meaning that he was born in Mecca and was therefore approximately thirteen years old at the .Prophet's death

The Surah Najm, according to the concensus of historians opinions, was certainly revealed Mecca, meaning in historians opinions, was certainly revealed in Mecca,(۴) meaning in the years

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١- Al-tabaghat le-khalifate ibn Khayyat ٢/۶۴٠ + taqreeb al-tahzeeb ١/٢۵۵.
٢- Meezan al e'tedaal ۴/۶ no. ٨٠۵۵.
٣- Meezan al e'tedaal ۴/٣٠٢-٣٠۴ + Shazraat al-zahab ٢/١٠٩-١١٠.
۴- Al-Dorrol Mansoor under the tafseer of Ayat “Ma men nabiyyen wala rasoolen ella ezaa tamanna from surah Haj.

before the migration. Even a group of historians and the first companions of the Prophet such as Ibn Massoud are of the opinion that this was the first Surah that he read publicly in Mecca. The final result of all this being.

First of all - The revelation of the Najm occured in the years prior to the migration.

And second of all- The revelation of this surah was at the outset of the mission.

With regard to these two results and the years of Ibn Abbas's birth we see that in principle Ibn Abbas had not been born in those years and even if we disregard this and think that this Surah was revealed at the end of the Prophets' inhabitance in Mecca, Abdullah Ibn Abbas was even then no more than a small child or even a baby and cannot narrate this event as an eye-witness. In this way Ibn Abbas's narrative loses its credibility and encounters the same fate the other narratives encountered.

Having the fact in mind that none of the narrators were present at the time of this events' occurance, all being born afterwards, we ask: Then how could they related these narratives and in them tell of these events with so many particulars and lengthy details?

We don't wish to place the burden of sin from this enormous lie, fabrication and calumny on their shoulders, and we consider it more probable that a group of fabricators created these types of narratives and attributed them to these narrators as the

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basis of a calculated plot. Our future discussions, by the grace of God, will be responsible for further clarifying this matter

Contrasts And Contradictions In The Texts Of The Gharaniq

Fable Narratives.

In a study of the texts of these narratives - not including all of their other problems -

we come up upon the contradictions existing in them and the contrasts that some .have with others

If we look at the first and second narratives we realize that the second narrative is only a lengthier more detailed version of the first. In the second narrative we read: When Gabriel was communicating the Surah Najm to the Holy prophet, after the verse Satan suggested the phrases to the Prophet and he recited them in the Quranic verses and the continued the Surah to its end. After that he prostrated and the .believers and idolators also fell down in prostration

تلک الغرانیق

In the last part of the narrative the narrator says: The Prophet prostrated when the Satanic words came to an end and afterwards Gabriel appeared to the Prophet saying to him: What did you do?! Amongst those verses you recited something that I did not bring for you! The Propeht was saddened by this occurance and here the lord revealed verse ۵۲ of the Surah Haj to comfort him. Then he abrogated that which satan suggested to him and revealed

کم من ملک فی السماوات

Therefore the substance and contents of the end of this narrative is that the Prostration was after the reading of the Satanic verses, and after this prostration the end of

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the surah was revealed and the satanic suggestions were abrogated. This is in the event that at the beginning of this narrative all of these events occured after the end and termination of the Surah, and as such this lier was forgetful and spoke two .contradictory things in one narrative

In addition to this plain contradiction in the texts of the second narrative, .contradictions may be seen in the texts of other narration in relation to one another

In some of these narratives we read that the Prophet nourished thoughts in his heart regarding the quraishites gods and that these thoughts and reflections were spoken .by him in the form of these verses

In another we see that satan placed these words on his tongue In a third we read that satan appeared to the Prophet in the form of a wild being and made him believe that .he was Gabriel

In the fourth it says that Satan suggested his remarks at a time when the Prophet .paused in the recitation of the Quran

Another relates that the Prophet recited this surah during prayer while another says it .was at a time other than prayer and in an assembly of his tribe

Last of all another says that satan suggested his words to the Prophet while he was .napping

This Fables Contents Contrast With And Are Contradictory To The Prophet's Natural .Disposition

In addition to the many reasons we previously spoken of, me must add here that the substance of the narratives on the "Gharaniq Fable" are essentially contradictory to .the Prophets natural disposition, character and behaviour throughout his lifetime

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In the previous lesson we saw that when Bahira asked the Holy prophet (S) to swear by Lat and Uzza, the Prophet (S) said to him: "Do not request anything of me in the name of lat and Uzza, by God I swear that I look on nothing else with such hatred and enmity!" This remark was made at a time when the Prophet was only ٨ or ١٢ years (old.(١

Likewise, on the Prophets second trip to Sham, while in Bostra he had differences with a merchant over a business transaction. When the merchant asked him to swear by Lat and uzzza he said: "I have never sworn by them, and everytime I pass them I turn (away (out abhorrence)".(٢

Following the lords explicit demand to declare the invitation and mission, the Prophet said in his first public message to the Quraishites in Mecca: "I am Gods messenger to you and I invite you to worship only God and to refrain from the worship of the idols who give no benefit or profit and may cause no harm, who neither create nor give (sustenance, neither give life nor cause death.(٣

History has also recorded: At the beginning of Islams emergence and arising and during the first years in which the Prophet called the people of his tribe to accept Islam, they did not draw away or banish or reject him. When the names of their gods were mentioned, however, and the Prophet began finding fault with them and criticizing

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١- Al-tabaghat al Kobra ١/١٣٠, ١٥۴ + Ibn Hesham ١/١٨٢ + Wan nehayeh ٢/٢٨٢ + Seerat ul Holiyah ١/١٣٢ + Bayhaghi: Dalael ul Nabuwwah ١/٣١١ + Soyooti: al-Khasaes al Kobra ١/٢٠٩ .printed in Egypt ١٣٨۶

٢- Al tabaghat al Kobra ١/١۵۶ + Al-ektefa ١/١٩٧ + Oyoon al-asar ١/۴٨ + Al-khasaes al- .Kobra ١/٢٢٧

٣- Tarikh by Yaghoubi ٢/١٧ Najaf.

them the Quraishites rose in opposition and hate for him and strived to keep him from this in anyway possible. For example they went to Abu Talib the Shaikh and leader of Quraish and Bani Hashem telling him: O' Abu Talib you are superior to all of us in age, honour and position. We have asked you to put a stop to your nephew's actions and remarks. By god, we will not tolerate abusive language regarding our fathers and we will not accept ridicule, ill words and criticism of our gods and beliefs. Either you prevent him from doing this or you will have to deal with us."

After this meeting was concluded Abu Talib sent someone to bring the Holy Prophet (S) and when he came to his uncle, Abu Talib said: "Nephew, your relatives, kinsmen and tribe have come to me and have said this and that, do not allow you and I to be killed and done away with and do not place an intolerable burden on my shoulders."

The Prophet said in reply: "O' Uncle, I swear to God, if they were to place the sun in my right hand and the moon in my left so that I will abandon this way and deed, I would never do so until I am either victorious or killed". The Prophet said this and red, and afterwards stood up and left his uncles' meeting. When he had turned his back on him Abu Talib called out: "Come back nephew!" then

he added: "Go and say whatever you like, I swear to God that I will never deliver you to them, nor will I abandon you".(۱)

Once again history is a witness to the fact that in the month of Ramazan in the year ۹ A.H. the people of Taif sent a group of representatives to see the Holy Prophet (S). They remained in Medina for a time and participated in discussions with him, at the end of which they naturally accepted Islam, but they also had several requests of the prophet.

They wanted: First of all for the idol Lat to remain among them protected for three years not being destroyed, in this way hoping to remain safe from the hands of the illiterate people, their protests and anger. The Prophet (S) did not accept this request. They decreased their request and agreed to two years but again the Prophet (S) did not accept. They lowered it to one year but the prophet (S) still did not approve. In the end they were satisfied with only one month. The Prophet of Islam (S) did not accept that either.

Secondly they requested that they be exempted from saying prayers. The Prophet (S) rejected this request also saying: "In a religion without prayer there is nothing!"

At the end of these discussions the Prophet sent two officers along with them to destroy their idol.(۲)

In light of all these positions, a few of which were mentioned here, can the fabricated, fabilistic story of Gharaniq be

Ibn Hesham ۱/۲۶۴-۲۶۶ printed in Egypt ۱۳۷۵ + Tarikh al-Islam Zahaby ۲/۸۴-۸۵ second -۱ .print + Tabari ۲/۳۲۲-۳۲۶ second print + Ibn Asir ۲/۴۲-۴۳

Ibn Hesham ۲/۵۳۸-۵۴۰ +Tabari ۳/۹۶-۹۹ + Oyoon al-Asar ۲/۲۲۸-۲۲۹ + Al-Ektefa ۲/۳۹۸-۴۰۱ + -۲ .al-Kaamel ۲/۱۹۳-۱۹۴

?believed

We really don't know how those who possess sound judgement can accept this fable?! Would you believe it if they were to say: Karl Marx, Vladimir Ilyieh Lenin or Joseph Stalin had delivered a speech in a gathering and assembly composed of the supporters of Capitalism and in it made a strong attack on this economic system while :also making this remarks

Human prosperity is provided for in the Capitalist economic system" or "Prosperity is" not achievable for the suffering and hard-working in any other system but the !!"Capitalist system

Or would you believe that the speaker did not realize the meaning and effect of his remarks and the listeners (who were all supporters of capitalism) would be pleased with this remark totally forgetting that the whole speech was in criticism of and an attack on Capitalism while only this single remark was to their liking!! Could someone who possesses a reasonably sound mind really believe such a story? How could a human being with sound judgement accept that a Prophet who in the Surah Yousef :with such clarity said to the idolators

You do not serve besides Him but names which you have named, you and your" (fathers; Allah has not sent down any authority for them;". (Quran ۱۲:۴۰

:And warns them in the Surah Araf

What! do you dispute with me about names which you and your fathers have given?" (Allah has not sent any authority for them;" (Quran ۷:۷۱

And in this very Surah Najm, which we are discussion, after mentioning

:lat, Uzza and Manat it is pointed out to the idolators that

They are naught but names which you have named, you and your fathers; Allah has“ (not sent for them any authority”. (Quran ۵۳: ۲۳

:And he speaks to them in the Surah Anbia saying

Surely you and what you worship are the firewood of hell: to it you shall come. Had“ these been gods, they would not have come to it and shall abide therein”. (Quran ۲۱: (۹۸-۹۹

While in the Surah Kafereen which was revealed in the first year of his mission it was :said

Say: O Unbelievers! I do not serve that which you serve, nor do you serve Him whom“ I serve: Nor am I going to serve that which you serve. Nor are you going to serve Him .”whom I serve: You shall have your religion and I shall have my religion

In light of all these verses, found throughout the Quran, in addition to many other verses, could any sound mind believe that the Gharaniq Fable possesses even the !?slightest trace of truth

The Infallibility of the Prophets

The scholars of the Caliphate school who narrated this fable at least believed in the Prophets infallibility with regard to the delivery of Gods' messages even though they did not believe in their purity with regard to all of their words and deeds as those who were trained in the Ahlul Bait school. This of course in itself necessitates acceptance of their infallibility in receiving and safeguarding these revelations; because if we don't accept the Prophets infallibility

in receiving and safeguarding the revelation there will be conflict and incompatibility

.with regard to their infallibility in its propagation which is agreed upon by all

If a prophet cannot learn heavenly instruction without errors and mistakes and cannot safeguard it in the proper way; how can he accomplish his mission completely and thoroughly. Therefore, the belief in these types of narratives by some of the scholars of this school is incompatible and inconsistent with their belief in the prophets .infallibility in the propagation, acceptance and safeguarding of divine revelation

This is because according to these false narratives the Holy Prophet (S) did not remain immune from Satanic suggestions and divine protection and infallibility in propagation did not apply to him; With the elimination of infallibility and divine protection, at least in this matter, what confidence and trust in the Holy Quran will remain? If Satan could interfere in one place of the Quran, what reason could exist to keep other parts of it immune from him. Isn't it even possible to say: The verse dealing with the abrogation of satanic suggestion - (if this fable is indeed true) - is itself a satanic suggestion under the shelter of which he could infiltrate the rest of his anti - Islamic subject matter into !!the Quran

Here, we realize what a dangerous objective that they had in mind when fabricating these types of narratives, and how in this way they wished to discredit the strongest .proof of Islam

In the false and fabricated

narratives studied in previous lessons their entire attack was only on the Prophet of Islams' identity and to try and destroy its heavenly and Holy esteem while on the contrary the Quran, which was proof of Islam and its everlasting miracle, was not .exposed to an attack of doubt and suspicion

Now, however, they have taken a step further and not only is the Prophet attacked, so is the Quran and the revelation, and its undoubted immunity is given up to doubt !!!and uncertainty

All of the research that has been conducted up until now and all of the comparative discussions that we have observed in which the texts and documents of these narratives were analyzed from various viewpoints were appropriate and suitable. Its effectiveness, however, was only before discovering the truth behind this event and the essential reality of what happened, and when the veil is removed from the reality of the event there will be no further need for that discussion and research. Now for the truth behind the event: The great historian of the second century A.H Ibn Kolby who died in ۲۰۴ A.H wrote in his book Al-Asnaam:

"The Quraishites circled the Ka'aba in Mecca saying:

واللات و العزی ومناه الثالثه الاخری

فانهن الغرانیق العلی منها الشفاعه ترتجی

The Quraishites believed that these idols were the daughters of God! and had the power of intercession with Him. When God sent his prophet to them,

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however, He revealed to him (in opposition to these vain beliefs) that: (۱)

افرأیتم اللات و العزی و مناه الثالثه الاخری الکم الـذکر و له الانثی تلک اذا قسـمه ضـیزی ان .... و آباؤکم ما انزل الله بها من سلطان

Therefore the speakers of these words were the Quraishites and not the Holy Prophet (S). The Quraishites did not say this only once, on the contrary it was customary for them to recite this during their circulation around the Ka'aba. During the Haj and Umreh and during circumbulations they always spoke and repeated these words as an invocation.

The Surah Najm was then revealed to reflect this type of belief and weak-minded idolatrous thoughts spoken of in the above mentioned words. It contained proof of the futility of their beliefs and words, and reproached and reprimanded them.

Unfortunately, however, the narrative mentioned and discussed here reversed the truth, and with an enormous lie and foul calumny they attributed these words to the great Prophet of Islam. Words that never even occured to him or were ever spoken !!by him. They misrepresented the facts by deceitful means

Now that this is so we must find the roots of the appearance of such narratives and search for the reasons and means for their invention. After referring to and researching first-hand records and references, we see that in Islams distant historical past some of the researchers from among Islams scholars found the reason and .discovered the means

This researcher is Muhammad ibn Eshaq ibn Khazimeh (died

Al-Asnaam: Ibn Kolby research by Ahmad Zaky p.۱۹ Cairo ۱۳۸۴, the verses refer to“ -۱ .verses ۱۸-۲۲ of Surah Najm

A.H). In reference to the Gharaniq narratives he has said: “These narratives have ۳۱۱ been created and furnished by atheists and dualists”.(۱) This scholar also wrote a book on this matter which unfortunately has not remained for us today to enable us to find out about the range of his studies and research and become further acquainted .with this fact

Now, in order to gain an acquaintance with the perimeters of the dualists deeds and the limits of their destruction we will refer to the writings of the authorities on the matter. Researchers from among the experts on Hadith have investigated the circumstances surrounding the plots and destructive acts of the dualists and atheists in the first centuries of Islam, and have given explanations which to an extent remove the veil of mystery surrounding this deed. In a description of those persons who purposefully lied in the narration of hadiths, Ibn Jozy a sixth century researcher and :expert on hadiths (died ۵۹۷ A.H) says

There was one group of dualists whose aim was the misgiving in the hearts of the'

people and to play with beliefs. One maternal uncle and Hammad ibn Salamehs step son. Ibn Abil Auja (one of the well-known second century dualists) entered fabricated .hadiths into his step father, Hammad ibn Salamehs books of Hadith

Ibn Jozy adds: "The great expert on Hadiths Abu Ahmad taken before Muhammad ibn Sulaiman ibn Ali (because of dualism and atheism) he ordered his head to be severed. Because Ibn Abil Auja was certain

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.These words were related by Fakhr Razi "Tafseer al Kobra" ۲۳/۵۰ first pr. Egypt -۱

of his death he said: I swear to God that I have spread among you four thousand fabricated, false hadiths which have made the permitted, prohibited, and the prohibited, permitted. I have changed your days of fasting to days of fast-breaking and your days of fast-breaking to days of fasting. It has also been related that Mahdi Abbasi has said: A man of the dualists admitted to me that he had fabricated and ."furnished four hundred false Hadiths which circulated among the Muslims

Ibn Jozy said: "Among those who fabricated false Hadiths we have: (Moghaireh ibn Sa'id) and (Bayan) and then he mentions this remark by Ibn Numayr: Moghaireh was a sorcerer and Bayan was a dualist and Khalib ibn Abdullah Ghasry, the Hakem, killed them both and burned their bodies. Among these dualists there were certain persons who deceived the scholars of Hadiths and entered fabricated Hadiths in their books of hadiths, and later these experts repeated them to others thinking that they were their own narrations. It is related from Hakam ibn Mobarak that: Hammad ibn Zay d declare: The dualists and atheist ascribed twelve-thousand false hadiths to the (Prophet (S)".(۱)

In addition to these, this humble servant of God has shown in the books "Abdullah ibn Saba wa Asaateer Okhra" ۲ volumes, and "Khamsooon wa Me'ah Sahabi Moghtalek" ۲ volumes, the results of a series of destructive deeds committed by the dualist of those eras in upturning the truth in Islamic history. They have gone so far in alteration

-١ "Al-Mauzaa'aat" Ibn Jozi vol. ١/٣٧-٣٨ first pr. Medina ١٣٨۶.

and fabrication and mixing the truth with falsities that they have made the darkness of night seem like the light of day and the light of day seem like the darkness of night.

Among the members of this group we introduced a person known as a dualist and atheist named Saif ibn Amir Tamimi and who by writing two books "Alfottoh wa reddah" and "Jamal wa maseer-e-A'esha wa Ali" filled the history of Islam with lies. Among the discoveries presented in this humble servants writings, dualists, we came up upon great companions, conquerors, epic, poets, battlegrounds, cities and lands, rivers and mountains which never existed being nothing but lies, fabrications, alterations and inventions!! (١)

From what we have said it has become clear that these types of hadiths and narratives were fabricated by the dualists and atheists in the first years of Islams history so that the Muslims beliefs and ways of thought would be disturbed and that doubt, misgivings and disbelief would become prevalent among them. Following this aim, the hadiths under study were suggested to the gullible, simple-minded scholars of Hadith, or entered into their books without the authors being aware of such. This humble servant believes that the time of the fabrication of such hadiths was the beginning of the second century A.H because experts have said thet Ibn Eshagh (died ١۵٢ A.H) included some of them in his book Seerat un-Nabi.(٢)

It doesn't matter what time these fabrication were created, since their results have been spread throughout

-١ Refer to the four volumes of Abdullah Ibn Saba and Khamsoon wa Me'ata Sahabi Mokhtalef.

-٢ Just as we have seen, Tabari related tow narratives by Ibn Eshagh on this topic in his Tarikh.

the books on commentary and history of the Caliphate school, and have been handed down generation to generation until they have reached this era; thus having formed the way of thought of many of this schools adherents. In the modern era this tragedy took on a new aspect and European and American Orientalists entered the scene .gaining access to these types of sources

These scholars, who went about their scientific investigations with colonialist interests and aims, found what they desired and hoped for in these types of books and these kinds of narratives. Therefore, with special bombastic style and varnishing borrowed from the knowledge of the era they included them in their own books and published them in the worlds scientific communities under the title of "Islamic studies" and under the heading of "research and investigation" into the Prophet of Islams life and .the Quran

Most regretfully they didn't stop at just narrating these fabrications, but used their own suppositions for the furnishing and glorification of these narratives and introduced them as a historical analysis of the matter and a study of the social and individual reasons for the event, of course under the heading of an impartial, exact .inquiry

In the following pages we will see examples of these types of inquiries which were undertaken by famous orientalists on the environs of the Gharaniq fable, and we will also obtain a deeper recognition of the limits and value of this groups scientific works .and investigative inquiries

The Words of Islamologists

First- Professor Montgomery Watt, professor

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of Islamic studies and head of the Arabic Department of Edinbugh University in :Scotland, in a book quoted from in previous lessons says that

In the minds of the Meccans, monotheism was vague, and they didn't see it as being"

the exact opposite of polytheism, this matter being clearly represented in the story of the (Satanic verses)! Muhammad, who was tired and worn out by the Meccans opposition, awaited a revelation which would clear up the difficulties with the Meccan leaders. It was under these circumstances that a revelation was revealed which did not exceed two or three verses, and gave permission for the mediation of some of the .gods in the temples surrounding Mecca

Later he realized that these verses were not inspired to him from God but were really satanic suggestions. At first he wanted to accept them and this shows that in this stage of monotheism he did not refrain from paying respect to or praying to certain (supernatural beings which they knew as a kind of Angel!(۱)

In another place in this book we read: "The various descriptions of this events circumstances are quite diverse, so first of all we had better refer to an explanation of the creditable (!) .... Apparently there was a time in which Muhammad introduced verses in the Quran which probably gave permission for the intercedence of the idols. :The contents of one of these verses is

افرأيتم اللات و العزى و مناه الثالثه الاخرى تلك الغرانيق العلى و ان شفاعتهن لترجى

A while

۱- The same book farsy translation by Esmael Vali Zadeh.

later another revelation was revealed to him which abrogated the above verses.... Both the first and second verses had been circulated everywhere and the explanation for this correction and abrogation was that Satan had slipped his own inspiration into the first verses without Muhammad being aware of such. This story is very strange .and amazing

A Prophet who propagandizes the greatest monotheistic religion gives permission for idolatry (!) In truth this event is so strange that it proves its being based on fact (!) and

it is not conceivable that someone fabricated it and wished the Muslims to believe it..... One of the fascinating aspects of this story is that it reveals to us Muhammads .opinions and beliefs in relation to his time

Even though Muhammad was sure that the speaker of these verses was not himself and was being revealed to him, in the beginning he was not aware that these verses were contrary to the religion he was the propagator of (!) Doesn't this mean that he (himself was an idolator at this time?!......"(۱

Second- Professor Watt in another of his books in a lengthy discussion entitled "The Satanic verses, its causes and interpretations" writes such: "Islamic scholars and Jurisprudents who have no understanding of the Western term evolution (gradual development or perfection) believe, that in Muhammads case he was completely aware of the total content of Islamic belief, and it is extremely difficult for them to accept the fact that he didn't see the revealing of "the

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.The same book ۷۶-۷۸ -۱

.satanic verses" as being contrary to his beliefs

This is while the truth of the matter is that his monotheism, just as the monotheism of his enlightened contemporaries, is not free of complexity, ambiguity and mystery (!) and they don't think of the acceptance of these gods as opposing or antithetical to "Tauhid", and no doubt they see Lat, Uzza, and Manat as being heavenly creatures but of a lower rank in relation to God.....There is no doubt Muhammad succeeded in .gaining the Quraishite leaders' interest in his beliefs by these means

Efforts were made in order for him to agree to a form of permission for worship in the temples surrounding Meccca, and he was initially ready to accept this because of its material advantages, because he knew that this would help in an effortless, easy advancement of his ideas. Later, as a result of divine counsel, he realised that this .association and sympathy with the idolators would be fatal for Islam

As a result he announced a foresaking of idolatry and he went about this with such strong words and so vigorous that he closed the way for any kind of co-operation with (them).(١)

Third- Joseph Sshact Danish Orientalist and Islamologist, Professor of Arabic in Leeden University and also Professor of the Universities of Cairo, Algeria, Oxford in England, Fryboug in Switzerland and Columbia in the Unites States, in the article "Osool" of the Encyclopedia of Islam, mentions the fabricated, false story of Gharaniq and Satans interference. He says:

١- M. Watt: Muhammad at Mecca pg. ١٠٩-١٠۴.

"Among the Muslims there is no one who doubts the Qurans irrefutability and immunity from mistakes, in spite of the efforts Satan may have made to taint it and mix his words and ideas with the Quran".(١)

Fourth- F. Buhl the great orientalist and Islamologist from Denmark (١٨۵٠-١٩٣٢), Professor of the University of Leipzig, in the Encyclopedia of Islam under the article Quran, he mentions this very fabricated, false story after the necessary prelude and introduction saying: "The Prophet possessed readiness to recognize and discern the words which were inspired to him from his unconscious mind.....he was responsible for battling with the secret sound of Satan......But sometimes he intended to intermingle the revelation with these secret proclamations from Satan. This matter is completely clear in verse ٩٨ of the Surah Nahl. In order to keep himself immune from these Satanic proclamations he asked for his protection from God.

Reliable narratives (!!) show that at least one time he permitted himself to be tempted by Satan and praised Lat, Uzza and Manat. Afterwards, however, he discovered his error and verse ١٩ of Surah Najm was revealed to him".(٢)

This group of Orientalists, in addition to personal motives and sometimes ignorance, were in the clutches of the Western colonialist forces and were the hirelings and

wage-earners of the Foreign Ministry or Colonial Department of the great .imperialistic governments

Apart from them, however, another group went about the work involved in Oriental studies and Islamic studies. They are church scholars who in the first place

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۱- "Shorter Encyclopedia of Islam" ۶۱۲ pages, New York.
۲- "Shorter Encyclpedia of Islam", pages ۲۷۴-۲۷۵.

follow the aim of Christianizing the world and secondly are the wage earners and aids of the colonialist Imperialist governments with a mediator. Somtimes in bigotry this .group excels (outdoes) the firs-rate scholars

One of the outstanding examples of this group is P. F Lammens (۱۸۶۲-۱۹۳۷). Eighty of his articles in the first edition of the "Encyclopedia of Islam" and many of his other books and articles show the height of his bigotry and enmity towards Islam and Ahlul Bait. This group of scholars also gained access to the Gharanig Fable and they use it .against Islam in their writings

Among them is one writing which was published in Egypt in Arabic at the beginning of the twentieth century, which was compiled by a group of American Christian scholars against Islam. The writer or writers of this article, which appeared in four parts and was named "Al-Hedayah", after narrating the Gharaniq Fable said that they knew it was the greatest proof of the prophets attachment to and inclination towards the idols.(۱)

A Summary of Our Discussion

In the previous lesson, from among the Caliphate schools narratives, we narrated and studied the fable regarding the first divine revelation. This fable stated: The Holy Prophet (S) doubted the revelations of the Lord, and he thought that the angel delivering the revelations was a jinn or devil - God Forbid! After wards we stated the truth behind the occurance from the narratives related to this event in the Ahlul bait

.(a.s.) school

In this discussion we study a bigger

p: ۳۴۹

Al-hedayeh" vol. ۱/۶۱-۶۵ second pr. ۱۹۰۰ A.D Egypt, under the supervision of" -۱ .American Christian missionaries

lie than the previous one, a lie which has gained vast publication in the historical and .biographical texts of the Caliphate school, and that being the Gharaniq Fable

A summary of this fable has been narrated by Tabari and many other scholars as :such

:When the Prophet (S) was reciting the Surah Najm and came to the celebrated verse

افرأيتم اللات و العزى و مناه الثالثه الاخرى

(Satan caused him to say:(۱

تلک الغرانیق العلی و ان شفاعتهن ترتجی

and the Prophet recited these words among the Quranic verses in his recitation. The idolators were gladened that the Prophet spoke such words in description of their idols and prostrated along with the Muslims while Valid, who was one of the Quraishite leaders, took a fistful of earth and prostrated on it since because of his .advanced age he could not bend over

News of this occurance reached the immigrant Muslims in Abyssinia, they thought that the idolators of Mecca had accepted Islam. They returned to their homeland but .upon arrival saw that the idolators had remained firm in their idolatry

After this event Gabriel appeared to the Prophet and informed him that the aforesaid verses were from Satan and the Prophet became greatly saddened and unhappy and :God sent this verse to console him

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

And We did not send before you any apostle or prophet, but when he desired, the" Shaitan made a

p: ٣٥٠

We saw that this saying which was attributed to Satan in various narratives was -١ .narrated conflictingly

suggestion respecting his desire; but Allah annuls that which the Shaitan casts, then (does Allah establish His communications, and Allah is Knowing, Wise". (Quran, ٢٢: ٥٢

* * * * * * * * *

This was a summary of this enormous lie and fabricated, dangerous fable, and we said in a description of its many weak and defective points that: This fable centered around verses from the Surahs Najm and Hajj. In the part concerning the Surah Najm the verses which mention the three famous Arab idols are included in a group of this Surahs' verses which are verses ١٧-٣٠. This group of the Surah Najms verses and unified and uniform as to the subject matter of their topic of discussion, and all of their remarks revolve around the three Arab idols. The Quran had repeatedly refuted them with a series of impressive reasons and ridiculed the idolators beliefs regarding them since they believed that those idols were the angels and daughters of God and would intercede for them on resurrection day. Following this very aim, these verses in Surah Najm say: "They thought of the angels as being girls and women and addressed them likewise". And adds, "are you to have sons and the lord daughters?" Also in the Surah :Saffat it has also come to us

فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ أَمْ خَلَقْنَا الْمَلَائِكَهَ إِنَاثًا...

Then ask them whether your lord has daughters and they have sons. Or did we' (create the angels females.....?(Qur'an, ٣٧:١٤٩-١٥٠

In a continuation of the battle with

p: ۳۵۱

the beliefs possessed by the idolators the verses of Surah Najm say: These idols are not symbols or signs of forgiveness nor angels and they have no power of intercession; up until the point where it is said: "There are many angels in heaven…who possess no power of intercession….." With this statement the Holy Quran makes man realize: When the intercession of angels has no effect how can the lifeless, mindless statues you think of as images of angels have any benefit or ?intercession

These types of verses in the Holy Quran debate with the idolators and ridicule their beliefs regarding Lat, Uzza and Manat, and these are the clearest and most explicit verses in the Quran on this subject. Anyone who understands Arabic words and language will see that adding the satanic verses to these verses would be completely unharmonious, and this is understandable to anyone familiar with the Arabic language. This inharmony can in no way remain hidden just as a piece of coal in a .bowl of sugar cannot remain hidden from the sighted person

* * * * * *

This was the result of the study of the verses in Surah Najm and the lies that have been forged regarding it interpretation, and the fables they fabricated regarding .them

:In Surah Haj, however, the discussion concerns the verse

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّىٰ أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

And We did not send before you"

p: ۳۵۲

any apostle or prophet, but when he desired, the Shaitan made a suggestion

respecting his desire; but Allah annuls that which the Shaitan casts, then does Allah (establish His communications, and Allah is Knowing, Wise". (Quran, ٢٢: ٥٢

and also the fables they narrated on an interpretation of it. This verse has also been revealed among a group of verses which possess unified subject-matter and a relationship with one another which may be realized after a short deliberation. This group begins with verse ٩٢, the place where God says: "And if they reject you, then already before you did the people of Nuh and Ad and Samud reject their prophets."

This statement continued and He says: "And (as for) those who strive to oppose our communications, they shall be the inmates of the flaming fire. And We did not send before you any apostle or prophet, but when he desired, the Shaitans made a suggestion respecting his desire, but Allah annuls that which the Shaitan casts then does Allah establish His communications, and Allah is knowing, Wise."

The verses in this Surah are so apparent with the flow of words continuing as such up to verse ٥٧, that we can summarize them like this: O' Prophet! your rejection by your people and their efforts to destroy your "school of thought" are not peculiar to you and your religion alone. The idolators among the previous nations also acted the same way with their Prophets Noah, Saleh and Abraham etc. They all strove to destroy

p: ٣٥٣

Gods' verses and there was no prophet who was not tempted by Satans' suggestions in the way of establishing his Holy aim. In all eras Satan has strived to prevent the prophets from obtaining their desire regarding the peoples' guidance. Of course God destroyed all of Satans plots and efforts and established his own verses.

God has also said the same in another place:

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ

"And thus did we make for every prophet an enemy, some of them suggesting to

others varnished falsehoods to deveive (them), and had your lord pleased they would not have done it, therefore leave them and that which they forge". (Quran Surah (Anaam: ۱۱۲

God annuls all of these types of Satanic inspirations and suggestions and abrogates their effects. This was satanic inspirations and suggestions and abrogates their effects. This was satans ways and means for confronting the Prophets efforts in the .way of the peoples guidance and divine grace

The meanings of the Quranic verses in these surahs are in all clarity and free of ambiguity, just as they were presented to you here, but this is only if we possess an impartial mind and refer to the Quran without any form of pre-judgement. Unfortunately, however, we must say that if we refer to the Hadiths which exist in the Caliphate Schools books of history, commentary and the Prophet biography, just as we have seen, the matter is

p: ۳۵۴

presented in a way completely opposed to the Quran. By relating and studying those :narratives, however, the truths below appear

:A- According to their content these narratives contain several contradictions

These narratives say: When the Holy Prophet (S) was reciting the Surah Najm and -۱ came to the names of the famous Arab idols (Lat, uzza and Manat), Satan inspired him :to say

تلک الغرانیق العلی

.and the Prophet unknowingly recited them

When Gabriel informed him that these words were not revelations, however, he was saddened and God revealed verse ۵۲ of the Surah Haj for his consolation All of this was said even though the Surah Haj is Medinan, meaning that it was revealed in Medina while the Gharaniq fable says that this event occured many years before that

.in Mecca and before the migration to Mecca

Some of these Hadiths have contradictions and contrast with others in content, -۲ especially the second Hadith (which .is also the most detailed, in which various parts in .it contain clear contrariety

The contents of all these narratives are inconsistent with the prophet (S) infallibility, -۳ at least with regard to their reception of revelations and their propagation, while they are also contradictory to explicitly and veritable Quranic texts which state that Satan .has no form of severeignty over the believers and the devoted

This fable is contradictory to the Prophets natural disposition which has been -۴ introduced by successive witnesses in histories, narratives and biographies, because all of these records pronounce that from childhood he spoke in nothing but

p: ۳۵۵

.ill terms regarding these idols

These were examples of the contradictions and contrasts present in the texts of .these narratives

B- The narratives spoken of are also discredited by several weaknesses and difficulties in their "chain of transmitters", in which, with the exclusion of one narrative, all of them originate with persons who not only did not witness the time of the event they were also all from the class following the companions called the .(followers (Tabe'in

As for the narrative which was narrated from Abdullah ibn Abbas, even though he is know as one of the Prophets' companions, since he was born in the third year before the mission, he had not yet been born at the time of this occurance which took place in the first years of the mission and even if we assume that he had been born he was so .young that he couldn't have understood such an event or even gain presence there

Therefore, room for this question is made: How can these narrators relate an event at

?which none of them were present

Discovering The Truth

All of these narratives say: The first person to speak the sentence

تلک الغرانیق العلی منها الشفاعه ترتجی

was the Holy Prophet (S) and the Quraishites heard it from him and used it. Ibn Kolby, the creditable historian and student of Imam Ja'far ibn Mohammmad al-Sadeqh (a.s.), .however, removes the veil from the truth of the event

In his famous book Al-Asnaam, he says on this matter; “The Quraishites on their :processions around the Ka'aba would say

واللات

p: ۳۵۶

و العزی ومناه الثالثه الاخری

فانهن الغرانیق العلی منها الشفاعه ترتجی

They believed that their idols were the daughters of God and possessed intercession .with him

When the Prophet was appointed, however, God revealed to the Prophet in :annulification of this belief that

Have you then considered the Lat and the Uzza, and Manat, the third, the Last?“ What! for you the males and for Him the females! This indeed is an unjust divisions! They are naught but names you have named, you and your fathers; Allah has not sent .”for them any authority

Just as it was researched, Hesham Ibn Kolby a student of Imam Sadeqh (a.s.) school of thought,(۱) raises the curtain from before the truth of the event and shows the (falsity of the above mentioned hadiths.(۲

The care and extent existant in Hesham Ibn Muhammad Kolbys' writings is but a small indication of the scholarly care and extent of their thinking in Imam Sadeqh's school of .thought

Here it is possible that a seeker of the truth would ask: "Then where is the root of these narratives?" The answer to this question has been given by the old Islamic .scholar, Muhammad ibn Eshaq ibn Khazimeh

He wrote a book on the matter and proved with firm reasons and proof that: These .false narratives were fabricated and furnished by the atheists and dualists

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This humble servant of God

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۱- Ahmad ibn Ali Najashy "Ketab al-Rejal" /۳۳۹-۳۴۰, Markat Nash Ketab.

۲- Ibn Kolys' writings consist of the most accurate historical opinions, since his sayings regarding the history of the Ancient Arabs have been on the most part proven by new .finding and researches. Look at: Tarikh al Adab al Araby ۳/۳۰-۳۱ + Tarikh Arab ۱/۴۹۵

has spoken in detail of how the dualists went about fabricating hadiths in order to inspire doubt in the minds of the Muslims, in the introduction to the first volume of the ."book Abdullah ibn Saba and the book "Khamsoon wa Me'ata Sahabi Mokhtaleq

At any rate, unfortunately the narrative of Imam Sadeqhs student (Ibn Kolby) , which clarifies the truth, has not gained publication and only those narratives have been published which the dualists, atheists and enemies of Islam have fabricated. It is interesting to note that no scholar of the Ahlul Bait (a.s.) school has narrated the .narratives of the Gharaniq Fable except those who wished to critisize it

The Enemies Of Islam Take Advantage

In the present era, Christian missionaries, Jewish and Christian Orientalists and

Communists have written and published many discussions on the study of Islams various aspects the most important and lengthy of these being the set "Encyclopedia of Islam".(۱)

These articles which deal with giving an understanding of Islams' beliefs, laws, history and nations, the evolution of the Muslims way of thinking, their politics and beliefs and also a study of the Quran and its history and the Prophet and all aspects of his life, all or most of them followed a single, spiteful motive; the destruction and obliteration of Islam.

These sorts of persons used the fabricated, false "Gharaniq Fable" in a special way, and in addition to presenting it to the people of the world they added to it and furbished and varnished it to a great extent with analyses and

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۱ - This encyclopedia which we have mentioned frequently in these discussions, was begun under the supervision of the International association of Academies and with the help of the Royal Academy of Holland. Its' first printing was published in the years ۱۹۱۳-۱۹۳۶ in English, German and French under the supervision of a group of famous Orientalists. In ۱۹۵۳ a condensed version of it was published and the first volume of new printing was published in ۱۹۶۰.

assimilations so that they could obtain a new angle for their motive with regard to Islam, the Quran, and the Prophet.

These Orientalists and Christian missionaries did not travel to the east and world of Islam on an academic mission in search of the truth for them to refer to Imam Sadeqhs' student Hesham ibn Hakam or other renowned men of this school. Since they could not obtain their colonialist ambitions in the students of Ahlul Bait (a.s.) they had no choice but to turn away from this school and face the direction in which they could find proof for their motive.

The narrative presented in the Gharaniq Fable brought the esteemed personage of

the Holy Prophet (S) down to a level lower than the average intelligent person, and in addition opens up a way for creating doubt in the Holy Quran just as we have seen .accomplished in the deeds of the Orientalists

Thanks be to God who bestowed upon us the Grace to discover and reveal this .enormous lie

This encyclopedia which we have mentioned frequently in these discussions, was (۳۸۳ begun under the supervision of the International association of Academies and with the help of the Royal Academy of Holland. Its' first printing was published in the years ۱۹۱۳-۱۹۳۶ in English, German and French under the supervision of a group of famous Orientalists. In ۱۹۵۳ a condensed version of it was published and the first volume of .new printing was published in ۱۹۶۰

The Tidings In The Old And New Testaments

Samples of Tidings in the Torah and New

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.(Testament regarding the mission of the Last Prophet (S

All of the available copies of the old and new Testaments have been altered, and examples of these alterations have been given in a discussion translated and published in farsy as Heavenly Religions and the Matter of Alteration by the same .(author (Adyaan-e-Asamaani wa Masa'el-e-Tahreef

Despite all of the alterations, however, sometimes examples of the tidings given by the prophets concerning the last Prophets mission may be seen in those copies, like the copies existent in the library of Majma elmi Islamy including the two books: The .Samaritan in the old Testament and Barnabas in the New Testament

Because however, these two books are not accepted by all Christians we will not narrate from these two regarding this topic and will content ourselves with narrating .from the other texts

A- In the tidings from the prophet Moses(a.s.) for Bani Israel in chapter ۱۸ of :Deuteronomy the following may be seen

:Translation of the Farsi into English by the Translator

And the lord said to me and what he said was good I will appoint a prophet for them from their own brethren and I will tell him what to say and he will tell the people everything I command and for anyone who does not listen to his words which he .speaks in my name I will punish

B- The last words of Moses (a.s.) to Bani Israel before his death in chapter ۳۳ of :Deuteronomy

:Translation of the Farsy text into English by the Translator

Chapter ۳۳

These are -۱

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the blessings that Moses, the man of God, pronounced on the people of Israel before .he died

The lord came from Mount Sinai and he rose like the sun over Edom, and shone -۲ from Mount Faran and entered with ten thousand of the esteemed and a fiery .religious cannon came to him from his right hand

Yes he loved the tribes and protects those who belong to him and the esteemed -۳ .shall follow him and accept his commands

.Moses gave us a law that is the inheritance from the Tribe of Jacob -۴

:C- In the lord Jesus's last words in chapter ۱۴,۱۵ and ۱۶ of the book John we read

إنجيل يوحنا ١٢

ان كنتم تحبونی فاحفظوا وصایای وانا اطلب من الاب فیعطیکم فارقلیط اخر لیثبت معکم الی الابد.

روح الحق الذی لن یطیق العالم ان یقبله و من لا یحبنی لیس یحفظ کلامی

و کلمتی التی سمعتموها لیست لی بل للاب الذی ارسلنی.

کلمتم بهذا مقیما عندکم و الفارقلیط روح القدس الذی یرسله الاب

بإسمی هو یعلمکم کل شیء و هو یذکرکم کلما قلته لکم

والان قد قلت لکم قبل ان یکون حتی اذا کان تؤمنوا.

من الان لا اکلمکم کثیرا لان ارکون هذا العالم یأتی

إنجیل یوحنا ۱۵

فأما اذا جاء الفارقلیط الذی ارسله انا الیکم من الاب روح الحق الذی من الاب ینبثق هو یشهد لاجلی

الاصلاح السادس عشر

و لم اخبرکم بهذه منذ البدی

لانی معکم و الان فانی منطلق الی من ارسلنی و لیس احد منکم یسألنی الی این تذهب

بل لانی قلت لکم هذه فالکآبه ملأت قلوبکم

لکنی اقول لکم الحق انه خیر لکم ان انطلق لانی ان لم

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انطلق لم یأتکم الفارقلیط

فأما انطلقت ارسلته الیکم. فاذا جاء ذاک فهو یوبخ العالم علی خطیه و علی بر و علی حکم.

اما علی الخطیه فلانهم لم یؤمنوا بی و اما علی البر فلانی منطلق الی الاب و لستم تروننی بعد.

و اما علی الحکم فان ارکون هذا العالم قد دین. و ان لیس کلاماً کثیراً اقوله لکم و لکنکم لستم تطیقون حمله الان.

و اذا جاء روح الحق ذاک فهو یعلمکم جمیع الحق لانه لیس ینطق من عنده بل یتکلم بکلما یسمع و یخبرکم بما سیأتی.

و هو يمجدني لانه يأخذ مما هو لي و يخبركم.

جميع ماهو بلاب فهو لي فمن اجل هذا قلت ان مما هو لي يأخذ و يخبركم.

* * * * * *

English Translation of the preceding Arabic and Farsy version of the Book John . chapters ۱۴, ۱۵ and ۱۶

.The Book John : chapter ۱۴

If you love me keep my commandments -۱۵

I will ask the Father and He will give you another Helper who will stay with you - ۱۶ .forever

and) whoever does not love me does not obey my teaching. And the teaching you) -۲۴ .have heard is not mine but comes from the father, who sent me

.I have told you this while I am still with you -۲۵

The Helper, the Holy Spirit whom the father will send in my name, will teach you-۲۶ .everything and make you remember all that I have told you

I have told you this now before it all happens, so that when it does happen you will -۲۹ .believe

I cannot -۳۰

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.talk with you much longer, because the ruler of this world is coming

.Chapter ۱۵

The Helper will come - The Spirit, who reveals the truth about God and who comes-۲۶ .from the Father, I will send him to you from the Father, and he will speak about me

.Chapter ۱۶

But I am telling you the truth: it is better for you that I go away, because if I do not -۷
.go, the Helper will not come to you. But if I do go away, then I will send him to you

And when he comes, he will prove to the people of the world that they are wrong -۶
.about sin and about what is right and about Gods' judgement

.They are wrong about sin, because they do not believe in me -۹

They are wrong about what is right, because I am going to the Father and you will -۱۰
not see me any more

And they are wrong about judgement, because the ruler of this world has already- ۱۱
.been judged

.I have much more to tell you but now it would be too much for you to bear -۱۲

When, however, the spirit comes, who reveals the truth about God, he will lead - ۱۳
you into all the truth. He will not speak on his own authority, but he will speak of what
.he hears and will tell you of things to come

.He will give me glory, because he will take what I say and tell it to you -۱۴

All that my Father -۱۵

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.has is mine: that is why I said that the spirit will take what I give him and tell it to you

The Difference between the two Copies

A summary Of These Two Prophets Words

In chapter ۱۸ of Deuteronomy Moses gives tidings to bani Israel that the lord said: I will appoint a prophet like you from among their own people and I will place my words .in his mouth

:And a condensed version of Moses last words in chapter ٣٣ of Deuteronomy would be

The lord came from Mount Sinai and became visible from Edom, and shone from Mount Faran (Paran). (Then) he entered (Mecca) with ten thousand of the esteemed .and a fiery cannon (cannon of war) came to him from his right hand

(.The Last Words Of The Lord Jesus (a.s

A summary of the lord Jesus words in chapter ١۴, ١۵ and ١۶ of the book John in the New Testament is as such: I will ask God to appoint prophet for you so that his cannon .will always remain with you

He who does not love me will not keep my commandments and the commandments you hear are not my own but from God who sent me. I have said this to you while I'm still with you but when send Farqaliyat to you he will teach you everything and he will remind you of what I have said. I have told you about it before its advent so that you would believe. After this I will not say much to you because the ruler of the world will .come

.And when Farqaliyat comes from God he will speak about me

p: ٣۶۴

I speak the truth when I tell you that it is necessary for me to leave you because if I don't leave Farqaliyat will not come to you and when I go he will come to fill the world with right instead of wrong, justice and Gods' judgement. I have many other things to say but you cannot bear to hear of them now, but when he comes he will guide you to all of the right things since he does not speak of his own authority but will say what he has heard (from God) and he will give you news of things to come and he will give me .glory

A Comparison Of Quranic Verses With That Which Was Narrated From The Testaments

Now we will return to the Quran to see how it certified that which Jesus (a.s.) .predicted

:In verse ۶ of the Surah Saff it is said

And when Isa son of Marium said: O Children of Israel! Surely I am the apostle of Allah to you, verifying that which is before me of the Tavrat and giving the good news of an apostle who will come after me, his name being Ahmad; but when he came to them . with clear arguments they said: This is clear magic

and about the fact that he (does not speak of his own authority) , in the surah Najm :such is declared

.....It is naught but revelation that is revealed, The Lord of Mighty Power taught him

Also the glorification of Jesus was said for the Jews who said unjust things about Mary. In the Surah

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:Al-Imran verse ۴۲, the Quran says about this

يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ

O' Marium! Surely Allah has chosen you and purified you and chosen you above the (women of the world (in her own time) . (Quran ۳:۴۲

:and in verse ۴۵ says

يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ

O' Marium, surely Allah gives you good news with a word from him (of) whose name is Messiah, is a son of Marium, worthy of regard in this world and the hereafter..... ((Quran ۳:۴۵

:And in verse ۹۱ of the Surah Anbiya says

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِن رُّوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِّلْعَالَمِينَ

And she who guarded her chastity, so We breather into her of Our inspiration and

(made her and her son a sign for the nations . (Quran ۲۱:۹۱

:and in the Surah Marium verse ۳۴ it is said

ذَلِکَ عِیسَی ابْنُ مَرْیَمَ قَوْلَ الْحَقِّ الَّذِی فِیهِ یَمْتَرُونَ

Such is Isa, son of Marium: (This is) the saying of truth about which they dispute . ((Quran ۱۹:۳۴)

A Few Questions

Now it is appropriate here for us to pose a few questions to the Christians and ask :them

Who was the prophet that Moses (a.s.) informed Bani Israel of, whom God would ?appoint from their brothers and in whose mouth he would place his words

Who was the prophet on whose tongue revelation was placed, not being descended on tablets like Moses' commandments, the prophet who came after Moses but was not from Bani Israel like David Solomon and

p: ۳۶۶

?Jesus were

:And we also ask

After God came from Mount Sinai and rose over Edom, upon whom did he shine on Mount Faran (Mecca)? Also, who was the person who entered (Mecca) with ten-?thousand of the elect? And who had a fiery cannon in his right hand

Who was the person, who coming to Jesus (a.s.) gave news of regardless of whether his name is Farqaliyat meaning Ahmad or has been altered to Helper? At any rate, Jesus gave tidings of someone's coming. Who was this who in these very testaments ?Jesus (a.s.) describes as such

God will send Farqaliyat and he will teach you everything and remind you of what I

.have said, I will not say much more to you because the ruler of this world will come

Farqaliyat will come from God and he will speak about me. I speak the truth when I tell you that my leaving is beneficial for you because if I don't go, Farqaliyat (Ahmad) will not come. If I go he will come and will judge the world. I have many things to say .to you but you can't bear to hear them now

When he comes he will guide you to universal truth. He does not speak of his own authority but says that which he has heard from God. He will give you tidings of things .to come and will glorify me

?Who was this person with these qualities

Who was it that came after Jesus, glorifying him and witnessing to the truth of his ?words

Who

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was the person who came after Jesus and judged the world, distinguishing between ?right and wrong, gave tidings of things to come and taught everything to the people

Who was it, this person who spoke not of himself but spoke of what he heard from ?God

?Regardless of whether his name is Ahmad, Faqaliyat or Helper, who was it

Who was it that Moses and Jesus spoke of when they said: God will place this words .on his tongue, the revelation for him not being as it was for Moses, on stone tablets

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:Ibrahim as the place of prayer?»' Following my suggestion, this verse was revealed

وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

Appoint for yourselves a place of prayer on the standing - place of Ibrahim! (Holy' (Quran, ۲:۱۲۵

The second matter was related to 'Hijab' (veil): I proposed as such: 'O Messenger of Allah! You must order the females to cover themselves up because at present, everyone from the good and evil mingles with them. It was after this suggestion that '.the verse pertaining 'veil' was revealed

يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاء الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُوراً رَّحِيماً

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful. (Holy (Quran ۳۳: ۵۹

The third matter too was related to the Prophet's wives: Due to jealousy and envy, the Holy Prophet's wives reached an alliance against him. I told them as such: If the Prophet overlooks your treason it maybe that Allah will provide him with much better «:wives than you. Moments later, a verse with similar contents was revealed

عَسَى رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَاجاً خَيْراً مِّنكُنَّ مُسْلِمَاتٍ مُّؤْمِنَاتٍ

Perhaps his Lord, if he divorced you [all], would substitute for him wives better than (you - submitting [to Allah], believing, devoutly obedient,... (Holy Quran, ۶۶: ۵

Tayalesi in his 'Musnad' narrates Caliph Omar as

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saying: 'I came to an understanding with my Lord on four matters. Then, after ;mentioning the afore-said three agreements, he says: When the verse

وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن سُلَالَةٍ مِّن طِينٍ

(And certainly did We create man from an extract of clay. (Holy Quran, ۲۳: ۱۲

:Was revealed and thereby portrayed man in his complete sense, I said

تَبارَکَ اللّهُ أَحْسَنُ الْخالِقِینَ

(Blessed be Allah, the best of the Creators. (Holy Quran, ۲۳: ۱۴

Later on, there came a revelation and this expression was added to the afore-said .verse

The expositors of Sahih Bukhari - Ibn-Hajar (died in ۸۵۲ A.H.) in 'Fathul-Baari' and Aini (died in ۸۵۵ A.H.) in 'Omdatul-Qaari' have explained and interpreted the afore-(mentioned traditions as follows:- (۱)

) وافقت ربی من الموافقه) من باب المفاعله التی تـدل علی مشارکه اثنین فی فعل ینسب إلی أحـدهما متعلقا بالآخر والمعنی فی الأصل وافقنی ربی فأنزل القرآن علی وفق ما رأیت ولکنه راعی الأدب فأسند الموافقه إلی نفسه لا إلی الرب جل وعز

and this infinitive belongs [موافقت] bas been derived from the infinitive [وافقت] The word which denotes cooperation and reciprocity of two persons in one [مفاعله] to the mode of affair. Of course, the action is attributed to one of the two who is also affiliated to the Actually, the narrated sentence of .[مفعول الفعـل] other and the other in reality is called :the Caliph implies as such

My Lord has come to an agreement with me with regards to my view and has» «.revealed His Quran as per my opinion

The commentator says: “'For the sake of

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Fathul - Baari' ۲:۵۱ and 'Omdatul-Qaari' ۴:۱۴۴' -۱

observing politeness and courtesy, the Caliph has attributed agreement to himself and not to his Lord. In other words, he has said: “I came to an agreement with my “'.Lord and did not say: “Lord came to an agreement with me

!The Number Of Agreements Rise

The number of consents which Omar-ibn-Khattab himself has narrated are not more than four. However, throughout the eras the number of such consents have apparently undergone changes.

For example, Abu Bakr-ibn-Arabi a jurist of the sixth century (died in ۵۴۳ A.H.) has mentioned eleven such consents.(۱)

After him, Ibn-Hajar an eminent commentator of Sahih Bukhari has gone a step further and writes in his book 'Fathul-Baari' as such: The maximum number of consents which we have collected in an explicit and evident manner are fifteen in number.(۲)

The number of consents increase as such until they reach the figure twenty. Suyuti, a renowned scholar of the twentieth century (died in ۹۱۱ A.H.) has emphasized the same in his book 'Tarikh al-Khulafa'.(۳)

With regard to Omar's consents and agreements these traditionists and scholars have cited the tradition of the Caliph's son, i.e. Abdullah-ibn-Omar which on one occasion he says:

'No event took place where people had uttered some words about it and Omar too had uttered the same except that Quran on that occasion was being revealed as per the sayings of Omar.(۴)

Quran – Following The Words Of Omar

Amongst the afore-mentioned consents, we see such examples which reveal that the Quran has adhered to the words and sayings of the Caliph Omar. As an example the Caliph himself narrates:

I said: 'O

۱- Refer to 'Omdatul-Qaari' ۴:۱۴۴

Fathul-Baari' ٢:٥١' -٢

Tarikh al-Khulafa - Suyuti ١٢٢ Cairo print - ١٩٩٢ - in the section of 'Omar's - ٣ 'Agreement.

Tarikh-e-Ibn Asaker ١٣: ١,٨,١٠ -۴.

Messenger of Allah!

(A)

لَوِ اتَّخِذُواْ مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

'How good it would be to set the standing-place Of Ibrahim as the place of prayer.»

And moments later the verse:

و اتَّخِذُواْ مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

'Appoint for yourselves a place of prayer on the standing - place of Ibrahim! (Holy Quran ٢:١٢٥)

(B) On another occasion, he has said:

The Prophet's wives revolted against him (Out of jealousy and hassle with each other) and I addressed them as such:

عَسَى رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَاجاً خَيْراً مِّنكُنَّ

«May be if the Holy Prophet divorces you then Allah will provide him with wives much better than you.» (Holy Quran, ۶۶:۵)

After this address, a verse with exactly the same contents was revealed.

عَسَى رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَاجاً خَيْراً مِّنكُنَّ

(C) Moreover, he has said:

After the description of man's creation in the Holy Quran, I said:

تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Then a verse with similar contents was revealed

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

(Blessed be Allah, the best of the Creators. (Holy Quran, ٢٣: ١۴

D) In another tradition it has come down that a Jew approached Omar and said:) '.'Jibra'eel whom your helper (i.e. the Holy Prophet) remembers, is our enemy

:Omar said

مَن كَانَ عَدُوّاً لِّلّهِ وَمَلآئِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللّهَ عَدُوٌّ لِّلْكَافِرِينَ

Whoever is the enemy of Allah and His angels and His apostles and Jibra'eel and'» (Meek'aeel, then surely Allah is the enemy of the unbelievers'. (Holy Quran, ٢: ٩٨

:After this event, a verse similar to Omar's phrase was revealed as such

مَن كَانَ عَدُوّاً لِّلّهِ وَمَلآئِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللّهَ عَدُوٌّ لِّلْكَافِرِينَ

Whoever

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is an enemy to Allah and His angels and His messengers and Gabriel and Michael – (then indeed, Allah is an enemy to the disbelievers. (Holy Quran, ٢:٩٨

These were some of the verses of the holy Quran which they say have been revealed .by adhering to Omar's statements

Agreement of Quran With The Caliph's Views

Similarly, we come across such instances where God commands His Prophet to follow .Caliph Omar's views and opinions

For example, the Caliph himself narrates that he once told the Holy Prophet (S) as

such: 'O Messenger of Allah! Good and evil men happen to converse with your wives. You should command them to cover themselves with veil. Thereafter this verse was :revealed

يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاء الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُوراً رَّحِيماً

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful. (Holy (Quran ۳۳: ۵۹

Another Instance: When Abdullah-ibn-Obayya (chief of the hypocrites) died, the Holy Prophet was called upon to offer prayers for him. Omar says: I got up and stood before the Holy Prophet and said: 'O the Messenger of Allah! Will you offer pray for Ibne Obayya, the enemy of Allah? Was it not he who on so and so a day said so and so a thing against you and Islam? and ... I swear by

p: ۶

:Allah that at that very moment this verse was revealed

وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ

And never offer prayer for any one of them who dies and do not stand by his grave;' surely they disbelieve in Allah and His Apostle and they shall die in transgression.' ((Holy Quran, ۹: ۸۴

These were some examples which show that verses were revealed in agreement .(with Omar's views (as per what they say

Noteworthy Conclusion

:The most important outcome of these traditions are as follows

A) The status and position of Omar has reached such high levels that Almighty God)

accepts sometimes his words and views and reveals the verses of His holy Book as .per his words and expressions

B) The Holy Prophet's rank and position, moral considerations and conceptual power) have been reduced to such levels that he is placed below Omar's disposition and !intelligence

'Traditions Concerning 'Virtues

point

The afore-said conclusion can also he witnessed in the chapter 'Traditions about .'virtues

:Amongst them is a tradition which is narrated from Abu Zar as stating

«.Allah has placed the truth upon Omar's tongue and he speaks the truth»

In some of the manuscripts of this tradition it has come down as such: «Allah has set «.the truth upon the tongue and the heart

This tradition has been narrated from Abu Sa'eed Khudri with three chain of transmissions, from Abu Huraira with two chain of transmissions, from Abdullah-ibn-Omar with thirteen chain of transmissions and from Abu Bakr too with thirteen chain (of transmissions.(١)

Moreover, the following tradition

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.Tarikh-e-Madinat-ul-Dameshq - Ibn Asaker ١٣:٧,٨ ٩ -١

has been narrated from Amir-ul-Mumineen Ali (a.s.) with nineteen chain of :transmissions

Composure and faith are spoken on Omar's tongue.» Some traditions have it as «on»

:Omar's tongue and heart». Yet, some of them mention as such

We, the companions of Muhammad (S) who were in great number never denied that» «.composure was prevalent on Omar's tongue

This expression has been narrated from Thareq-ibn -Shahab and Abu Saeed Khudri with two chain of transmissions and from Abdullah-ibn-Omar with thirteen chain of .transmissions

Again, a tradition has been narrated respectively in Sahih Bukhari, Sahih Muslim, Sunan of Tirmidhi, Musnad of Ahmad and Musnad of Tayalesi. Here, we shall narrate :the tradition from Sahih Bukhari. As per this tradition, the Holy Prophet (S) has said

"قَدْ كَانَ فِيمَا مَضَى قَبْلَكُمْ مِنَ الْأُمَمِ مُحَدَّثُونَ وَإِنَّهُ إِنْ كَانَ فِي أُمَّتِي هَذِهِ مِنْهُمْ فَإِنَّهُ عُمَرُ"٨

Amongst the nations before you, there were people with whom the Angels used to» converse. If, amongst my nation any one is to be found with such a quality, he is none «.other than Omar

:We may also present here the very tradition of Abdullah-ibn-Omar who said

People have not spoken about anything so that Omar too has spoken (the same)" about them save the Quran being revealed in the very form which Omar had (spoken."(١

It has been narrated from Mujahid, a famous exegetist of Quran belonging to the School of Caliphate as such: 'Whenever Omar was giving his views and opinions, (Quran was being revealed accordingly.'(٢

Also, they have narrated from Amir-ul-Mumineen Ali (a.s.) as saying: 'In the

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١- ١٠ ١٣:٨ Ibn - Asaker.

٢- ١٠ * ١٣: Ibn-Asaker.

(holy Quran there exists the views, and opinions of Omar'. (١

From Bilal, it has been narrated as such: 'The Messenger of Allah said: 'If I had not been sent amongst you for the Messengership, then Omar would have been appointed for the same.'(۲)

They have narrated a tradition from Uqaba-ibn-Aamer with nine chain of transmissions as such:

I heard the Holy Prophet (S) saying: 'If there was to be a Prophet after me, he would have been Omar-ibn-Khattab.' (۳)

A similar tradition too has been narrated from Abdulla-ibn-Omar. (۴)

Traditions Which Undermine The Position Of The Holy Prophet:

We see many traditions which, while promoting the position of others, have lowered the position of the Holy Messenger. Amongst them is a tradition whose narration they have claimed to he from the Holy Prophet (S) and it is as follows:

'The sun has not risen on any man better than Omar.' (۵)

They Claimed: The Prophet Urinated While Standing

From the same group, traditions have been narrated from the Caliph and Mughaira who have said:

The Holy Prophet went near the garbage can of some particular tribe and urinated there in a standing position! While in a standing position, he put his legs wide apart from each other. (۶)

Another tradition claims that the Holy Prophet (S) went near a garbage can which was placed behind a wall and urinated there in a standing position.

Thereafter, he asked for water and performed ablution. (۷)

In another tradition, the narrator claims:

I wished to go away from that place but Hazrat called me towards him. I went (forward and stood behind him. (۸

Lastly, the fourth tradition goes as

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۱- Chapter of Omar's Agreement - Tarikh-e-Khulafa - Suyuti: ۱۲۲.

۲- Tarikh-e-Ibn Asaker ۱۳:۱۱

۳- Tarikh-e-Ibn Asaker ۱۰:۱۱

۴- Tarikh-e-Ibn Asaker ۱۱۰

۵- chapter of 'Manaqib' of Omar - Tarikh-e-Ibn Asaker ۱۱ and Sunan of Tirmidhi.

۶- 'Musnad' of Ahmad ۴:۲۴۶

۷- Sahih Bukhari ۱:۳۷ [باب البول عنـد صاحبه] and ۲:۴۸ [باب البول عند سـباطه قوم]; Ibn- Maaja ۳۰۵, ۳۰۶; Al-Daarami ۱:۱۷۱; Sahih Muslim - Book of cleanliness - ۷۳; Musnad of Ahmad ۵:۳۹۴, ۴۰۲; Nesa'ee [بـاب الرخصه فى البول قائما من كتاب الطهار]; Sunan of Abu Dawoud - Book of cleanliness ۱:۷ and Sunan of Tirmidhi ۱:۳۰

۸- Sahih Bukhari ۱:۳۷ [باب البول عنـد صاحبه] and ۲:۴۸ [باب البول عند سـباطه قوم]; Ibn- Maaja ۳۰۵, ۳۰۶; Al-Daarami ۱:۱۷۱; Sahih Muslim - Book of cleanliness - ۷۳; Musnad of Ahmad ۵:۳۹۴, ۴۰۲; Nesa'ee [بـاب الرخصه فى البول قائما من كتاب الطهار]; Sunan of Abu Dawoud - Book of cleanliness ۱:۷ and Sunan of Tirmidhi ۱:۳۰

:follows

The Holy Prophet and myself were walking when suddenly Hazrat went towards a garbage can that was placed behind a wall and stood urinating just like downgrades do. I wanted to go away from him but he signaled at me to approach him. I went near (Hazrat and stood behind him until he finished urinating. (۱

!They Would Claim: The Holy Prophet Used To Eat Meat Sacrificed And Presented For An Idol

point

Now, we shall bring another tradition which has been fabricated and only devised to

vanquish the personality of the Holy Prophet (S) and raise the rank and position of others and yet consider them to be more superior than the Holy Prophet (S).

Bukhari narrates from Abdullah-ibn-Omar as such: 'The Messenger of Allah met Zaid-ibn-Nufail at Baldah(۲) at the time when Hazrat had not yet received any revelations nor had he been appointed as the Messenger. The Holy Prophet was spreading the table-cloth and had invited Zaid to accompany him in eating a piece of meat. Zaid refused to eat and said: I do not eat from what you sacrifice for the idols and except for that which is sacrificed in the name of Allah, I will not eat anything else.(۳)

Ahmad-ibn-Hanbal narrates from Sa'eed-ibn-Zaid ibn-Amro-ibn-Nufail as such:

One day, in the city of Mecca, Zaid-ibn-Amro-ibn Nufail passed near the Holy Prophet and Zaid-ibnHarith. These two who were busy eating called Zaid to join them. Zaid said: 'O my nephew, I do not eat from what is sacrificed in the name of the idols.

Sa'eed says: Thereafter, the Holy Prophet was never seen to eat anything which was

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۱ - Sahih Bukhari ۱:۳۷ [باب البول عند صاحبه] and ۲:۴۸ [باب البول عند سباطه قوم]; Ibn- Maaja ۳۰۵, ۳۰۶; Al-Daarami ۱:۱۷۱; Sahih Muslim - Book of cleanliness - ۷۳; Musnad of Ahmad ۵:۳۹۴, ۴۰۲; Nesa'ee [باب الرخصه فی البول قائما من کتاب الطهار]; Sunan of Abu Dawoud - Book of cleanliness ۱:۷ and Sunan of Tirmidhi ۱:۳۰

۲- Baldah is a land outside Mecca tying to the western side of the city.

۳- Al-Bukhari-Book of sacrifices: ۷۲ [Arabic text] ۳:۲۰۶, ۲۰۷, and the Book of 'Manaqib' (virtues) of Ansars: ۲:۲۱۰ chapter ۲۴. and Musnad of Ahmad ۲:۶۹,۸۹,۱۲۷

sacrificed for the idols.(۱)

Conclusion Of This Tradition

By paying attention to this tradition we can draw two conclusions:

The human and spiritual position of Zaid, the cousin of the second Caliph, has been (۱) ,elevated and

.The position of the Holy Prophet has been shattered and brought down below Zaid (۲)

Analysis Of The Tradition

Abdullah-ibn-Omar-ibn-Khattab had been born after the appointment of the holy Prophet's Messengership and had not seen the period before the Holy Prophet's appointment. Thus, how can his narration related to the period before the Prophet's (appointment true!? (۲

Zaid-ibn-Amro-ibn-Nufail, father of Sa'eed was the cousin of the second Caliph i.e. Omar-ibn-Khattab and had died before the Holy Prophet's appointment. Historians narrate that Zaid had travelled to Syria in search of the true religion and afterwards did not succeed in returning to his homeland and died or was poisoned in Syria itself or (on the way. (۳

Therefore, it was basically not possible for such a meeting to have taken place. (while (the afore-mentioned tradition claims so

which has been used in the context of this tradition is the singular of [نصب] The word .(Ans'aab) [أنصاب]

is the very stones which were placed around the Ka'aba and on which they [نصب] (would make sacrifices for the idols. (۴

Tarnishing The Image Of The Holy Prophet's Fore-Fathers

In some of these traditions effort has also been made to shatter the position of the Holy Prophet's (S) fore-fathers and ancestors. For example, Muslim narrates from :Anas-ibn-Malik as such

A person addressed the Holy Prophet as such: 'O the Messenger of Allah! Where can' .(my father be just now? (Who had already died

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١- Musnad of Ahmad ١:١٨٩/١۶۴٨ and Majamuz-Zawa'ed ٩:۴١٧
٢- Taqreeb al-Tahzeeb ١:۴٣۵
٣- Al-Mahbar: ١٧۵ and Ibn-Hashim ١:٢٣٢ print - Ibrahim al-Abyari, Masoudi and Muruj az-Zahab ١:٨۴ print Asad Dagher and Bulugh al-Arab ٣:٢۵٢
۴ - Mufradat al-Quran-article of نصب; and Al-Mesbah al-Munir Mukhtar al-Sihah and Qamous al-Muheet - same article.

Holy Prophet replied: 'In the fire.'

When that man turned to go away, Hazrat called him back and said:

My father and your father are both in the fire. (١)

In some of these traditions which have been fabricated to shatter the position of the Holy Prophet, we see that precaution (so to speak) has been observed to a certain extent. That is to say, equality has been observed between the Holy Prophet and others as can be seen in the foregoing traditions and also in the traditions of Erbaaz-ibn-Salim.

Abu Dawoud in his 'Sunan', Ibn-Maaja, Tirmidhi and Daarami in their 'Sunan' and Ahmad in his 'Musnad' have narrated from Erbaaz-ibn-Salim who said:

«One day, the Holy Prophet (S) stood amongst us and delivered a speech. He exhorted us so eloquently that the hearts of the listeners overflew with fear and tears rolled down their eyes.» They said: 'O the Messenger of Allah, perhaps this is your last exhortation. If it is so, then make your will. He replied: Cling to piety and pay attention towards Allah. Obey your ruler even though he may be al Habashi slave. After me, you will witness severe controversies. Under such circumstances it will be your duty to follow my 'Sunnah' (ways) and the 'Sunnah' of Khulafa-e -Rashideen and Mahdiyeen. As far as possible, you should strive to safeguard these 'Sunnahs'. (٢)

Analysis: If we wish to analyze these traditions just like the way we examined the matter of commencement of descending of revelation and the matter of 'Gharaniq', it

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Sahih Muslim ۱:۱۳۳ - Egyptian print Ibn-Maajah ۱:۵۰۱/۱۵۷۳ - almost similar to the - ۱ .contents of the previous tradition

Abu Dawoud - Book of Sunnah. Chapter of 'Necessity of Sunnah'. ۴:۲۰۰, Ibn-Maajah -۲ ۱:۱۵-۱۶/۴۲ Darami ۱:۴۴ - chapter of 'Submission to Sunnah'; Tirmidhi ۵:۴۴/۲۶۷۶ and Musnad of Ahmad ۴:۱۲۶

would take a tremendous while. Nevertheless, we shall examine in brief some of the .more important ones from among them

Examination Of Omar's Agreement

point

Traditions (dealing with Omar's agreement with God) or (God's agreement with Omar) reveal that either the Caliph used to set forth some matter before the Holy Prophet and make suggestions to him or that he used to forbid the Prophet from certain acts as a result of which special verses of the Holy Quran were revealed and it commanded the Holy Prophet to follow the sayings of the Caliph. First of all, we shall refer to those very verses and see for ourselves whether they are true of these :claims or not

Agreement About The Standing-Place Of Ibrahim

point

In Sahih Bukhari, the first mentioned case about Omar's agreements with God or :vice-versa is as follows

:The Caliph told the Holy Prophet

لو اتّخذنا من مقام إبراهيم مصلى؟

?What is the harm if we set the standing-place of Ibrahim as the place of prayer

Immediately after this, the Holy Prophet was addressed in the form of revelation with .exactly the same words as the saying of the Caliph

وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

Appoint for yourselves a place of prayer on the standing - place of Ibrahim! (Holy' (Qur'an ۲:۱۲۵

Analysing This Agreement

This statement is a part of a verse which is connected to verses ۱۲۴ to ۱۳۲ in Sura Baqarah. All of these verses speak about Ibrahim and mention the story of construction of Ka'aba and God's favour towards Ismail especially so in verses ۱۲۴ and :۱۲۵ which say

And when his Lord tried Ibrahim with certain'

words, he fulfilled them. He said: Surely I will make you an Imam of men. Ibrahim said: .And of my offspring? My covenant does not include the unjust, said He

:And when We made the House a pilgrimage for men and a (place of) security, and

Appoint for yourselves a place of prayer on the standing-place of Ibrahim. And We enjoined Ibrahim and Ismail saying: Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down; (and) those who prostrate .themselves

In the above verse, the sentence «and appoint for yourselves a place of prayer on the standing-place of Ibrahim» has not come by itself so that it can be true of the tradition of God's agreement with the Caliph. Rather, this sentence is a part of the verse ۱۲۵

while this verse itself is a part of the verses ۱۲۴ - ۱۳۲ where all of these verses speak :about three matters

i) About Ibrahim the intimate friend of the Merciful and his construction of the Ka'aba) along with his son Ismail - Especially verses ۱۲۴ and ۱۲۵ mention that God out of His .Grace, made Ibrahim as an Imam of the people as he had fulfilled the words of God

,ii) He has made His House as the place of shelter and refuge for the people and)

iii) In this House, people should make the standing-place of Ibrahim as the place of) .prayers

From this description, it is clear that the sentence «Appoint for yourselves a

p: ۱۴

place of prayer on the standing-place of Ibrahim» has not come by itself so that we .can say: This sentence has been revealed as per the agreement with Omar's opinion

Moreover, the talk in Quran about Ibrahim's standing-place is not confined to this particular instance only. Rather, in verses ۹۵ - ۹۷ of Sura Al-Imran too, we read as :such

Most surely the first 'House' appointed for men to the one at Mecca, blessed and a' .guidance for the nations

In it are clear signs, the standing-place of Ibrahim and whoever enters it shall be secure.' In these verses too God has, first of all, reminded us about the matter of Ibrahim's obedience. Thereafter, He has reminded us about His House and its holiness and the fact that there are clear signs from Him in this House especially the .standing-place of Ibrahim

This analysis obviously proves that especially the matter of his standing-place and the reverence of the House of God have appeared in succession in two sets of verses and in two places of the holy Quran uniformly and the standing-place of Ibrahim has not :come once or separately by itself in one sentence so that we can say

'.In this case, God has followed the words of the Caliph

Agreement About The Prophet's Wives

point

:Again, in the same tradition, the Caliph says

Out of envy, the Holy Prophet's wives formed an alliance against him. I told them: 'If the Prophet divorces you, may be Allah in return will provide him with better wives than you'. Then a verse similar to

p: ۱۵

.this utterance was revealed

Analysing This Agreement

This sentence too has not come all by itself so that we can say: The Caliph said this sentence and the verse was revealed in conformity with his assent. Rather, this sentence is a part of the fifth verse of Sura 'Tahrim' and all the verses of the said Sura; especially the first six verses have been revealed in connection with Ayesha and Hafsah, the two wives of the Prophet. It is obvious that the entire verses have come :with regards to one matter (only) just as the same can be seen from the following

O Prophet! Why do you forbid (yourself) that which Allah has made lawful for you; you' .seek to please your wives; and Allah is forgiving, Merciful

Allah indeed has sanctioned for you the expiation of your oaths and Allah is your .Protector, and He is the Knowing, the Wise

And when the Prophet secretly communicated a piece of information to one of his wives (i.e. Hafsah) but when she informed (Ayesha) of it, and Allah made him to know it he made known part of it and did not recount the other part; so when he informed

:her of it, she said: Who informed you of this? He said

«.The Knowing, the One Aware, informed me»

If you both turn to Allah, then indeed your hearts are already inclined (to this); and if you back up each other against him, then surely Allah it is Who is his Guardian and Jibra'eel and the virtuous one amongst the

p: ۱۶

believers (as per the common and specific traditions the virtuous one amongst the believers is said to be Ali (a.s.) and the Angels after that are the aides.

Maybe, his Lord, if he divorces you, will give him in your place wives better than you - 'submissive, faithful, obedient, penitent, adorers, fasters, widows and virgins.

It is self-evident that the afore said sentence (Maybe that Allah will provide ...) is only a part of this incident and one cannot say that this sentence has been solely revealed in conformity with the sayings of Omar.

...Agreement With Regards To The Sentence: 'Blessed Be Allah

[وَلَقَدْ خَلَقْنَا ... Tayalesi in his 'Musnad' narrates from the Caliph as such: 'When the verse الْإِنسَانَ مِن سُلَالَةٍ مِّن طِينٍ] (۱) came to an end and it described the creation of men, I said: [تَبَارَکَ اللَّهُ أَحْسَنُ الْخَالِقِينَ]

After this, another revelation came as a result of which Omar's sentence was added to the first verse.

Analysing This AgreementAnalysing This Agreement

The sentence: [(۲) فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ] too is a part of ۱ verse No. ۱۴ of Sura Muminun and this verse itself alongwith the previous and the following verses mention this matter as follows:

'And certainly We created man of an extract of clay,

,Then We made him a small seed in a firm resting-place

Then We made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of

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١- And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators. Then indeed, after that you are to die. Then indeed you, on the Day of Resurrection, will be resurrected. (Holy Quran, ٢٣: ١٢- ١٦ (وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن سُلَالَهٍ مِّن طِينٍ . ثُمَّ جَعَلْنَاهُ نُطْفَهً فِى قَرَارٍ مَّكِينٍ . ثُمَّ خَلَقْنَا النُّطْفَهَ عَلَقَهً فَخَلَقْنَا الْعَلَقَهَ مُضْغَهً فَخَلَقْنَا الْمُضْغَه عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ . ثُمَّ إِنَّكُم بَعْدَ ذَلِكَ لَمَيِّتُون . ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَهِ تُبْعَثُونَ

٢- ibid

.the creators

Then after that you will most surely die. Then surely on the day of resurrection you .shall be raised

It is very clear that the afore-mentioned verses are speaking about the stages of man's creation until the time when man reaches perfection and then dies and once again becomes alive on the day of resurrection. It is also clear that this verse like the other afore-said verses speaks about one topic and one matter. All these sets of verses have been revealed to the Holy Prophet at one time while the tradition of agreement says: Allah first revealed these sets of verses to the Holy Prophet without the sentence [تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ](١) and the Prophet too read out these verses to the .Muslims devoid of this sentence

By hearing these verses, Omar uttered the sentence [تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ]. God

!becoming pleased of this sentence added it to His Book after taking it from Omar

!!Astonighing indeed! We really don't know what to say in this regard

Whatever verses about Omar's agreement with God have been analysed are adequate and we may say that all the (other) agreements of the Caliph too are the same as these ones. Traditions concerning agreements of Omar say: First, the Caliph would utter a sentence and then God liking that sentence would include it in His .Quran

However, in our review, we saw that the related sentences are not sentences which have come all alone so that we can say that the traditions about Omar's agreements are

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(Holy Quran, ۲۳:۱۴) -۱

in conformity with them. Rather all those sentences are only a part related to some .affair which has been described by a number of verses

Examining Omar's Agreement In The Light Of Traditions

point

Over here, we shall review a few instances of Omar's agreement with God or vice-.versa from the view-point of traditions

About The Veil Of The Holy Prophet's Wives

point

Tradition about this particular agreement has come down in Sahih Bukhari and the :verse regarding the same has come in Sura Ahzab as such

يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُوراً

رَّحِيماً

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful. (Holy (Quran ۳۳: ۵۹

If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly set you over them, then they shall not be your ;neighbours in it but for a little while

Cursed: Wherever they are found they shall be seized and murdered, a (horrible) .murdering

Such has been) the course of Allah with respect to those who have gone before; and) ,you shall not find any change in the course of Allah

Analysing This Agreement

In the first verse of this set of verses the Holy Prophet's wives and other believing women have been commanded to cover themselves so that they are not recognized and hence remain free from any trouble

p: ۱۹

.and mischief

The next verse talks about those who wish to create mischief against the believing women and declares that if they do not desist from this act, they would be either killed .or banished from the city

Thus, the verse about veil has been revealed on the occasion of an incident. for .perceiving this, one should refer to those traditions which clarifies this matter

.Now, we shall set forth some of them

Occasion Of Revelation Of The Verse Of Veil From The View–Point Of Tradition

point

In this regard, traditions have come down from Ibn-Abbas, Anas-ibn- Malik, Muhammad-ibn-Ka'ab Qurzi and others where all have come down in one manner. For the sake of brevity, we shall mention here a few traditions without mentioning the .repetitive sentences

:Their sayings are as follow

Since the Holy Prophet did not possess a house of his own in Medina (after migration) he resided in the house of some of its local citizens. Those houses were small and narrow. The Holy Prophet's wives and the other Muslim women used to leave the house at night and go to the surrounding areas for easing nature. Some of the lewd youths of Medina who would stroll the street at night used to disturb and haress the women with exception of those ladies wearing a veil as they thought them to be noble. Those women who were veilless were considered by them to be slave-girls and .hence they would approach them

:In another tradition it has come down as such

A person amongst the hypocrites used to trouble and haress the believing women and when he was asked to

p: ۲۰

refrain from this act he would say: 'I thought she was a slave-girl.' For this reason, God commanded the women to avoid dressing themselves like the slave-girls and instead to cover themselves with the veil (except for one eye) so that they would be .recognized as the noble-women

:Ibn Abbass narrates

God commanded the believing-women to cover themselves with the veil and make an

opening only for one eye whenever they wanted to leave the house for the purpose of easing nature.(١)

Umm-Salma narrates:

After the revelation of this verse whenever the Ansar women used to depart from their houses, their heads would look black like a raven. This was because of the black veils which they had put on their heads.

Another Tradition From Ayesha

They used to make their covering double-purpose and put over their heads and then attend the congregation prayers led by the Holy Prophet. At t hat moment, their heads were resembling the raven because of the black veils.

The relation of these traditions with the afore-said verses are clear and as per the above discussion, the command for wearing veil is not meant for the Prophet's wives only, so that we can say: God while agreeing with Omar, commanded the Prophet's wives to cover themselves. Rather, the verses on veil were revealed because of the harassment brought about by immoral and sickly youths of Medina against the believing-women of that time. This trouble and harassment caused by the immoral men is present even today and will continue till the end of time. At

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١- Muhammad-ibn-Seerin says: I asked from Ubaidah the meaning of the verse [يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ] and he gave a practical reply. He put over his head a covering which he had with himself and concealed his entire head with it down to the eye-brows. He covered himself in such a manner leaving only one opening on the left side.

that time too, the corrupt people used to bring such excuses and other excuses too one after the other!

About Envy Amongst The Prophet's Wives

In our examination of the verses of Quran with regards to this agreement, we saw that the verses clearly stipulate that two of the Prophet's wives joined hands against him. The verses of Sura Tahrim where the sentence [عَسَى رَبُّهُ إِن طَلَّقَكُنَّ] is a part of it had been revealed in this very regard. If we refer to the traditions, we will find thirty more traditions which stipulate that these two women were none other than Ayesha and Hafesah.(۱) Here, we will restrain ourselves by bringing only one tradition:

In Sahih of Bukhari, Sahih of Muslim, Sunan of Tirmidhi and other books, this tradition has been narrated from Ibn-Abbass who said:

«I was very eager to question the Caliph about the identity of those two women with regards to whom the holy Quran says: 'If you both turn to Allah then indeed your hearts are already inclined (to this).'» This question remained until the Caliph left for the pilgrimage of Hajj and I too accompanied him. On the way towards Mecca, he stepped on the roadside for the purpose of easing nature. I too followed him. Moments later he came back and began to take ablution. I was pouring water on his hands and while doing so, I said: 'O Amir-ul-Mumineen! Who are these two wives of the Holy Prophet about whom the Quran says: 'If you both turn towards Allah, then indeed your

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۱- In our very first review of the 'occasion of revelation' of Sura Tahrim we found thirty-seven traditions which had mentioned the names of these two women and all of these traditions can be found in the exegesis of the said Sura in «Durrul-Mansur» of Suyuti.

hearts are already inclined (to this).' He replied: 'Astonishing indeed 'O son of Abbass! Those two women were Ayesha and Hafesah... (۱)

This tradition and tens of other traditions are unanimous that the said verses have been revealed with regards to only two of the Prophet's wives i.e. Ayesha and Hafesah. As such there is not any reason to believe that all the Prophet's wives conspired against him and the Caliph uttered the afore-said sentence and then God in

.agreement with him revealed the same against the Prophet's wives

About The Commandment On Prohibition Of Wine

The examination of this agreement requires more than all the other agreements and a reference to the traditions in order to know the 'occasion of revelation'. Here, we :shall mention a few of those traditions

It has been narrated from Omar who said:- When the commandment of reverence and prohibition of wine was revealed, I said: 'O Lord! with regards to wine, send down .for us a clear exposition

:Immediately after this utterance, a verse which is in Sura Baqarah was revealed

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ

They ask you about Intoxicants and games of chance. Say: In both of them there is a« (great sin.... (Holy Quran, ۲: ۲۱۹

Omar was called for and this verse was recited before him. However not finding :himself convinced, he once again said

.O Lord! with regards to wine, give us a clear exposition'

:Then, a verse from Sura Nisa was revealed

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقْرَبُواْ الصَّلاَةَ وَأَنتُمْ سُكَارَى

O you who believe! do not go near prayer when«

.Refer to the enegesis of the Sura in «Durrul-Mansur» of Suyuti -۱

(you are intoxicated.» (Holy Quran, ۴: ۴۳

Thereafter, a proclaimer on the Holy Prophet's side would cry out in public gathering

:for prayers as such

Be aware! nobody who is in the state of intoxication should attempt to perform» «.prayers

Once again, Omar was called and this verse was recited for him. However, he once :more said

O Lord! send us a clear and manifest exposition concerning the subject of drinking' !wine

:As such, this verse was revealed

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاء فِی الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللّهِ وَعَنِ الصَّلاَةِ فَهَلْ أَنتُم مُّنتَهُونَ

The Satan only wishes to cause enmity and hatred to be sprung among you by means» of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayers. Will you then desist? (or not? Quit it so that you will not fall (prey to the conspiracy of Satan)! ... (Holy Quran, ۵: ۹۱

:At this juncture, Omar said

(We have quited! We have quited!»(۱)»

:Tabari has brought a detailed account of this incident in his Exegesis as follows

Abul-Qamus Zaid-ibn-Ali says: On three occasions God sent revelation concerning :wine drinking. The first verse was as follows

يَسْأَلُونَکَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا

They ask you about intoxicants and games of chance. Say: In both of them there is a» great sin and means of profit for men and their sin is greater than their profit.» (Holy (Quran, ۲: ۲۱۹

After the revelation of this verse some of the Muslims were yet drinking

Sunan' of Abu Dawoud - Book of ۳:۳۲۵ First chapter and Sunan' of Tirmidhi - - ۱ .exegesis of Sura Maidah

wine so much so that two amongst them joined the congregation prayer in the state of intoxication and while praying they began using obscene words. For this reason :God revealed the following verse

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقْرَبُواْ الصَّلاَةَ وَأَنتُمْ سُكَارَى حَتَّىَ تَعْلَمُواْ مَا تَقُولُونَ

O you who believe! do not go near prayer when you are intoxicated.» (Holy Quran, ۴:» (۴۳

However, there were still some people who used to drink wine but definitely not at the time of prayers. This continued until according to the narration of Abul-Qamus, a person who was in the state of intoxication unknowingly began to recite an elegy in .the battle of Badr for the dead ones amongst the polytheists

This news reached the Holy Prophet (S). In a state of anger and with his cloak being dragged over the ground he approached that man. The man thinking that the Prophet wanted to punish him with that which he had in hand said: I seek refuge in Allah from His wrath and the wrath of His Messenger. I swear by Allah that I will no more drink :wine. After this, God revealed an explicit order with regards to wine as follows

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنصَابُ وَالأَزْلاَمُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ. إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاء فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللّهِ وَعَنِ الصَّلاَةِ فَهَلْ أَنتُم مُّنتَهُونَ

O you who believe! intoxicants and games of chance and (scarifying in the name of)» stones set up and (dividing

by) arrows are only an uncleanliness, the Satan's work; shun it.... Will you then desist? ((Holy Quran, ۵: ۹۰- ۹۱

:Over here, Omar-ibn-Khattab said

إنتهينا! إنتهينا!

(We have desisted, we have desisted!(١)

Tabari says: A person drank wine and then recited an elegy for the dead polytheists of the battle of Badr. Tabari does not mention his name but 'Abshiyc', the author of «Al-Mustatraf» has mentioned so and in his narration he says as follows:-

so some of the Muslims continued to drink wine while some desisted from doing so… until Omar who was in the state of intoxication held a piece of a camel's jaw-bone in his hand and struck it on Abdul Rahman's head. Thereafter he sat down and while reciting the poem of Aswad-ibn-Yafor began elegizing the dead polytheists of the battle of Badr....

This news reached the Holy Prophet (S) who left the house in the state of anger. His rage was so severe that his cloak was being dragged on the ground and he started to beat him with what he had in hand. Omar said. I seek refuge ill Allah from His wrath and from the wrath of His Messenger.

:At that moment, God revealed the following verse

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاء فِى الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللّهِ وَعَنِ الصَّلاَةِ فَهَلْ أَنتُم مُّنتَهُونَ

«The Satan only wishes to cause enmity and hatred to be sprung among you by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from

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١- Exegis of Tabari ٢:٢١١

prayers. Will you then desist? (or not? Quit it so that you will not fall prey to the conspiracy of Satan)! ... (Holy Quran, ۵: ٩١)

(Then Omar said: 'We have stoppedd, we have desisted!'(١)

Qurtabi has brought another piece of this incident in his exegesis (of Quran) and has narrated from Sa'eed-ibn-Jubair as follows:-

The people continued their ignorant customs and practices until God continued issuing commands for the prohibition of the same. In the early days of Islam, the Muslims were drinking wine until the verse

يَسْأَلُونَکَ عَنِ الْخَمْرِ وَالْمَيْسِرِ

was revealed.

The people said: We drink wine because of the advantages that it has and not because of its harmful effects. This state continued until a ma n drank wine and lead the people in prayers. While reciting a verse from the holy Quran he said:

ياأيها الذّين كفروا أعبد ما تعبدون

O unbelievers! I worship that which you worship'.

Thereafter this following verse was revealed:

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقْرَبُواْ الصَّلاَة وَأَنتُمْ سُكَارَى

(Here, a group of Muslims said: 'We shall drink wine but not in the state of prayers.... (٢)

A section of this incident can also he seen in a tradition narrated by Hakim Naishaboouri from Imam Amir-ul-Mumineen (a.s.)

Imam says: 'Before the revelation of the commandment on prohibition of wine, a man from Ansar had invited us to his guests. We accepted his invitation. We stayed in his house until the time for mid-night prayers approached. Later a person stood forward and led the congregation prayers. While reciting the sura 'Kafirun' he made

Al-Mustatral-fi-kulle-fun-mustatraf» ۲:۲۶ Author - Muhammad-ibn- Ahmad Abshiyi» -۱ (.(۸۵۰ A.H

Exegesis (of Quran) of Qurtabi ۵:۲۰۰ -۲

an error in recitation. For this reason the verse

لَا تَقْرَبُواْ الصَّلَاةَ وَأَنتُمْ سُكَارَى

.was revealed

Thereafter Hakim Naishaboouri says:- Concerning the conditions of authenticity from the view-point of Bukhari and Muslim this tradition is an authentic one.

However, they have not narrated it. Thereafter, he adds: In this tradition, there exists a great interest and it is this that the Khawarij have attributed this intoxication and wrong recitation of prayers to Amir-ul-Mumineen - Ali-ibn-Abi Talib and not anyone else!! But, Almighty God has proved his innocence and purity through this very tradition and just as mentioned before Imam himself has narrated the incident with (reference to someone else. (۱)

* * *

Verily, such was the incident of Omar's agreement with his Lord. We have brought these examples in brief and have described them as examples which can lead us recognize the reality of all other consents so that the readers realize that the reality of these consents are not something outside the scope of these examples.

?!Tradition About The Holy Prophet Urinating While Standing

The second incident in which we were able to do some sort of a research is the matter of passing urine in a standing position God forbid - attributed to the Holy Prophet (S) But, if we examine the books and other sources, we will witness some facts fully contradictory to this matter.

:Ayesha says

Reject the saying of the one who narrates for you that the Messenger of Allah (S)' urinates in a standing position. He has never performed this act but in a religiously recommended manner, i.e. in

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Mustadrak as-Sahihain - Hakim Naishabouri ۲:۳۰۷ -۱

(a sitting position.(۱

:Mughaira-ibn-Shuaba narrates

Whenever the Holy Prophet (S) used to go to ease nature, he would keep himself' (completely far away from the people.' (۲

:Abdur-Rahman-ibn- Abi Qarrad says

I went with the Holy Prophet to a far off spot for easing nature and in fact, whenever' Hazrat wanted to do this act, he would completely keep himself away from all (others.(۳

:Abu Musa narrates from the Messenger of Allah (S) who said

Whenever anyone amongst you wishes to ease nature he should search for a' (suitable place for this act. (۴

Omar says: 'When the Holy Prophet (S) saw me urinating in a standing position, he said: 'O Omar, do not urinate while standing. Thereafter, I never urinated in a (standing position.(۵

Jabir-ibn-Abdullah Ansari has said: 'The Holy Prophet (S) has prohibited us from (urinating in a standing position.' (۶

In spite of such numerous sayings and commands why is there so much fuss over making an issue of the Holy Prophet (God forbid) performing such an act in the manner claimed? In this regard, we shall not say anything and the clear-sighted

:readers can perhaps find the answer to this question from the following points

:In 'Sunan' of Ibn-Maaja we find the following matter

(It was the habit of some of the Arabs too urinate in a standing position.'(۷'

:Malik in his 'Muta' narrates from Amro-ibn -Maimun who said

(I had witnessed Abdullah-ibn-Omar urinating while standing.'(۸'

:The second Caliph, Omar-ibn-Khattab said

(Urinating in a standing position is a better form of easing natural need.'(۹'

Eating Meat Sacrificed In The Name Of The Idols

The third tradition

Book of Cleanliness' from: Sunan Nesa'ee ۱:۲۶; Tirmidhi ۸th chapter and Ibn-Maaja' -۱ .۱۴th chapter. 'Musnad' of Ahmad ۶:۱۹۲, ۲۱۳

Sunan Nesa'ee - Book of Cleanliness ۱:۱۷-۱۸ -۲

Sunan Nesa'ee - book of cleanliness, 'Musnad-Ahmad-ibn-Hanbal ۳:۴۴۳ and - ۳ ۴:۲۲۴,۲۳۷; Sunan - Abu Dawoud - chapter of cleanliness and Tirmidhi chapters of .cleanliness - chapter ۱۶

Sunan Tirmidhi - book of cleanliness, chapter ۱۶; Sunan Ibn-Maaja chapter ۲۳ and -۴ Musnad of Ahmad ۴:۳۹۶,۳۹۹ and ۴۱۳

and ۱:۱۱۲ [فی البـول قائمـا] (Sunan' of Ibn-Maaja - book of cleanliness, chapter (۴۱' -۵ .Tirmidhi, chapter ۸

.Sunan' of Ibn-Maaja - book of cleanliness, chapter ۱۴' -۶

.Sunan' of Ibn-Maaja - book of cleanliness, chapter ۱۴' -۷

.Muta' of Malik - book of cleanliness, chapter ۱۴' -۸

.Fath-ul-Baari' ۱:۴۴۳, Irshad-us-Saari ۱:۲۷۷ and Shar-ul-Nuwia ۳:۱۶۵' -۹

which we would like to briefly ponder over is the matter of eating meat sacrificed for

the idols and the blasphemy and polytheism of the Holy Prophet's forefathers - God !forbid

In order to know the Holy Prophet's condition during the period of ignorance, it would be most worthy to refer to his best companion and his most intimate disciple i.e. Amir-ul-Mumineen Ali (a.s.) so that we realize what he has to say about Hazrat's behaviour :and conduct

قال أمير المؤمنين (عليه السلام)

ولقد قرن اللّه به من لدن كان فطيما اعظم ملك من ملائكته , يسلك به طريق المكارم ومحاسن اخلاق العالم ليله ونهاره

From the time of his (i.e. Holy Prophet's) weaning, Allah had put a great angel with' him to take him along the path of high character and good behaviour throughout the '(day and night. (١)

:Imam Baqir (a.s.) too has specified the same fact in this manner

يوكل اللّه تعالى بانبيائه ... ووكل بمحمد ملكا عظيما منذ فصل عن الرضاع يرشده الى الخيرات ومكارم الاخلاق ,ويصده عن الشر ومساوئ الاخلاق

The Almighty Allah commissioned an angel for all His Prophets and right from the' time of Hazrat Muhammad's weaning, He sent His greatest angel for him in order to protect and guide him on the path of goodness and high character and dissuade him (from evil nature. (٢)

With regards to the Holy Prophet's forefathers too we shall now refer to the Ahlul .Bayt school in order to see what they have said about them

Imam Sadeq Jafar-ibn-Muhammad has narrated from his father

Khutba-e-Qasea' (Sermon of disparagement) No. ١٩٢ Nahjul- Balagha Research by' -١ .Subhi Saleh: ٣٠٠ and commentary of Abdah ١, ١٨٢

.Sayed Hashim Al-Bahrani: Huliat-ul-Abrar ١:١٨ Printed in Qum -٢

who has narrated from his grand-father who has narrated from Hazrat Amir-ul-Mumineen (a.s.) that the Holy Prophet (S) said:

إنّ عبدالمطّلب كان لا يَستقسِم بالأزلام، ولا يَعبُد الأصنام، ولا يأكل ما ذُبِح على النُّصُب، ويقول: أنا على دِينِ أبى إبراهيم عليه السلام

O Ali! Abdul-Muttalib (my grandfather) never used to worship and gamble with arrows' (called as "Azlam" which were objects of idol-worshipping and gambling. (1)

He never used to worship before the idols and never would he eat meat of animals slaughtered on the fixture for the idols.

Asbagh-ibn-Nabatah says: I heard Imam Amir-ul-Mumineen (a.s.) say:

I swear by Allah that neither my father (Abu Talib) nor my grand-father Abdul-' Muttalib nor (his

father) Hashim and nor (his father) Abd-Munaf ever worshipped any idol.

He was asked: Then what did they worship?

He replied: They used to recite 'Namaz' (prayers) on the path of the upright religion of Ibrahim and they held on to his ways and customs.

These were some of the sayings of Ahlul Bayt about the Holy Prophet's forefathers.

The Evil Consequences Of Such Traditions On The Beliefs Of Muslims

In the traditions of the Caliphate School we find the following narrations:

A - It has been narrated that the Messenger of Allah, (S) before his appointment had once invited Zaid-ibn-Amro-ibn-Nufail to accompany him in eating. On the table-cloth, meat could be found. Zaid refused to eat and said:[

I do not eat that which you sacrifice for the idols. I only eat that meat (of animals)' which has been slaughtered in the name of Allah.'

B - It has

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Akmaluddin or Kamaluddin: ۱۰۴, Bihar-ul-Anwar ۱۵:۱۴۴ and Min-la- Yahzarul-Faqih - -۱ .Chapter on Anecdotes

been narrated that the Holy Prophet (S) after his appointment had told someone as '.such: 'My father and your father will be in the fire of hell

C - It has been narrated that the Holy Prophet while urinating in a standing position .called Huzaifa who came and stood behind Hazrat until he finished passing urine

D - It has been narrated that Hazrat being caught under the spell of the magicians was thinking that the work which he had not (yet) performed has been performed by .him

E - It has been narrated that on the day of 'Eid' two little girls were singing in the presence of the Holy Prophet, then Abu Bakr entered and said: 'Song and music of '?!Satan!? Song and music of Satan

The Holy Prophet said: Leave them, O Abu Bakr. Every nation has some festival and (today is our festival. (Eid-e-Fitr or Qurban

F - It has been narrated that on the day of 'Eid', the Holy Prophet carried Ayesha over his back such that her head rested on the Prophet's shoulders and her cheek touched the Prophet's cheek in order that she could see the Habashis (Ethiopians) performing .in the mosque of the Holy Prophet

Omar entered the mosque and prevented the Habashis from their act. The Holy :Prophet said: Leave them alone O' Omar and then he told the Habashis as such

.O Habashis, be free and in peace'

G - It has been narrated that when the people who were witnessing the Habashis singing and dancing saw Omar

approaching, they began to disperse. The Holy Prophet said: I am seeing the Satans of Jinn and men fleeing from Omar.'

H - It has been narrated that Baridah was playing on a tambourine in the presence of the Holy Prophet. As soon as Omar entered, he took away the tambourine and sat over it. The Holy Prophet said: 'O Omar, Satan fears you!'

Tradition On The Holy Prophet Cursing The Muslims

Traditions which reveal the Messenger of Allah cursing the Muslims are numerous.

In reply to those who would ask him about this very matter, he would say:

»I have made a pledge and covenant with my Lord that I am one human-being - I become happy just one ordinary human-being becomes happy and (at times) I become angry just as they become angry (due to various material factors). So, O my Lord, whomsoever I have cursed from my nation and he was not worthy of that curse, make him gain the favour and closeness on the Day of Judgement!«

In another tradition he has said: 'O Lord whomsoever I have harmed or used indecent words or cursed or lashed (with a whip) turn this deed of mine into a source of mercy and purity for him and a means of proximity in thee.

The Holy Prophet Confessed His Ignorance In Some Of The Worldly Matters

Traditions of the Caliphate School of Thought:

Hazrat had forbidden the insemination (i.e. pollination of the female date- palms) of the date palms. In that year, the palms did not bear useful dates. Hazrat asked: Why have those date-palms become fruitless?

They replied: It

.was because of your so and so instruction

.He said: You are more acquainted than me in the worldly affairs

(Forgetfulness Of The Holy Prophet In 'Namaz' (Prayers

Traditions say. Once, the Holy Prophet had not finished more than two rak'ats (units) of his night prayers that he arose from his place and leaned himself over some wooden piece in the mosque. The people said: Have you forgotten the remaining portion of the prayers or is it that the rak'ats (units) of prayers have been reduced? He .re plied: No, I have forgotten and it is not that the prayers have been shortened

However, when all reminded him together about the recitation of two units of prayers, he returned back to the prayer - niche and finished the remaining prayers in !congregation with them

The Holy Prophet Reciting Prayers In The State Of 'Janabat' (Unwashed From A (Sexual Intercourse

Traditions say: One morning, when rows were formed for the congregational prayers, the Messenger of Allah took his position at the prayer-niche in order to lead the people in prayers. All of a sudden he remembered that he had forgotten the major ritual ablution. He turned towards the people and said: 'Remain in your places until I return. Thereafter he went to his house, took the major ritual ablution and then came back to the mosque while drops of water of ablution were still dripping from his head. Moments later, he recited the 'Takbeer' (inaugural phrase - God is Greatest) and .commenced his prayers

Conclusion

Whatever mentioned so far concerns the ethical personality of the

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Messenger of Allah (S). There are (yet) other traditions which are related to his

prophetic mission, the divine revelation and the propaganda of the same to the .people which is the foundation of Hazrat's missionary character

Traditions say: As he had forgotten some verses of so and so chapter, he would omit them at the time of recitation of the same. One day when he heard a Muslim man reciting the same forgotten verses in the mosque he said: 'May Allah bestow His ['.Mercy on him. He has reminded me of what I was omitting from the Quran

Traditions mention that when the Holy Prophet was receiving revelation for the first time at Mount Hira, he doubted in the Angel carrying the revelation least he may be a Satan or Jinn wanting to beguile him. In that very matter of revelation too, he fell into doubt - least the words of revelation are like the cadence of the soothsayers which the Satan or Jinn inspires them and he too has become a soothsayer. Thus the Messenger of Allah (S) doubted as such in the heavenly revelation and in the divine emissary until a Christian scholar delivered him from the state of wandering and .perplexity and made him steadfast in his affairs

Moreover, there are much greater tradicements than these, such as the myths level led against the Holy Prophet that the Satan was able to beguile him and make him utter some words of honour in praise of the idols such that the

Prophet failed to distinguish the truthfulness of revelation from Satan and the true (divine) words from the cadence of Satan. As such, he would recite the Satanic words .thinking them to be a part of heavenly revelation

The calamity in some of the traditions can be seen reaching to such pinnacle where God commands His Prophet to follow others in the matter of legislation of laws. In traditions it has come down that Quran is dependent on the views and opinions of :some of the common people. For example

The Messenger of Allah was about to recite 'Namaz' (prayers) over the dead body of :Abdullah-ibn Abi Munafiq when Omar prevented him from doing so and said

'?Has not Allah prohibited you from reciting Namaz over the hypocrites'

:The Messenger of Allah said: I have the option between two affairs that Allah says

اسْتَغْفِرْ لَهُمْ أَوْ لاَ تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ اللّهُ لَهُمْ

Whether you seek forgiveness for them or not (is the same); even if for seventy times (you seek forgiveness for them, God will never forgive them. (Holy Quran, ۹:۸۰

.In spite of this, the Prophet prayed over the dead body of Abdullah

:Thereafter, this verse was revealed

وَلاَ تُصَلِّ عَلَى أَحَدٍ مِّنْهُم مَّاتَ أَبَداً وَلاَ تَقُمْ عَلَىَ قَبْرِهِ

And never offer prayer for any one of them who dies and do not stand by his grave!' ((Holy Quran, ۹:۸۴

Similarly, their narration that a divine revelation commanded the Muslims to appoint .for themselves a place of prayer on the standing-place of Ibrahim

.This revelation came as per the suggestion of Omar

Likewise, the divine command ordering the Prophet's wives to cover themselves in .veil was in the same manner

Besides, there are yet many more other examples which have been narrated in books of hadith, exegesis (of Quran) and Manaqib (eulogistic biographies) for the sake of .brevity, we will avoid mentioning them

These Traditions Create a Special Insight in the Caliphate School

point

As per the afore-said traditions, the Holy Prophet's forefathers and ancestors were unbelievers and idol worshippers while the others were following the upright religion

of Ibrahim. Likewise, the Holy Prophet too was the same as he used to eat meat which was sacrificed for the idols while those following the upright religion abstained .from consuming such meat

As such, during the days of ignorancy, there were people who were more superior .(God forbid) than the Holy Prophet

Later on, when the Prophet was appointed to the post of Messengership, one Christian man was more discerning than the Prophet in the matter of Messengership and if it was not for this Christian scholar, the Prophet would have failed to perceive his own mission. Thus, this Christian man possessed greater insight and clear-sightedness than the Prophet and that too after the latter's appointment to the !!!position of Messengership

The Holy Prophet's behaviour after appointment was such that he used to urinate in public in a standing position and like the other he would become influenced by sorcery as a result of which his common sense would be affected. In some cases, others were better off than him like

on the occasion when he forgot one or two units of prayers and others reminded him .of his forgetfulness

The Holy Prophet forgets his 'janabat' (unwashed from having had sexual intercourse) and leads the people in prayers. At that moment he remembers that he is .'in the state of 'janabat

The Holy Prophet curses, abuses and uses indecent words against the believers .whereas most of his followers are innocent of these affairs

Out of blunder the Holy Prophet prohibits the people of Medina from insemination of the date-palms and the dates in that year get spoiled. The Prophet makes such a prohibition while (even) the children residing in palm- lands are aware of this matter. As such, these children are more clear-sighted than the Holy Prophet in worldly

!!.affairs

The Holy Prophet carries his wife on his back in such manner that her cheek rests on his cheek so that she can see the dance and play of the Habashis (Ethiopians) in the mosque. This occurs at the time when majority of Hazrat's followers refrain themselves from such an indecent act. Thus, the common Muslims are more ?!!.preferable to the Prophet

The Holy Prophet listens to music and in fact approves it. However his companions like Abu Bakr and Omar abstain from it! Thus, these two are more superior than the ?!!.Prophet

The Holy Prophet drops some verses of Quran at the time of recitation as he forgets them.!!.? He remembers them only when other reciters (of Quran) recite them. Thus, they are better and more

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!!?.preferable than the Prophet

The Reasons Behind The Dissemination Of Such Traditions In The Caliphate School Of Thought

The materialistic life of the Caliphs which was full of sport and foul play, debauchery, fornication and corruption and their plunge into the sea of pleasures and passions was fully incompatible and inconsistent with the position of Caliphate which they claimed: i.e. the succession to the immaculate prophethood and pureness from such .acts

It is obvious that this contradiction has been instrumental in impairing their dynastic .rule

Thus, it was necessary in this school of thought to attribute traditions to the Holy Prophet and present his (wrong) deeds to be lawful in order to justify the deeds of the .Caliphs

The story of these Caliphs is similar to the story of the Governor-General of Baghdad .who never used to accept bribe

:This story which was famous amongst the people of Iraq goes as follows

One of the Governor-Generals of the Uthmani Kingdom who was nominated in Baghdad was a simple and kind-hearted man. As such, he used to refuse to accept bribes. For this reason, the officials and near ones became deprived of accepting bribes and those who could fulfil their aspirations through bribes were deprived of the .same and they were bought at bay

One amongst them believed that if all acted upon his plan then they could once again have access to bribes. Thus, as per his plans all agreed to meet the Governor the next morning and prejust him as a sick person and pray to God for his fast recovery. The next morning, when they implemented their plan their

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sayings had its effect on the Governor and he was led to error. He felt uneasy until he .fell in bed

At that moment, the main person who was behind this plan called cone of the government officials and gave him some amount of money and instructions to buy some sheep and then sacrifice them and give them in charity for the fast recovery of .the Governor

After this, each of those who had designed this plan were taking precedence over each other in paying the Governor a visit. They were complimenting him for the disappearance of the signs of his illness and were every now and then saying: Praised be God; mediation is very near; for God has accepted our charity. In this way, the .Governor arose from the bed and returned back to the seat of governorship

The next day, the designer of this plan brought a bag full of money for the Governor and said: This bag has been given by so and so a person to the Governor as a gift or bribe in order to win votes. The Governor refused to accept the money. That man

said: Didn't you see how God accepted bribe from us and as a result saved you from ?!this terrible sickness

With this reasoning, the Governor fell into vain greed and accepted the bribe. In this ....way, the door for bribe-taking was opened for one and all

The story of the Caliphs too was just the same. They wanted to have sittings of joy, play

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tambourine, sing and make all the unlawful acts (just as the same can be seen in the historical books like Al-Aagani Abul Faraj Esfahani) permissible for themselves. The enigency of rulership called for fabrication of traditions for the admissibility of the deeds and actions of the Caliphs (by propagating that the Holy Prophet of Islam was .(himself involved in such deeds

Therefore it is quite obvious as to what was the basis and need for such type of traditions. Unfortunately, the European orientalists and Islamologists have relied more on such traditions and have clunged to them in order to justify their personal .motives

?!Why do the orentalists set such types of traditions as a pretext

The Christian evangelists and the Jewish rabbis have strived in their Eastern and Islamic research to present the Quran as the outcome of human mind (negating the .revelation) and Islam as a terrestrial phenomenon

For achieving this aim, what was better than presenting proofs from Islamic .documents

However, as they could not find their aim and motive in the authentic references and sources of Ahlul Bayt, they forsook them altogether and referred to the Caliphate school. Of course in this school too, they relied (only) on those traditions by means of which they could attain their objectives and did not pay attention to those correct

traditions which could be seen here and there in this school which was found to be .contradictory to their motives

For example, the orientalists disregard the following incident which has been narrated from Amir-ul-Mumineen. In that

tradition, Hazrat Ali declares his presence at the outset of descension of revelation and says: I heard at that moment a sound of shimpers and the Prophet said: This is .Satan who is groaning as he has become dejected with his worship

They have turned their face away from such types of traditions which can be abundantly found in the school of Ahlul Bayt and have instead referred to the Caliphate school. Moreover they have relied on those traditions which help in fulfilling their sinister objectives and that too such traditions whose narrators were not at all .present so that they could have a correct narration from them

By relying on these traditions, the biased orientalists have narrated that the Messenger of Allah became doubtful in the matter of revelation and thought that whatever was being revealed upon him was in fact the soothing words of the soothsayers which Satan has inspired to him. In this manner, the Holy Prophet too is a .soothsayer like the other soothsayers

However, they have not narrated the good and authentic traditions which can he seen in the Caliphate school and if at all they have narrated them, they have expressed their doubt. For example, the tradition that the Christian scholars and Jewish rabbis have years before the Holy Prophet's appointment, informed his near ones that he ....was the same Prophet about whom the past Prophets have given glad-tidings

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The orientalists have disregarded tens of other such traditions and halve referred to traditions which portray an

abominable and ugly picture of the Holy Prophet so that under the light of these .traditions, they could wishfully create a blot on his heavenly visage

Likewise, they have made an uproar out of the 'Charaniq' fable narratives and set them as documents and have psychologically and sociologically analysed them. However, they have never referred to what the student of Imam Sadeq (a.s.) i.e. Hashim-ibn-Hakam al-Kalbi has narrated and have never accepted his narrations which happen to be a contradiction to the traditions belonging to the Caliphate school so that they would realize that it was the Quraishite polytheists (and not the Prophet) who used to utter these sentences in praise for the idols and Sura Najm has been .revealed to rebuff them

:That which was befitting their personal desires was mentioning the following

In the worldly affairs of the people, the Holy Prophet has given commands contrary too science and knowledge like the command for non-insemination of date-palms as a result of which he inflicted a heavy economic loss upon the farmers of Medina. And :when he realized his mistake he said

«.You (all) are more aware and well-acquainted than me in the worldly affairs»

This attitude is in agreement with the insight of Christianity and the like of them who say: Leave (alone) the affairs of Casear to Casear himself and whatever is related to !God leave it to Him

Consequently, if the Muslims wish so, they can take from the East and West the matters related to economical and social regulations. (This case

too is spawned by their material reflection. They say: 'Religion appoints a person and regulates his relationship with God. However his social connection should be defined '.(by Eastern or Western systems and regulations

(The Effect Of Such Traditions On Islamology (The Beliefs And Thoughts Of Muslims

:Apart from what we have said, there are yet other effects which are as follows

A - The previously mentioned traditions and numerous others like them which can be found in the Islamic sources and references of the Caliphate school create a special kind of belief for those believing in them. (Which is commensurate with the traditions itself). For example, the saying of some of the Islamic groups that the Holy Prophet possesses no kind of privilege over the others. I once heard the same from one of :their learned scholars when I was on a journey. (He said

Like me, Muhammad too was an ordinary man because death befall him!!») This sect« believes that the dignity of the Messenger of Allah from the view-point of conveying the divine Messengership from God to the people is like the dignity of the one despatching letters (or rather a postman). Just as a postman does not possess any privilege over the sender or receiver of a letter and only fulfills his duty of despatching the letters, The Holy Prophet too in the same manner is regarded (only) a conveyor of !divine message and possesses no privilege over the others

It is for this reason that this sect has not thought as necessary, the respect due for Hazrat's grave or his remains, and

have rejected the matter of seeking benediction from his holy shrine and seeking intercession for him. Rather, they consider all these to be acts of polytheism. With regards to the holy verses of Quran and the traditions which have come down in this connection and are found to be incompatible with their aims and motives they have .interpreted them esoterically

B - Just as man is in need of system in his social life so that he is aided in regulating his behaviour and relationship with others, he is provided with guidance about the manner of his dealings and association with the people and he derives the maximum benefit from nature and its pleasures and therefore being kept away from the evils, in

the same manner, he is in need of one model and example where the (afore-said) system has been incarnated in his existence. This is so that man by observing him, can recognize his own way and path and will be able to follow his manners easily.

This model or leader whether appointed by God or coming from man's side(1) - will leave a great effect on his followers.

This matter is in conformity with the saying:

الناس على دين ملوكهم

"The people follow the path and religion of their own rulers and kings.'

The rulers and kings are the very leaders of nations. It is obvious that the ways of a leader who has been divinely appointed is having a greater influence on his followers than other leaders on their followers!!

Based on

۱- In the holy Quran, two types of Imams (leaders) have been introduced (I) the divine selected one (II) an Imam who invites towards the fire.

the above rudiment, if man believes that the divine Prophets - right from Adam to Noah, Abraham (Ibrahim), Jacob (Yaqub), Yusuf, Ayub, Moses, David (Dawoud), Yunus, Jesus (Isa) and the last of the Prophets, Hazrat Muhammad Mustapha (S) - were all sinners and for substantiating his own views he relies and insists on the ambiguous verses of the Quran and even interprets them esoterically (contrary to their external outlook) in order to manifest them in accordance with his own views and in this regard, he relies on those traditions which attribute sins to some of the Prophets whereas they were in reality free from such sins just as they have narrated in the case of (David) (a.s.) with Aurya's wife(1) or in the case of the Holy Prophet (S) with Zainab(2) and if he believes in the authenticity of these traditions, then such a person with such beliefs with regards to the Prophets and that they are sinners and

not vanguards of their personal desires and do whatever they wish while they hold the highest position of divine proximity, then how is it possible for himself to avoid ?!!following his carnal desires and abstain from committing sins

In contrast to this school is the Ahlul Bayt school which insists strongly that right from infancy, the Prophets have been under the bounds and protection of divine immaculateness. This school refers to the clear defined verses (instead of ambiguous verses) and derives their correct meanings in addition to the fact that in this

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.Taurah - Book two, Samuel - Chapter ۱۱ -۱

Tabari -۱:۱۴۶۰ - ۱۴۶۲ -۲

school, there exists no traditions about the sinfulness of any of the Prophets. Rather, the learned scholars and followers of this school believe in the immaculateness of the .(.Prophets and their legatees including the holy Imams (a.s

In many of the traditions from these great divine leaders, one can see their magnanimity, their aloofness from carnal desires throughout their life and their invitation of the people towards chastity and purity. The testimony to the above fact .(.are the sermons of Amir-ul-Mumineen (a.s.) and the invocations of Imam Sajjad (a.s

Moreover, numerous narrations have come about their unlimited piety, their rampant weepings out of fear of God, their unilateral attachment with God and their struggle in all dimensions of Islam in order to achieve the satisfaction of God. Necessarily, the true Shi'ites (friends) of such leaders will take lessons from their pure and sacred life and from their precious and pleasant speeches and they will follow them in all the .spheres of their life

The Worst Effect Which These Traditions Have Left Behind

As mentioned before, the believers of these traditions tend to have a special kind of belief with respect to the Holy Prophet (S) so far so that they believe that the

Messenger of Allah possesses no privilege or superiority over the others. The greatest misfortune is this that some of those very traditions create a mental groundwork for its believers to believe that it is possible for one non-Prophet to have privilege over the Prophet. Amongst them are traditions which have come down in the .'chapter of 'Manaqib

:For example

-:The Holy Prophet (S) said

The sun has not dawned on any person better than Omar!» Therefore, he is supposed» to be more superior than all the noble Prophets and much more than the Holy Prophet ?!.(S) of Islam

-:Then the Holy Prophet (S) said

Truth has been placed in Omar's tongue. He speaks the truth and his heart too. has » «.become acquainted with the truth. Faith is manifest on Omar's tongue

-:Then the Holy Prophet (S) says

In the past nations, there were men who used to converse with the Angels. If» «.amongst my nation there happens to be anyone like this, he is none other than Omar

:Again, the Holy Prophet (S) has said

!!.«If there was to be a Prophet after me, he would have been Omar-ibn-Khattab»

Then, they have narrated various instances of Omar's agreement with God or in ....effect God's agreement with Omar

In these instances, Omar would present his views and then immediate to this, Good would reveal the verses of Quran in accordance with his views. In some cases, God !even revealed the verses exactly in accordance with Omar's words

They have also narrated that in certain instances when differences would arise between the Holy Prophet and Omar, God would reveal a verse in favour of Omar and charge the Holy Prophet with the responsibility of putting them into practice by following the Caliph's views.

It is for this reason that they have said:It is for this reason that they have said:

«No event took place where people had uttered some words about it

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and Omar too had uttered the same except that Quran was being revealed as per Omar's sayings.

Also:

Verily, the views and opinions of Omar can be seen in the holy Quran.

The Effect And Result Of Such Traditions

point

When the Holy Prophet participates in gatherings of song, music and dance;

When he forgets and consequently omits some verses of Quran and Satan deceives him in uttering words of praise for the idols and he recites them as part of the holy verses of Quran;

When he curses and uses indecent words against the believers without any proper reason;

When he prevents the people from insemination of the date-palms while this command appeared to be a great blunder; and numerous other blunders of this kind.....'

And when Omar keeps himself aloof from music and dance and Satan flees away from him.

When God has made the truth to spring from Omar's tongue and faith is visible on his .tongue and the angels converse with him

When Omar forbids the Holy Prophet from performing a certain act but the Prophet performs it disregardingly and consequently revelation comes and commands the .Prophet to follow Omar's sayings

:Such instances are repeated to such extent until the people say

People did not say anything (people over here refers to the Prophet) so that Omar too» has spoken about the same save that Quran was revealed in accordance with Omar's !....views

:It was for this reason that they said:It was for this reason that they said

!In the Holy Quran, one can find the views and opinions of Omar

Therefore, the effect of these traditions and

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numerous others like them will be this that this belief (present among some of the .Muslim sects) will continue - even after the demise of the Holy Prophet

For example if Omar, after the Holy Prophet's demise, had said anything contrary to what the Prophet had said during his life-time, then they would act as per Omar's !views and sayings and abandon the Prophet's sayings

Their support for inclining towards such a belief is a tradition which they narrate from :the Holy Prophet as follows

If I had not been appointed (as a Prophet) amongst you, then Omar would have been' !'appointed

and

(If there was to be a Prophet after me he would have definitely been Omar.(۱'

An Example Of Practice Of The Muslims With Regards To Omar's Ijtihad (Independent Judgement)

(the incident of ali's prohibition of «umrah tamatoo» (preliminary pilgrimage)

Amongst the various practices of Omar's Ijtihad (independent reasoning) and his opposition to the Prophet's 'Sunnah' (ways) was the matter of «MUTAH HAJJ» (lesser pilgrimage)

During the journey of his last pilgrimage, Messenger of Allah (S) propagated on Divine command the necessity of «Umrah Tamatto». The Muslims, who were approximately one hundred thousand in number performed the «Umrah Tamatto» according to the Holy Prophet's commands. Years later, when Omar was on the seat of Caliphate, prohibited the Muslims from performing this act. He said:

متعتان كانتا على عهد رسول الله وأنا أُنهى عنهما أُعاقب عليهما و هما متعه الحج و متعه النساء

«I prohibit the two 'Mutah' which was in vogue during the Holy Prophet's time. I shall

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۱- (Ijtihad' (independent judgement) in the race or 'Nas' (text)

prevent anyone from performing the same and anyone found guilty will be punished severely - One is the «Umrah Tamatto» and the other the temporary marriage.» (۱)

After the issue of this commandment by Omar, the Muslims separated Hajj from Umrah (preliminary pilgrimage) and performed Hajj without Umrah - Of course for the sake of. acting upon Omar's commandment and prohibition!!

This practice continued up to the time of Uthman's pledge. Uthman too prohibited the performance of 'Umrah' but Hazrat Ali ordered against the same.

In a journey, when these two met each other on the way to Hajj, Amir-ul- Mumineen addressed Uthman as such:

Why do you prohibit something which the Messenger of Allah had commanded and» «?acted upon

«.Uthman replied: «Leave us alone

«.Hazrat Ali said: «I cannot do so

When Hazrat Ali witnessed this situation, he made one intention for 'Umrah' (preliminary pilgrimage) and 'Tamatto' (greater pilgrimage) and performed them and (commenced the saying of 'Labbaik'. (٢

:In the pledge of Government of Abdullah-ibn-Zubair

In the pledge of Ibn-Zubair, Abd ullah-ibn-Abbas would command the people to perform the «Umrah Tamatto» while Abdullah-ibn-Zubair would prohibit the same (٣) and say: Perform Hajj without the Umrah and forsake whatever this blind man (says.(۴

In reply, Abdullah-ibn-Abbas said: «The one whom Allah has made blind is you and you «!alone.» «Why don't you inquire this matter from your mother

Then, Ibn-Zubair sent someone too his mother and inquired this matter from her. His mother replied: «Ibn-Abbas has spoken the truth. We went for Hajj along with the Prophet and in the beginning

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Sunan Baihaqi ٧:٢٠۶, Badayat-ul-Mujtahid ١:٣۴۶, Zaad-ul-Ma'ad ٢:٢٠۵, Al-Mughni - ١ Labin - Qadama ٧:۵٢٧, Al-Muhli La'bin - Hazama ٧:١٠٧ and Ibn-Abid Hadeed ٣:١۶٧ First .edition

Sahih Bukhari ١:١٩٠, Sunan Nesa'ee ٢:١۵ For other sources refer to Preface of - ٢ Mer'at-ul Uqool ١:٢٣٢

Sahih Muslim ٨٨۵١١۴۵ -٣

Ibn Zubain attributed blindness to Ibn-Abbas because he had become blind during -۴ .the final stages of his life

we performed the Umrah Tamatto. Thereafter, we came out of 'Ehram' (pilgrims garb) and became free from all the acts which are prohibited for one (clothed) in a pilgrim state - even the prohibition of cohabitation.(1) This continued until the day approached for wearing 'Ehram' for the Hajj-Tamatto.»

Urwah-ibn-Zubair, the brother of Abdullah-ibn-Zubair told Ibn-Abbas as such:

«How far are you prepared to go into) deceiving and deviating the people O' son of Abbass?»

He replied: 'O Urwah! What do you mean?' He said: During the period of Hajj, you command us to perform the 'Umrah' (prelimanary pilgrimage) whereas Abu Bakr and Omar have prohibited the same.

Ibn-Abbass said: «This act has been performed by the Prophet of Allah.(2) (and I am giving instructions on the basis of Holy Prophet's deeds and commands).»

In another tradition it has come down as such: 'Ask your mother!'

Urwah said: But Abu Bakr and Omar have not performed this act!

Ibn-Abbass said: I am speaking from the Prophet's side and you are replying on behalf of Abu Bakr and Omar.(3)

It was very obvious that the passing of decrees as per the Holy Prophet's 'Sunnah' but opposite to Omar's 'Sunnah' was reckoned by them to be a deviation. This was because people like them had narrated that God has placed the truth on Omar's tongue; that the faith speaks on his tongue; that God has set his views and opinion - as the legal judgements and revealed the verses of Quran one after the other on the basis of his

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۱- - Zaad al-Ma'ad ۱:۲۴۸; Az-zawa'ed - Samania ۱:۳۳۰/۱۱۰۸ and Al- Musannaf from Ibn-Abi Shuaiba.

[باب ما جاء فی المتعه من خلاف] Musnad' of Ahmad ۱:۲۵۲ and Zaad-ul-Ma'ad ۱:۲۵۷' -۲
Musnad' of Ahmad ۱:۳۳۷ and Zaad-ul-Ma'ad ۱:۲۵۷' -۳

views and opinions to such extent that the Prophet is ordered to follow Omar's views !even if it differed with his own

It was very obvious for the Muslims believing in the authenticity of those traditions to act upon the independent judgements and views of Omar and give them preference over the decrees of the Prophet (S) just as we saw in the case of «Umrah Tamatto». There are yet many other examples such as the matter of decree of 'Khums', (one fifth levy)(۱) prevention of putting down the Prophet's traditions in writing,(۲) the distribution of public - treasury on the basis of class - system, saying three times the word of 'talaq» (divorce) in one sitting instead of divorcing for three times, reciting the supererogatory (Nafila)prayers in congregation in the month of Ramadhan and numerous other cases where Imam Amir-ul- Mumineen (a.s.) mentions some of them :in the end of one of his sermons as follows

I swear by Allah that I commanded the people to recite only the obligatory prayers in' congregation in the month of Ramadhan and I informed them that it is heresy to recite the supererogatory prayers in congregation. I saw that some of my army men - those who were fighting along my side - were crying out: 'O the people of. Islam, they have altered the 'Sunnah' of Omar! They prevent us from offering the recommended prayers in the month of Ramadhan! I feared that this group would bring about unrest in certain sections of

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Refer to preface of Mera'at-ul-Uqool ۱:۷۶-۹۹ -۱
Same book ۱:۲۷-۴۲ -۲

....my army

Similarly, they acted in accordance with the views of the Caliphs from the 'Sahabah' (companions of the Holy Prophet) such as Abu Bakr, Uthman and Muawiya by virtue of

the numerous traditions narrated in their favour.(۱) With regards to the 'Sahabah' (companions) too, they believed some way or the other, in their immunity from sins although they named this immunity as justice. They would say:

"The justice of all the companions has been proved and is something indisputable" and "All the companions are just and one cannot say anything (wrong) about them."(۲)

In the book 'Introduction to Mer'aat-ul-Uqool, we have brought instances of judgements of the companions (amongst the Caliphs) and also said: The only person whom we have not found to express his own views and opinion (i.e. pass judgements) against the 'Sunnah' and tradition of the Messenger of Allah (S) is Imam Ali Amir-ul Mumineen (a.s.).

However, with regards to the other Caliphs who were not the companions of the Holy Prophet, their views and opinions have not become the 'Sunnah' (way) even though the Caliphate school has strived with all its power to uphold the position of Caliphate and degrade the position of Prophethood and Messengership just as we shall see the same in the following incidents:

A - Once Hajjaj in one of his sermons said: «Take heed of the Caliph of Allah and obey him i.e. Abdul-Malik-ibn-Marwan the chosen one of Allah.» While addressing the people he said:

«Tell me; whether your sent One is more worthy in

۱- Like the tradition: [إقتـدوا بالذين بعدی أبی بكر و عمر] Musnad of Ahmad ۵:۳۸۲, ۳۸۵, ۳۹۹ and ۴۰۲ Tirmidhi ۵:۶۰۹/۳۶۶۹ and Ibn-Maaja ۱:۳۷/۹۷

۲- Preface of the book 'Al-Estia'ab' and 'Asad-ul-Ghaba'

your eyes or your successor in your family?(۱) (by this, he meant to say that the Holy Prophet is only a sent one from God towards the people while Abdul-Malik is the Caliph and representative of God amongst His creatures). Therefore, as this Prophet

is only a carrier of message while the Caliph is the eldest son of a father of a house who bears the responsibility of running the affairs of the family in his father's absence, there exists a vast difference between the two.«

Hajjaj too wrote a letter to Abdul Malik the Ummayad governor and mentioned therein the lofty position of Caliphate. He stated that the earth and the heavens are set up due to the value and credibility of the position of Caliphate and Caliph. As a matter of fact, a Caliph is nearest to Allah than even the angels and is more preferable and superior to the Prophet and Messengers. This is because Allah created Adam with the help of His own Hands and placed him in His Paradise. Thereafter, He sent him to the earth and made him as His Caliph and later sent the Angels as a Prophet towards him!

This letter and the reasonings mentioned therein in revealing the exalted position of Caliphate ecstasized Abdul-Malik who said:

»I wish that the people from the Khawarij were present before me. I would have argued and reasoned with them with the contents of this letter.« (۲)

In one of those years Walid-ibn-Abdul-Malik ordered Abdullah-ibn-Khalid, the Governor of Mecca

۱- 'Sunan' of Abu Dawoud ۵:۲۰۹; Aqd'ul-Fareed ۵:۵۲ and Murooj-uz- Zahab ۳:۱۴۷'
۲- Al-Aqd-ul-Farid ۵:۵۱

to dig a well in that particular city. A well was dug and fresh water was obtained from it. Abdullah, the governor of Mecca ordered that the water of well should be brought out and amassed in a pond next to the 'ZamZam' water so that the people would realize the superiority of that particular well-water over the water of ZamZam. Thereafter, Abdullah, the governor of Mecca said in his sermon as such:

»'O people! Who is greater and more superior in position? The representative and

successor of a person amongst his family or a messenger and the message he carries for them? By Allah, if you do not know the superiority of the position of Caliphate, then ,:pay attention to this incident

Ibrahim, the Friend of the All-Compassionate requested Allah to provide him water and Allah too provided him some salty water. On the other hand, the Caliph asked Allah for some water and Allah granted him fresh water (the water from well which he «.(had dug on the Caliph's order in contrast to the water of ZamZam

After this story, the water of that well dried up and nobody knew what actually (happened.» (١

When Wahid, son of Yazid, son of the corrupt Abdul Malik assumed the Caliphate, Marwan-ibnMuhammad, the governor of Armanistan wrote a letter to him and (congratulated and complimented him for his position of divine Caliphate. (٢

In one of the gatherings of Mahdi, the Abbassi Caliph, it was said that Wahid-ibn-Yazid had been a dualist. Mahdi said: The position

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Incident (٨٩) in Tarikh-e-Tabari ۵:۶٧; Ibn-Athir ۴:٢٠۵ and Ibn-Kathir ٩:٧۶ -١

Ibn-Kathir ١٠:٨ -٢

.of divine Caliphate is that it can be much higher than entrusted to a dualist

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Those close to the Caliphate raised in this manner the status of Caliphate from the Caliphate of the Messenger of Allah (S) to the Divine Caliphate itself and took off from it, the condition of justice and the duty of following the Islamic precepts. To prove this, they have brought traditions like the one from Huzaifa which can be seen in Sahih :Muslim as follows

The Messenger of Allah (S) said: 'After me shall come the Imams who will neither

follow my ways and customs nor accept my 'Sunnah'. Amongst them are men whose hearts are like the heart of Satan in a human body!

Husaifa says: I asked:- 'O the Messenger of Allah! If I live till that time, then what should I do?

He said: «Pay heed and obey the leader even if he lashes you and seizes your wealth.» (1)

Also, they have forged on the words of Ibn-Abbass a tradition from the Messenger of Allah (S) as such:

Any one who sees anything abominable from his Imam (leader) should be patient' because, the one who keeps himself aloof from the society by even one step or span and then dies, has died the death of ignorance. (2)

In another tradition, they narrate as follows: 'No one shall pull back even by one step, from the bounds of obedience of the government and the one who does so and then dies, has died the death of ignorance.

۱- Sahih Muslim [باب الأمر بلزوم الجماعه] ۶:۲۱

۲- Sahih Muslim [باب الأمر بلزوم الجماعه] ۶:۲۰,۲۱

(1)

At the time of onslaught of Yazid's army on Medina and the massacre, plunder and violation of the chastity of its people, Abdullah-ibn-Omar narrated as such: 'I heard the Messenger of Allah (S) saying: 'The one who breaks the link of obedience of the ruling government will meet his Lord on the Day of Judgement in a state where he will not have any proof or reasons for his affairs and the one who dies and does not have the allegiance of the ruler on his neck, has died the death of ignorance. (2)

Nuwi, the leader of hadith narrators while commenting on this tradition says:-

-:All the Ahl-e-Sunnat i.e. the jurisprudents, traditionists and theologians have said'

A Caliph is not ousted from the seat of Caliphate for the crime of debauchery,' injustice and suppression of the people's rights and one cannot revolt against him simply for these reasons. Rather, it is necessary to advise and admonish him and make him fear the divine punishment because traditions in this regard command us to (do the same. (٣

:Elsewhere Nuwi says

As per the consensus of the Muslims, to rebel and fight against the Caliphs even' though they may be evil and unjust is forbidden. Numerous traditions in this regard substantiate each other and the Ahl-e-Sunnat unanimously believe that a ruler cannot be dethroned just because he is an evil-doer(۴). About the necessity of :obeying the Caliph they set forth the following verse of Quran as an evidence

يَا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي

۱- Sahih Muslim [باب الأمر بلزوم الجماعه] ۶:۲۰,۲۱

۲- Sahih Muslim [باب الأمر بلزوم الجماعه] ۶:۲۰,۲۱

۳- Shar-e-Nuwi of 'Sahih Muslim' ۱۲:۲۲۹

۴- Shar-e-Nuwi of 'Sahih Muslim' ۱۲:۲۲۹

الأَمْرِ مِنكُمْ

O you who believe! obey Allah and obey the Apostle and those in authority from' (among you.' (Holy Quran, ۴: ۵۹

A Hanafi jurist who was a great leader of this sect living in the end of the third century :says in his book which he had written for the general public as such

The seventh matter. It is lawful to pray behind every ruler - whether a tyrant or a just one - because to obey him is obligatory and to disobey him is a sin and heresey. The

:one who does not obey his ruler is a partisan since the Almighty Allah says

يَا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُمْ

O you who believe! obey Allah and obey the Apostle and those in authority from' (among you.' (Holy Quran, ۴: ۵۹

:The Messenger of Allah (S) said

:Cursing the rulers is hersy and said»

.O Lord, bestow goodness upon the rulers'

Do not allow the ignorant to dominate them!.... and you should not be like the 'Rafezis' who disobey and stand against their ruler. Under no circumstances you should rebel against the ruler. If he acts with justice, he shall be rewarded and if he rules unjustly, he shall receive chastisement. Thus, he should be obeyed under all the circumstances (and the one who does not do so, will be from the Khawarij'. (۱)

Conclusion Of The Previous Discussions

-:The conclusion which we can draw from the aforementioned traditions is as follows

?!!The Muslims should obey whatever the Caliphs command

Here we shall set forth some examples of the

Abul-Qasim Ishaaq-ibn-Muhammad Hakim Samarqandi [Arabic text] - Translation -۱ on the commands of Amir Nuh Saamani in the year ۳۷۰ A.H. by the endeavour of .Abdul-Hai Habibi - Tehran, ۱۹۶۹

beliefs of the Muslims about absolute obedience of Caliphs along with historical :events

:Masoudi in his book 'Murawwij'-az-Zahab' writes as such

Haseen-ibn-Numair along with the Syrian army who were under his command put up their ballista and war engines over the mountains overlooking Mecca. They fired their canons in the direction of the Holy Ka'aba until the House of Allah got partially damaged and its building put on fire. In this regard, the citizens of Mecca were reciting :epic verses like

The son of Numair has taken an evil step'

(He has set on fire the standing-place of Ibrahim and the place for prayers!'(١

:Yaqubi says

Obaid-ibn-Umair Lisee, the orator and speaker of the government under Abdullah-» ibn-Zubair stood on the roof of Ka'aba at the time when the two armies were holding back from their fight and cried in a loud voice: 'O you Syrians! this is the sanctuary of Allah which had been the haven for all the beasts, birds and reptiles during the period of ignorancy. 'O the people of Syria, fear Allah! In reply the Syrians said: Obedience....! (Obedience of the Caliph's command..... Attack....! Attack before evening..... ! (٢

:While accounting for their action, some of the Syrian army-men said

The reverence for the House of Allah and the matter of obedience of the Caliph“ clashed with each other. Obedience and submission before the Caliphs command (prevailed over the matter of respect for the Ka'aba!!” (٣

:In Tarikh-e-al Khamees and Tarikh-e-al Khulafa of Suyuti we read as such

As a result of shelling by the Syrians in'

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Masoudi: 'Murawwij'-az-Zahab' ٣:٧١ - ٧٢; Beirut Print -١

Yakubi: ٢:٢٥١ - ٢٥٢ - Beirut Print ١٩٩٠ -٢

Yakubi: ٢:٢٥١-٢٥٢ - Beirut Print ١٩٩٠ -٣

the direction of the House of Allah, the curtain and roof of Ka'aba caught fire. The

horns of the sheep which Allah had sent to be sacrificed in place of Isma'eel and which (had till now been hanging over the Ka'aba was also destroyed in the fire. (١)

:Tabarani and others too have said

They set the House of Allah as the target (of their ballista and set it on fire and then' :recited the following epic

خطاره مثل الفنیق المزبد نرمی بِهَا أعواد هَذَا المسجد

We will shell this mosque with ballista which resembles a drunk camel with foam .collected over its mouth

:Another braggart recited

کیف تری صنیع أم فروه تأخذهم بین الصفا و المروه

How do you review the usage of ballista which fall over those who are present .between Safa and Marwa

:Battle between Hajjaj and Abdullah-ibn-Zubair

Zahabi narrates that Hajjaj, the commander of the Syrian army set up five ballistas over the hills surrounding Mecca. He made the House of Allah its target and shelled it with stone and fire from all directions until the curtains of Ka'aba caught fire. At that moment, dark clouds covered the sky and it rained as a result of which the fire was put out. Lightning too struck and destroyed the war-engines of the Syrian army along .with fifty of their men

Hajjaj said: «This incident should not scare you. This is a place of lightnings and «(thunderbolts and whatever has taken place has been the doing of nature.! (٢)

Thereafter he cried

۱- Tarikh-e-al Khamees ۲:۳۰۳ and Tarikh-e-al Khulafa ۲۰۹.

۲- summary of 'History of Islam' - Zahabi ۳:۱۱۴ Ibn-Kathir ۸:۳۲۹ and Tabari ۲:۸۴۴-۸۴۵ and History of the Caliphs (Tarikh-e-Khulafa) ۲۱۲.

out: 'O the Syrian people! Remember Allah! Remember Allah!.... and obey the Caliph! (۱)

He further said: Woe be upon you! Are you not aware that calamity and heavenly lightnings used to descend upon the past nations and sacrifices would lead them to the fire. This itself was the sign of acceptance of their sacrifices by God and if it was not that your sacrifices (too) has been accepted by God, calamity would not have befallen you. (۲)

After victory, Hajjaj severed the head of the Holy Prophet's companion, Abddullah-ibn-Zubair and a group of other Muslims and sent them to Medina. The severed heads were kept before the public eyes for a period of time in this city. Thereafter, he sent them to Caliph Abdul-Malik in Syria. The Caliph donated five hundred dinars to the Carriers of these heads and then, as a thanksgiving gesture cut short his hair and his children's hair. (like the custom practised during the Hajj ceremony). (۳)

What Did They Do To The Holy Prophet's Shrine

With regards to the House of Allah (Ka'aba), they acted according to the Caliph's order in the manner which we have already described. Now let us see how they have treated the Holy Prophet's shrine and grave.

In this regard, Tabari says:

Yazid ordered the commander of his own army to permit his army-men to kill, loot' and violate the chastity of the citizens of Medina for a period of three days. He in turn acted upon these instructions and declared the city of Medina to be free and open for his army-men

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۱- History of Islam - Zahabi ۳:۱۱۴

Tarikh-e-al Khamees ۲:۳۰۵ -۲

Tarikh-e-Ibn-Kathir ۸:۳۳۲ -۳

for a period of three days. They killed the Muslims, plundered their wealth and violated the chastity of their women so much so that they raped a thousand virgin girls as a result of which they became pregnant. A countless number of people were killed in this event. Amongst the dead were approximately seven hundred great Muhajirs, Ansars and patrons and ten thousand other Muslims. Moreover, seven .hundred men who had memorised the Quran by heart had also been killed

After three days of killing and plunder, the Commander of the Syrian army took allegiance from the people of Medina that they would be Yazid's slaves. He addressed each one of them in this manner: 'Give allegiance, because you will have the right to receive your special share of war-booty from Amirul-Mumineen Yazid. He is having a right over your wealth and children. If anyone desists from such an allegiance and says that he would not give allegiance will be beheaded as per the decree of the Book !of Allah and the 'Sunnah' of His Messenger

Thereafter, he sent the severed heads to Syria for Yazid. When the heads were dropped on the ground before Yazid, he recited the poem of Ibn-Zuba'air,(۱) a :polytheist poet

I wish that my fore-fathers who were killed in Badr were present today

.And would witness the helplessness of this Khazraj tribe

!And would become overwhelmed with joy and would say: 'O Yazid, Bravo

After exterminating the people of Medina, the Syrian army advanced towards Mecca in order to quell the

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Ibn-Zubair was an apostate poet f or thc Quraish during the period of ignorance - ۱ and has recited the afore-mentioned poem wit h regards to the Muslim martyrs of the

battle or Uhud and expressed a feeling of satisfaction from those killed in the battle of .Badr

uprising of its people against Caliph Yazid. On the way death was hanging over Muslim-ibn-Uqba, the commander of the army and when he was just about to depart :from this world, he implored his Lord as such

O Lord, if after submission to thy Caliph Yazid-ibn Muawiya and the massacre of the' people of Medina. Thou punish me, I will be a very wretched person! O Lord, after bearing witness to thy Oneness and bearing witness the Prophethood of Muhammad (S), I do not know any act more lovable and promising for my Hereafter than the killing of the people of Medina (on the path of obedience of Caliph). If after performing (this deed, I am (still) put to Hell, I shall be the most wretched one.(١)

Ibn-Zubair was an apostate poet for the Quraish during the period of ignorance -٩٩ and has recited the afore-mentioned poem with regards to the Muslim martyrs of the battle or Uhud and expressed a feeling of satisfaction from those killed in the battle of .Badr

Treatment With The People Of Medina

After killing Abdullah-ibn-Zubair, Hajjaj went to Medina. He settled there for three months and severely tormented and persecuted its citizens and derided them. In particular, he humiliated the companions of. the Holy Prophet and branded them with the seal of bondage.(٢) For example, he sealed Jabir-ibn-Abdullah's hand and Anas-ibn-Malik's neck with the seal of bondage and in this way he wanted to degrade them.

:He summoned Sahl-ibn-Sa'ad and said

?Why didn't you help Amir-ul-Mumineen, Uthman

!He replied: I have done so

Hajjaj said: You are

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۱ - Condensation from the following references: Tabari ۷:۱۱-۱۴, event of the year ۷۲ A.H.; Ibn-Athir ۴:۴۷-۴۹, ۱۴۶; Ibn-Kathir ۸:۲۲۰-۲۲۵; Tarikh- e-Yaqubi ۲:۲۵۱-۲۵۲; Muwwarij-az Zahab ۳:۷۱; At-Tanbiyah-wal-Eshraf: ۲۶۴; Futouh A'asam ۵:۳۰۰; Al-Aqdul-Farid ۴:۳۹۰; Tarikh-Islam Zuhbi ۲:۳۵۷ and its detached account in Summary of Mera'at-ul-Uqool ۲:۳۳۶- ۳۴۴.

۲- During the reign of the caliphs, they used to brand the neck and hands of Hajjaj with leaden scal in order to show that that animal was belonging to the Government. Branding the companions or their hands (too) was to reveal that they were the special property of the Government.

telling a lie.

Thereafter, he gave orders too put a seal on his neck. (۱)

The Killing Of The Prophet's Household And Taking As Captive His Daughters

It was for the sake of obedience to the Caliph that they obstructed the Ahlul Bayt of the Prophet from receiving water at Karbala. They massacred them so far as that they did not even spare their infants and killed them too. They let loose their horses to gallop over their respectable bodies and plundered and burnt down their tents.

They took as captives the female members of the Holy Prophet's household. They severed the heads of Hazrat's sons and took them along with the captives from one city to another and from one territory to another and during the last days of captivity, they were presented before the Caliph (Yazid) in such a manner that as if they were some captives belonging to the groups of unbelievers.

On The Path Of Obedience To The Caliph

Whatever has been told, has taken place for the sake of obedience to Yazid. The Syrians who attached the House of Allah i.e. Kaaba with ballistas, in reply to those who said: 'This is a divine sanctuary' cried out:- Obedience! Obedience!!

:They also said

The reverence for the House of Allah and obedience of the Caliph came in conjunction with each other. Obedience to the Caliph prevailed over respect for the House of Allah.

During the period of leadership of Hajjaj, when lightning struck the Syrian army and consequently they desisted from destroying the Holy Ka'aba, Hajjaj cried out: Remember Allah! Remember Allah in order that you show your obedience to the Caliph

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.Tabari: ۷:۲۰۶ - event of the year ۷۴ A.H.; Ibn Athir ۴:۱۳۹ and Yaqubi ۲:۲۷۲ -۱

!i.e. Abdul Malik -

After gaining victory over the rebels of Medina and after killing, looting and vislating the chastity of their women, the Commands of Yazid's army, while moving towards Mecca with the intention of giving them the same treatment as the people of Medina, was overtaken by death and just as mentioned before, when he was on the verge of dying he said: 'O Lord, if after so much of. obedience to the Caliph and killing of the people of Medina. Thou shall chastise me, I shall be the most wretched person!

Amro-ibn-Hajjaj who was amongst the commanders of Yazid's army at Karbala addressed the Kufian army on the day of AsHura as such:

O Kufians, do not lag behind in obedience and do not keep distant from the' congregation. Do not hesitate even for a moment in killing the one who has existed from the religion and has made opposition with Imam Yazidl-ibn-Muawiya.

Ka'ab-ibn-Jabir who had fought against Hazrat Imam Hussein (a.s.) in Karbala says in his supplications as such: 'O Lord, we have remained loyal to our pledge (with the Caliph). Do not place us on equal footing with those who have not been loyal to the Caliph and have not obeyed him.

The killer of Hazrat Hussein (a.s.) i.e. Shimr-ibn-Zil-Jaushan after the dawn prayers, supplicated until sunrise and in his supplication said: 'O Lord, forgive me. The people said: How will Allah forgive you while you have set out from your house with the intention of killing the son of

the Messenger of Allah and has had a hand in his killing! In reply, he said:

Woe to you! Then what should have we done? Our leader gave us orders and we did not disobey them. If we had disobeyed them we would have been worse than these donkeys pointing to several standing there.(۱)

The Second Factor In The Alteration Of Islamic Precepts

The caliphate school reckoned the obedience of God to be a vital Islamic duty and believed that [Arabic text] in the verse:

أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِى الأَمْرِ مِنكُمْ

obey Allah and obey the Apostle and those in authority from among you.' (Holy Quran, ۴: ۵۹)

refer to those very official- Caliphs whose obedience has been made obligatory by God. Also, they have supported themselves with a tradition which they attribute to the Holy Prophet that obedience of the precepts is necessary and obligatory in all the circumstances. They spread around that all the official Caliphs are the Caliphs of God and whatever they command must be obeyed.

What was mentioned was a powerful and effective factor in inducing the followers of the caliphate school in accepting and putting into action the views and opinion of the Caliph, even though they were contrary to the decisive Islamic ordinances.

For example, the manner in which they treated the innocent people and the sanctuary of God, the shrine of the Holy Prophet and his Ahlul Bayt, the Prophet's followers and hundreds of others like them and celebrated the day of AsHura as the day of 'Eid'.

,However

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۱- Zuhbi - History of Islam ۳:۱۸-۱۹ - First edition

in spite of the fact that the views of all the Caliph were sacred for the followers of this school of thought yet none took the shape of religious decree other than the views and opinion of Khulafa-e-Rashideen (rightly - guided Caliphs). This is because whatever the Umayyad Caliphs had left behind in the society as a 'Sunnah' (practice) was so forgotten in the course of time especially so after the setting up of the Abbassid Caliphate. However, the views of the «Khulafa-e-Rashideen» (the rightly guided Calilphs) and their independent judgements vis-a-vis the 'Sunnah' of the Messenger of Allah has till now been accepted as the religious precepts by some of the Muslim sects and is still put into practice by them!

This is only because of the fabricated traditions (mentioned in our previous discussion) which strived to lower the position of the Holy Prophet and raise the status of the rightly - guided Caliphs especially Omar-ibn-Khattab. We believe that this has been the second vital factor in creating distortion in some of the Islamic precepts and this is exactly the reason why the orientalists have said that the Islamic precepts, after the departure of the Holy Prophet have had a gradual development and have expanded with the passage of time -. For example, the famous Jewish and Zionist orientalist, Agnas Goldzihar has written an important book in this regard called «Perfection of beliefs and precepts in Islam.(۱)»

The Effect of Forsaking the Imams Of Ahlul Bayt (a.s.)

point

Whatever we have mentioned till now, is the result of one action and

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۱- This book has been translated into Arabic under the title: [العقیده و الشریعه فی الاسلام] and a

.part of it too has unfortunately been translated into Persian

that is the separation of the Muslims from the Imams of Ahlul Bayt and their disinterest in referring to them. The Aimmas are those who in reply to a questioner :would say

مهما أجبتك بشيء فهي عن رسول الله (صلی الله علیه وآله) لسنا نقول برأينا من شيء

Whatever I have said in reply is certainly from the Messenger of Allah. We never say' (anything according to our own views and opinion! (١

:They would also say

I narrate from my father who narrates from his father who narrates from Hussein» who narrates from Amir-ul-Mumineen who narrates from Messenger of Allah (S) (whose sayings are the sayings of Almighty God. (٢

* * *

If, after the departure of the Holy Prophet, the Muslims had referred to the Imams of Ahlul Bayt, and had taken their religious beliefs and precepts from them and learnt Islam from them, this beloved Islam would not have faced such calamities as it has faced till today. Moreover, the Messenger of Allah had made a will to his nation which :is as follows

إنّي مخلّف فيكم الثقلين كتاب الله وعترتي أهل بيتي, ما إن تمسكتم بهما لم تضلوا بعدي أبداً, وقد أنبأني الخبير اللطيف أنهما لن يفترقا حتّى يردا عليَّ الحوض

I am leaving behind among you two most precious things - the Book of Allah and my' descendants and Ahlul Bayt. If you keep hold of these two things, you will never go astray. The Wise and All-Aware God has informed me that these two will never separate until they

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Basa'er-ul-Dareja'at: ۳۰۱ - Muhammad Hassan Safaar -١

.Usul Kafi ۱:۵۳ – Research of Ali Akbar Ghaffari –۲

(meet me at the pool of «Kauthar». (in Paradise). (۱

.after the Holy Prophet [أولی الأمر] They are the ones who have been vested in authority

Rulers like Muawiya, Yazid, Walid, Haroon, Mutawwakil and the Uthmani Caliphs .amongst the Muslims [أولی الأمر] cannot be the

Master of the affairs) of) [ولی أمر] Just as the case when the Holy Prophet (S) was the the Muslims in Mecca but was not a ruler, in the same manner the Imams of Ahlul Bayt too are the [Arabic text] of the Muslims and God has commanded us in the verse

يَا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُمْ

O you who believe! obey Allah and obey the Apostle and those in authority from' (among you.' (Holy Quran, ۴: ۵۹

to obey them, even though they have not been the rulers. Although the true rulership is enclusively meant for them, yet this right will not. reach its rightful owner until the .people cooperate with him in this regard

(.Description of the Holy Prophet (S) in the school of Ahlul Bayt (a.s

point

In our previous discussions we had gone through many inadmissible cases where the Caliphate school had inflicted a great blow and narrated against the holy presence of the Prophet of Islam (S). Now, its worthy enough to narrate a few traditions in this regard from the books of Ahlul Bayt for the sake of happy conclusion of this :discussions

Hazrat's Portrait

In the authentic books of this school of thought, a tradition has been narrated from

:Hazrat Imam Hassan (a.s.) as follows

I asked my uncle Hind-ibn-Abu Halah Tamirmi(۲) about the Holy Prophet's

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Sahih Muslim - Chapter of «Virtue of the Companions» - ۳۶/۳۷ and 'Musnad' of Ahmad -۱ ۴:۳۶۶

Hind-ibn-Abu Halah who was the son Of Khadijah from her first husband before her -۲ marriage with the Holy Prophet and was Imam Hassan's uncle through relation, was killed in the battle of Jamal. He has belletristic and charming words for the Holy Prophet's appearance. He would speak in such manner that as if he is reciting a poem or would narrate in praise of the Holy Prophet a humourous poem. Ht was f or this reason that Imam Hassan (a.s.) was fond of his sayings. Refer to 'Makarem-ul-Akhtag' of-Tabarsi: ۱۱-۲۳.

:personality. While describing in beautiful words the Holy Prophet, he said

His look was pleasant and charming such that a viewer would be completely overwhelmed by seeing him. The brightness of his face was like the full moon visible on the fourteenth night. He was neither short nor tall but had a medium height. His hair was neither curly nor smooth and if he would set it backwards, he would part it in the center of his head and if it was in a dishevelled state it would not fall below the parotid cavity behind his ears.

He had a sparkling face, protracted forehead and broad eye-brows and in between his eye-brows there existed a vein which would turn bloody and become inflated when anger would overtake him.

A sparkling line could be seen on his protracted nose and any one seeing it on the first glance would imagine it to be a swelling.

He possessed a silver-coloured neck and an average and medium limb with intricate muscles. His blessed chest and stomach were well-balanced and equal and not

humpy. He had a stout built broad shoulders and wide chest. The palm of his hands were wide. His calf till the elbow and his legs which was having a shallow sole were very firm. He used to take big strides as if he is pulling his leg out of the ground and moving forward in a bending manner. He would walk in a very gentle and cool manner .like someone walking over a slope

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His hands were filled with hair till the elbows but his stomach and chest were devoid .of any hair

The spot above his chest had hair and since a direct line had been drawn till the navel, he always had his eyes fixed below His look on the ground and this was much more than his look on the sky. In order to observe something he would turn along with his body. He would never stare but look in a considerate manner. He was always taking .precedence over others in voicing greetings

Hind-ibn-Abu Halah who was the son Of Khadijah from her first husband before -١٠٨ her marriage with the Holy Prophet and was Imam Hassan's uncle through relation, was killed in the battle of Jamal. He has belletristic and charming words for the Holy Prophet's appearance. He would speak in such manner that as if he is reciting a poem or would narrate in praise of the Holy Prophet a humourous poem. Ht was for this reason that Imam Hassan (a.s.) was fond of his sayings. Refer to 'Makarem-ul-.Akhtag' of-Tabarsi: ١١-٢٣

His Style Of Speaking

Imam Hassan (a.s.) said: I asked him to describe for me, the style of the Holy .Prophet's speech

He said: He was all the time in sorrow, deep ponder and deliberation. He was not in peace. He would speak only when necessary. While speaking, he would pronounce the letters right from the outlet of his mouth in a very lucid manner. He would never chew his words, and he would refrain

from using vague words. He would give the right of speech its due right. His speech .was always soft and gentle and not harsh or insulting

He always considered the bounty of Allah to be great. However small it appeared and would not utter anything bad about it. He would neither praise or blame too much a food for the sake of its taste and flavour. He was never angered by this world or the things of this world. However, (on account of the truth, there was nothing which could stand fast against his anger until he would succeed in assisting the truth. When he wished too make a signal, he would do so with his entire hand and at times of wonder, he would turn his blessed hand the other way. While speaking, he would bring the .right hand near the left hand and strike his pointing finger on the palm of his left hand

In times of joy, he would cast his eyes down. His laughter was more in the form of a smile. When he would speak, his teeth which were as white as snow would become .visible

His Behaviour At Home

It has been narrated from Imam Hussein (a.s.) who said: «I asked my father to describe the Holy Prophet's behaviour at home, outside the house and in gatherings.» :My father said

The Holy Prophet had divided his time in the house into three parts - One part for» Allah, another part for himself and the third part for his family. He would even

use that portion of his time which he had set aside for himself in favour of God's creatures and for other common and special affairs. When he was at home, he would openly welcome the needy and would never withhold anything from them. Of course with regards to those virtuous and needy people who had one, two or more wishes, he would give priority in fulfilling to the extent of the excellence and number of their

.needs

He would assign them with affairs which were to the interest of the nation and inquired from them about the state of other people. He would acquaint them with whatever was appropriate for them. He would recommend those present to deliver the Islamic gnosis (which they used to acquire from him) to the absent ones and to report to him the need of the poor people since anyone reporting the need of a helpless person to a ruler would be assisted by Allah on the budge (Sirat) in the next .world and would not allow him to ship and fall

People would hasten to meet him and would disperse from his holy presence only after acquiring knowledge about their religious and worldly affairs. Of course, there were not talks other than such type of talks and no one other than these people would .be accepted by him

His Behaviour Outside The House

:Imam Hussein (a.s.) says

I asked about the Holy Prophet's behaviour outside the house and my father replied" ,:as such

He would speak only when necessary. He used to remain'

silent save on important issues so that the people's hearts would unite together and also they would not get scared away from him and themselves too. He would honour the chief of every tribe and would also give them the post of governorship. He would warn the people of seditions. He was always amongst them without withholding his own good nature and cheerfulness from them and at the same time would abstain from them. (i.e. their negative behaviour) He would show kindness and speak affably to his companions and would inquire about the condition of the people from the '.people themselves

He would laud and encourage goodness and reproach and despise the evil (acts). He' was moderate and did not possess a double type of behaviour. There was no kind of violation in his affairs. His near ones were the most virtuous cones amongst the people who were the most benevolent for the people. The highest place and position would be obtained (from Hazrat's side) by the one who was the most benevolent and " '.beneficial for the people

His Conduct And Behaviour In Social Gatherings

Imam Hussein (a.s.) also says: «I asked about the Holy Prophet's conduct in gatherings :and he replied

The Holy Prophet would not sit and stand but with the remembrance of Allah - may» His Name be glorified. He did not reserve any right for a special place for sitting and also abstained other from doing so. In every gathering, he would sit in a place which would extend in a circular fashion and recommended

p: ۷۵

others to observe the same attitude in a gathering. He paid equal attention to the people present in the gathering such that none would become suspicious of ,.favorition

With regards to the one who would sit or stand besides him for some need, he would' ,.wait for such a long duration until that person would depart on his own initiative

If ever a person's need was not fulfilled due to some reason or the other, he would' ,.satisfy them with a smiling face and some sweet words

He was an affectionate father for the nations and as far as the truth was concerned,' ,.all were equal before him

The Holy Prophet's demanour comprised a nature of patience, modesty, forbearance' and trustworthiness. The elders would earn respect while the youngers received

mercy from him. One could not hear loud voice or witness dishonour in his gatherings. .Over there, offences were not made public

His associates were all equal and of the same worth. The only measure of their .superiority lied in piety and humility

".However, he would give priority to the needy and would caress the lonely ones'

Again Imam (a.s.) says: "I asked my father about the Holy Prophet's behaviour with :the people of his gathering." He replied

The Holy Prophet was cheerful, soft and gentle in his associations with the people. He" did not possess the quality of rudeness, nor imprecation, or excoriation and panegyrisrm. If he did not like something, he would engage himself with some other work. Those hopeful in him would never return back

p: ۷۶

,.dejected

He had kept three things far away from himself: dispute, excessive talking and every thing which was not relevant to him. Also, he had abandoned three other things in ,.connection with the people: reproach, reprove and faultfinding of the people

He would not speak but only on a matter which had God's satisfaction. His associates" would remain silent in his gathering and it was only when he would finish speaking ,.that others would begin to speak

In his presence, they would not dispute and quarrel with each other. Rather, they' would listen to the speaker until his speech would come to an end. He would cooperate with the people of the gathering in joy, laughter, wonder and other ,.instances

He would tolerate the rudeness and crooked talks of the poor. For this reason, the' companions would bring the poor to the gathering so that they would ask questions ".from Hazrat

:To his companions, he would say

When you see a needy person, show your favour to him. Try to become his host and "
".help him to the extent of fulfilling his wish

He would not accept an eulogist except in a case when the matter of gratitude and thanksgiving arose. He would never interrupt anyone's talk except when the concerned person would trespass and exceed the limits. In such a case, he would get .up from his place so that the speaker would terminate his speech

:Imam says: I inquired about the Holy Prophet's silence and he replied

(Hazrat's silence was four-fold and due to four reasons: (۱"

At the time of forbearance, (۲) At the time of fear (from corruption), (۳) At the time when he would adopt a calm and special attitude for the purpose of listening and (۴) ".for contemplation and reflection

In patience and forbearance he was such that nothing would anger him and make him .lose his temper

His fear was due to four reasons: (۱) He would opt to do virtuous acts so that others would follow him and (۲) he would renounce the evil so that others too would do the same. (۳) His effort and endeavour was in the direction of those things which resulted in the rectification of the condition of the people or their goodness of this world and their Hereafter. (۴) Hazrat's silence was to the extent of necessity. His attention .towards the people of the gathering was the same

Sometimes, he would go into silence when thinking and reflecting in the transient .nature of this world and its affairs and on what might remain and what may perish

Moreover, it has been narrated from Amir-ul-Mumineen (a.s.) about the Holy :Prophet's disposition as such

.The Messenger of Allah was never seen to stretch his legs before others

As he was 'Rahmat-ul-Alameen' (mercy to the Universe), he would never think of taking revenge in the face of any oppression committed against him.

However, he would not remain restful against the forbidden acts and would not revolt unless his anger and revolt were on the path of Allah.

At the time of eating, he would never make

p: ٧٨

his body lean over something. There was no request which was asked from him which he would reply in the negative. His talks were decisive and were not such that would annoy a listener. Any one who would listen to his talks would understand them easily.

The Holy Prophet would say: The best amongst you is the one who is the most good-natured one.... until Imam Ali says: My eyes never set con an eye like his.(١)

Also it has been narrated from the Holy Prophet who said:

I make a joke but do not say anything except the truth.

Ibn Abbass has narrated from the Holy Prophet who said:

I have been trained by my Lord and Ali has been trained by myself. My Lord has ordered generosity and goodness and prohibited stinginess and oppression (rudeness and harshness).

There is nothing which is more loathed before Allah than being stingy and ill-natured. Ill-naturedness spoils a deed just as vinegar spoils honey.

* * *

The Messenger of Allah has been described in this manner in the school of Ahlul Bayt and in the manner in the Caliphate school!

Sometimes it has occured that the scholars of the Caliphate school have narrated a matter from the Ahlul Bayt school of thought. For example «Halabi» (died in ۱۰۴۴ A.H.) has narrated the afore-mentioned two traditions from Imam Hassan (a.s.) and Imam Hussein (a.s.) in his famous book «Seeratul-Halabia». But the Ahlul Bayt school has never narrated the inadmissible charges of the Caliphate school which has been examined under the

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۱- Makarem-al Akhlaq Tabarsi ۱۱:۲۳

discussion «The second cause of diviation» and has appeared in the books of the .Caliphate school

Is it true that the Holy Prophet was really like what has been described in the reliable ?!books of the Caliphate school

Did the Holy Prophet really curse the believers!? imprecated them! harmed them! and would then ask God to convert his curse into a mercy and blessing for the accused ?!one

?!Was the Holy Prophet as such

And should not the Holy Prophet really be like what has been narrated in the school of Ahlul Bayt: that he was soft, good-natured and tolerant in social connection and relationship. Nothing would anger him and he would not lose his temper. He would not .speak anything but the truth and was not the one to curse or find fault

He would never say anything to anyone which he himself abominated let along the .matter that he cursed the believers for no particular reason

Is this true that the Holy Prophet used to urinate in a standing position and would ask someone to stand behind him (as mentioned in the Caliphate school) or is it that he never (even) used to stretch his legs before anyone? (just as mentioned in the school (of Ahlul Bayt

Is it true that music used to be played in the presence of the Holy Prophet and that he used to see dancing (as mentioned in the Caliphate school) or is this true that he would not sit nor stand but with the remembrance of Allah? (just as

.(the same has come down in the books of the Ahlul Bayt school of thought

Why is it that the Muslims do not acquire all their Islamic knowledge from Ahlul Bayt so that these differences are done away with and the true unity of the Muslims and ?!their cling to the rope of Allah is achieved in its true sense

قُلْ هَذِهِ سَبِيلِى أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَهٍ أَنَاْ وَمَنِ اتَّبَعَنِى وَسُبْحَانَ اللَّهِ وَمَا أَنَاْ مِنَ الْمُشْرِكِينَ

Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him." (Holy Quran, (۱۲: ۱۰۸

Chapter ۶

point

In this discussion, it was decided to analyze the third factor in the alteration of Islam i.e. fabrication of traditions. However, as the main issues are bygone, only the balance has remained which perhaps without them, the depth of the matter cannot be .clarified the way it should be done

The noble verses which you have witnessed in the first part of our discussion are an :address to the Holy Prophet (S) which say

O Prophet! surely We have sent you as a witness (Someone can be called a witness» i.e. he can be a witness on behalf of God over all the good and evil deeds of men only if he himself possesses such characteristics as God wishes) and as a bearer of good news and as a warner, and as one being invited to Allah by His permission, and

«.as a light-giving torch

Also: «Certainly Allah conferred a benefit upon the believers when He raised among them an Apostle from among themselves, reciting to them His communications and purifying them, and teaching them the Book and Wisdom, although before that they «.were surely in manifest error

Also: «Surely We have revealed to you as We revealed to Noah, and the prophets after him, and We revealed to Abraham and Ishmaeel.... (We sent) apostles as the givers of good news and as warners, so that people should not have a plea against Allah after «.the (coming of) apostles

This is the scheme of creation of the Universe and this aim and objective of the Lord of the Universe begins right from the appointment of Prophets. However, as mentioned before, those people whose lust and carnal desires did not match these heavenly teachings especially the powerful and affluent ones whose outburst of desires, lust and anger was met through exertion of force and who did not wish to go under the burden of restrictions of the divine rules, rose in opposition to these rules .and teachings

Factors Which Attributed To The Alteration Of Religions

One of the ways of their opposition and campaign was to repress the propagation of these teachings and commands. Thus, they brought under their check the narration and propagation of the sayings and hadith of the Holy Prophet (S). However, as they could not prevent the propagation of all the sayings of the Holy Prophet and the Muslims could still hear the Prophet's hadiths from some comer or the

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other which was possible to rupture the policy and custom of those who were having a hand in this campaign and make them lose their credibility in the eyes of the people, they were forced to basically render null the traditions of the Holy Prophet form the view-point of their value, sacredness and heavenly credibility so that there would no .longer remain much possibility of perfect reliance on them

In the past, adequate discussion took place on these two matters. The remaining portion which we wish to mention here is that which concerns the sayings of the Holy Prophet himself. Whatever has occurred for the past nations will also occur for this nation. Therefore, a question arises and that is whether such events had also taken place in the past and whether the previous nations had committed oppression against ?their respective Prophets or not

The reply to this postulation is affirmative. Unfortunately, such lies and accusations !were prevalent in the past nations too

Of course the details of this will be mentioned when we will be discussing the manner and dimension of alteration in the contents of Islam. However, at this stage, we shall set forth as an example an event which reveals the reason and manner of such .actions

Just as it is true in all divine religions, in the case of Zoroastrian religion too, it is believed that wedding with the intimate ones was not permissible. However, for centuries now marriage with the intimate ones like mother and sister is considered to

.(be lawful(۱

Undoubtedly, the Prophet of Zoroastrians was amongst the heavenly Prophets just as the same is proved for us from the ways and behaviour of the Holy Prophet with the .people of the Book and the Zoroastrians

It has been narrated from Amir-ul-Mumineen (a.s.) that very far in the past, Zoroastrian King slept with his own daughter when in a state of intoxication. News spread amongst the people and when all gathered around his palace, they said: 'O King! you have ruined our religion. Give up yourself so that we can purify you by implementing the penal law. The King replied: Come close together and listen to what I have to say. If my words satisfies you all, let it be and if it doesn't, you may do .whatever you like

The people gathered. He said: «Do you know that God has not created any creature more beloved than our father Adam (a.s.) and our mother Eve (a.s.)?»

They said: you have spoken the truth.

He said: has not Hazrat Adam (a.s.) given his daughters to his sons and his sons to his daughters in marriage?

They said: «You have spoken the truth. This is truly the religion.»

All concluded a pact on this deed and forgot whatever knowledge they possessed of their sacred laws. (٢)

In this way, matrimony with the intimate ones got recorded in the Magian religion and the heavenly religion fell victim to distortions. Such distortions have always existed in the past including this 'Ummah' (nation) where those in power presented the sayings

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١- However in recent centuries since the Zoroastrians have lived in thc Islamic societies, they have gradually and steadily given up this practice and considered it to be an evil and ugly act. Refer to Sae'ed Nafisi: «The social history of Iran» ٢/٣۵ and Christensen: «Iran at the time of Sassanides» - translated by Rashid Yasemi Pg. ٣۴٨ - ٢nd edition.

٢- Wasa'el-us-Shia ٩٨/١١ Tradition No. ٧ and Safinat-ul-Bihar ۵٢٧/٢.

and behaviour of the Prophets in such manner as to match them with their personal desires.

Previously too, I had mentioned to you the story of that Uthmani governor of Baghdad who used to strictly refrain from accepting bribes. You also realized how the corrupt bribe - takers set up a true appearance in support of bribe - taking and presented a practical show where they reckoned it to be a God-loving one until the simple - minded governor too fell victim to their trap and the door of bribe-taking was once again kept open for one and all.

In short, those possessing power and influence want to accept bribes which is contrary to the Islamic certainties. Similarly, they want to practice corruption, drink wine, listen to lustful songs and music, make fun by playing with dogs and monkeys, gamble and easily plunder the people's wealth in an easy and unthreatened manner. In order to achieve these, it is necessary for them to produce some pretext and then give it the shape and colour of Islamic laws and canons. It is here that the launchers of .traditions come of help

The ignormus mercenaries attribute such type of behaviours to the Prophets in the form of traditions and degrade the heavenly position of these great characters to the level of one ordinary person and even much below, so that the one who is a dog-fancier, gambler, wine - biber or adulterer like Yazid and Walid can rule cover the Muslims as the Caliph of

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the Religion without much opposition!! This was the second factor in the alteration of !Islam

However in recent centuries since the Zoroastrians have lived in thc Islamic - ۱۱۰ societies, they have gradually and steadily given up this practice and considered it to be an evil and ugly act. Refer to Sae'ed Nafisi: «The social history of Iran» ۲/۳۵ and Christensen: «Iran at the time of Sassanides» - translated by Rashid Yasemi Pg. ۳۴۸ - .۲nd edition

Fabrication Of Traditions

The third factor in the alteration of Islam is the fabrication Of traditions. As a matter of fact, all the alterations spring from here and occur due to this very factor because, we are already aware that the glorious Quran will remain immune under from all sorts of attack and danger. Divine Protection However the area which is prone to attack and as a result likely to he affected is the description and exegesis of Quran i.e. the traditions and 'Sunnah' (ways) of the Holy Prophet. We are also aware that Islam possess two fundamental pillars - the holy Quran and the 'Sunnah'. As such, attack on

the 'Sunnah' or traditions is in fact an attack on Islam and distortion in them is a .distortion in Islam

Therefore, our most fundamental discussion lies here even though in our classification, we have mentioned it to be the third factor in alteration after mentioning the first factor i.e. prevention of writing, narration and propagation of .traditions and the second factor i.e. degrading the status of the Prophet

Thus

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the third factor in alteration is the fabrication of traditions by means of which the ultimate aim of the enemies of Islam were achieved and the atheist and the dualists could distort the religion of Islam - although the divine religion was revived and taken back to the human-society by the help of the Imams of Ahlul Bayt and this was nothing but the Grace of God. We shall, God-willing, mention the details of this matter in the future. However, before that we must examine and discuss its form and root .under various sections

?Why Did They Fabricate Traditions

Abu Jafar Mansoor, the second Abbassid ruler called his son Muhammad by the title of Mahdi so as to show off that that Mahdi which the Holy Prophet has informed about his emergence in the future is this very son of mine i.e. Muhammad Mahdi. In the gathering which was held for giving allegiance to Mahdi so that he could become the official heir-apparent to Mansoor, the poets were reciting poems and odes and every one strived in some way or the other to bring themselves close to the Abbassid Caliph and draw his attention towards themselves. One of the courtiers by the name of :Mu'teeh-ibn-Aiyas too forged and presented a tradition as such

:The Holy Prophet said

المهدی منا: محمد بن عبد الله و أمّه من غیرنا یملأها عدلاً کما ملئت جورا

«Mahdi is from us and he is Muhammad, the son of Abdullah but his mother is not from our family. He will fill the earth with justice

just as it had been fraught with oppression.»

He strived to insert all the signs of Mahdi Abbassid in the tradition and after narrating the tradition, he pointed to the Abbasid Caliph's brother who was present in the gathering and said: «He too is aware of this tradition. He knows its authenticity!»

Under extreme pressure he too said: «Yes, he is speaking the truth!»

Later on, he told his associates as such: «See how he has wrongfully involved us. He compelled me to confirm his blatant lie.»

This was one example showing how and in what manner the matter of the satisfaction of one powerful Caliph was effective enough in producing or fabricating traditions.

In the special scheme which was a part of the policy of the Abbassids, Mahdi Abbassid was supposed to behave in a very comely manner toward the people and deal with them in justice and kindness. For example, Abu Jafar Mansoor had confiscated an enormous amount of wealth which belonged to the people. He did not do this for personal profit as such but deposited them in the government treasury in the name of its owners so that in the near future when his son would gain control of the government succeeding him, he could return back these wealth to its owners and in this way attract the attention and satisfaction of the public and exhibit that the one who was to spread justice on earth is none other than him and he is the same promised Mahdi of Islam.

In

implementing this plan, Mahdi strived hard to give a superficial arrangement to his

affairs so that everyone would recognize him as a pious and good person. But nevertheless, he was pathetically attracted towards pigeons and was fond of playing !!and looking after them and he just could not forsake them

One day, a traditionist connected to the court by the name of Atab-ibn-Ibrahim Nakh'ee goes in the presence of the Abbassi a Caliph and draws his attention towards his son who was busy playing with the pigeons. Of course, this situation was not so much desirable, especially if we take into account this matter that he wanted to manifest himself as the Promised Mahdi of the nation. Anyhow, in order to attract the satisfaction of the Caliph and diminish his annoyance, Atab-ibn-Ibrahim narrated a :tradition as follows

حدثنا فلان، عن فلان، عن أبى هريره، أن النبى (ص) قال: لا سبق إلا فى خف أو نعل أو حافر

So and so a person narrated for me a tradition from Abu Huraira that the Holy Prophet :(S) said

«.No competition is lawful except in shooting, horse-race and camel-race»

!and in flying pigeons [أو جناح] Then, he himself added

Why did Atab-ibn-Ibrahim do such a thing? He was also not given such a command by the Abbassid Caliph. But as he was fully aware of the situation, he added something to a tradition which was authentically true just for the sake of giving validity to the status of the Caliphate and manifesting the Caliphs behaviour to be lawful

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and hence pleasing him. The Caliph Mahdi Abbassid gifted him with ten thousand dirhams. When this traditionist left the assembly. Mahdi Abbassid told his associates (as such: 'I swear by God that Atab has attributed a lie to the Messenger of God.' (۱

However, the reason why the Abbassid ruler said these words was that despite being in pressing need of such a fabricated tradition. He only wanted to pretend his (so .called) piousness

In both the afore-said traditions, Muteeh-ibn-Aiyas and Atab-ibn-Ibrahim distorded the traditions in order to gain satisfaction of both the Abbassid Caliphs i.e. Mansoor and his son Mahdi. In this act of distortion they tampered with the tradition which was narrated from the Holy Prophet and which was well-known amongst the people.

The first one simulated that the applicability of the numerous traditions of the Holy Prophet with regards to the promised Mahdi is the same Mahdi Abbassid, the heir-apparent to Mansour and he also called those present to bear witness to his saying.

The second one added one word [جناح] to the tradition of the Holy Prophet about horse-racing and shooting in order that the matter of pigeon- playing by the Caliph becomes included alongside horse-racing and shooting and hence earns an Islamic value.

Therefore, it is quite clear that in the matter of fabrication of traditions, they used to sometimes make use of the famous traditions of the Holy Prophet and by increasing or decreasing some portion of it, they would achieve their aim.

From the above two examples, we clearly

۱- Le'aali al- Masnu'ah ۲/۴۶۸ + Al-Mauzu'aat ۳/۷۶ + Al-Bedaya-wal-Nihaya ۱۰/۱۵۳.

realized that the reason why the traditions and hadiths were forged were mostly for the sake of pleasing the Caliphs and those in power in the government even though at times, the Caliph had not given any special instructions in this regard. Of course, it is quite obvious that had the Caliph given such an instruction then the matter of fabrication of tradition would have taken a more disasterous turn.

Official Command For Forging Traditions

Mada'eni(۱) who is amongst the first and the most reliable historians narrates in his book «Al Ehdas» as such: «In the year of congregation,(۲) Muawiya wrote and despatched a common command for his agents who were ruling in all the cities of the

Islamic territory - right from India to as far away as Africa. In that command, Muawiya wrote: Anyone who narrates anything about the excellence of «Abu-Turab» and his progeny will render his blood useless and his property dishonourable and will .bring about his expulsion from the domain of protection of the government

After the issuance of this declaration, the people of Kufa i.e. the followers of the household of the descendants of Ali (a.s.) suffered pain and persecution more than the others. These people were those who had been trained in the school of Amirul-Mumineen Ali (AS.) and were well acquainted with Hazrat's love and affection. Persons like Maitham Tammar, Sa'asat-ibn-Suhan, Hur-ibn-Adi and Adi-ibn-Hatim had lived amongst the people of this city. They were those who lived with the love of Amir-ul-Mumineen (a.s.) and also departed this world

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He died in the year ۲۲۴ or ۲۲۵ A.H. at the age of ۹۳. (Mizan-ul- Ehtedal ۳/۱۵۳ + Al- - ۱
(Fehrest - Laben Nadim /۱۱۳ Tehran Print

is meant the year ۴۰ Hijri when Muawiya had [عام الجماعه] 'By 'year of congregation - ۲
pined full control of all the Islamic lands. This afore-said year was called [Arabic text] because none opposed Muawiya in that year. The reason why the followers of the Caliphate school are called as Ahl-e-Sunnat and Jama'at (men of tradition and community) is because they are unanimious and united in following the Caliphs and .are unopposed to them

with his love. Therefore, they were willing to bear the severity and difficulty of this .declaration and resign themselves to prison, torture, plunder and death

The Command Gains Severity

For the second time, Muawiya issued a command to all his agents instructing them not to accept the testimony of any of the Shias of Ali and his household. (until now too, the testimony of the Shias was not being accepted in some of the countries. In the eyes of the ruling government, they were invalid from the view-point of justice. If there was anyone amongst them who would bear witness in the court, it would not be

accepted) Muawiya wrote: «All the friends and lovers of Uthman and all those who narrate traditions about his excellence who live under your rule should be identified and honoured. Write to me about whatever they have narrated about Uthman's superiority and register their names and the names of their household.»

For this reason anyone who would narrate a tradition from the Holy Prophet (S) about the Virtues of Uthman would prove to be a sort of an official document and would be sent to the Umayyad court. This order was so implemented that the virtues of Uthman and the traditions which comprised his virtues gained abundance. This was because Muawiya would unsparingly employ on this path money, robe of honour, awards, properties, lands and whatever he had at his disposal and would distribute them amongst the Arabs.

Therefore, distortion of traditions spread far and wide in every Islamic city

and the mammonists competed with each other in gaining access to them. There was no expelled person who would approach the official agents and ruler of Muawiya's government and narrate a tradition about Uthman's virtues and superiority but that his name would be registered and would gain likeability of the ruling power. Moreover his intercession on behalf of others would be accepted and would gain social respect and prestige. Some time elapsed in this manner!

The Issue Of The Third Command

After this declaration, another command was issued from the central Caliphate stating that the traditions about Uthman has excelled in number and has spread in all the corners of the Islamic cities. «When my letter reaches you, invite the people to narrate traditions about the virtues of the initial companions (of the Prophet) and the Caliphs. Do not keep with yourselves any tradition which has been narrated by the people about 'Abu- Turab' save that you bring for me the opposite of that about the companions. This is because, this kind of an affair is more lovable to me and pleases me more and vanquishes more the reasonings of Abu-Turab and his Shias and the

!matter of Uthman's virtues and his superiority is more severe for them

The instructions contained in Muawiya's letter was read out to the people and what followed was fabricated traditions about the virtues of the companions (of the Holy Prophet). In this regard, people narrated traditions to a great extent such that they found their way on the pulpits of the Islamic

.cities and the teachers of the school in every house

Moreover, they taught these forged traditions to the children and youngsters and repeated them so often that they became accepted like the holy Quran. Very soon these traditions spread amongst the women and daughters in the house and the maid-servants and slaves. The male members of the house would listen to such traditions from the official pulpits and the sermons of Friday-prayers and after reaching home would divulge them to their family members and servants. This state continued for many years. Muawiya possessed Caliphate and ruled from ۴۰ A.H. to ۶۰ ..A.H

During this lengthy period, the mammonists competed with each other and took precedence over the other in fabricating traditions. In this manner, numerous traditions appeared and a great deal of fabrications circulated. The jurists, the judges and the governor - generals were all involved in this affair and were preoccupied on .this mission

Those who were involved more than the others were the deceitful and weak-faithed reciters of the Quran who used to outwardly manifest themselves to be people of worship and humility. They used to forge traditions just to derive some pleasure and favour from the governors, gain nearness to the ruling-power and derive benefit in the form of wealth and property. This state of affairs continued until the religious - minded and those who abstained from the falsehood received such false traditions. These people narrated the afore-said traditions in its true form and if they knew

(it to be false, they would neither divulge it nor have faith in it. (۱)

It is on the basis of such historical evidences that I always used to say, 'most of the things which exist in the Caliphate school as a faith and religion has in fact been ',fabricated during Muawiya's era

Abu Abdullah Ibrahim-ibn-Muhammad(۲) famous as "Naftovia" belonging to the fourth century narrates in his "Tariq" a matter which, from the view- point of purport -:is similar to the saying of Mada'eni. He has written

Most of the false traditions which they have recounted about the virtues of the» companions (of the Holy Prophet) have been fabricated during the period of Bani-Ummayid. In this manner, the speaker and fabricator of such traditions wanted to gain nearness to the ruling - power and draw the attention of the ruling Ummayids. By (this, the Ummayids too wanted to degrade the Bani-Hashim.(۳

Now, we shall examine a few examples of such traditions so that we perceive more .the truthfulness of the saying of Mada'eni and Naftovia

يوم الدار «Tradition of «Yaum-Ud-Dar

point

was revealed and the Holy Prophet was [وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ] (When the noble verse(۴ commissioned to invite his near relatives - progeny of Abdul-Muttalib towards God and warn them, it was for the first time that he was publicly announcing his invitation from his private house. Up to that day i.e. a period of three years which passed from his appointment to the mission of Messengership, his prophetic message was enclosed in his house and only Ali (AS.) and

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As per the narration of Ibn-Abil Hadeed - Commentary of Nahjul- Balagha ۳/۱۵ - ۱۶ -۱

.old print and Vol. ۱۱/۴۴-۴۵ Print - Muhammad Abul- Fazl Ibrahim

Refer to Al-Fehrest Labin Nadeem /۹۰. Tehran - print -۲

As per the narration of Ibn-Abil Hadeed: Commentary of Nahjul- Balagha ۳/۱۵ - ۳ .onwards - old print and Vol. ۱۱/۴۶ print - Muhammad Abul- Fazl Ibrahim

.(And warn, [O Muhammad], your closest kindred. (Holy Quran, ۲۶: ۲۱۴ -۴

Khadija were then following it.(۱) The verse was revealed and the Holy Prophet was .given instructions to spread his invitation

We have narrated the details of this incident in the previous lessons. Hazrat Ali-ibn-Abi Talib was living in the Holy Prophet's house. From the time when he passed the five years of age i.e. at the time of famine, the Holy Prophet took Ali (a.s.) under his guardianship. The Holy Prophet commanded Ali who was then a youth of thirteen to fifteen to cook one leg of a sheep and prepare one big bowel of mixed yogurt and water. The Bani-Hashim were invited. They were approximately forty in number. The Holy Prophet addressed them as such: «Allah has sent me with His Message in order «.that you recognize Him by His Oneness and recognize me by my Prophethood

Thereafter, he added: 'Who amongst you is ready to help me in this affair so that he would be my brother, legatee and Caliph amongst you? All those present turned back. Only Imam Amir-ul- Mumineen who was the youngest of all, rose and said: 'O «.Messenger of Allah, «I will be your helper in this path

When this affair was thrice repeated the Holy Prophet said: 'He is my brother, legatee (and Caliph amongst you. Listen to him and obey his commands. (۲

This tradition has come down with authentic documents in the reliable books of history and hadith belonging to the Caliphate school. However, as mentioned before, Muawiya had given instructions not to narrate

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And perhaps Zaid, because he too had lived in this house and was reckoned to be -۱ .one of its members

Tarikh-e-Tabari ۳/۱۱۷۲-۱۱۷۳ and Vol. ۲/۳۱۹-۳۲۱ print - Muhammad Abul-Fazl Ibrahim + -۲ Tafseer-e-Tabari ۱۹/۷۴-۷۵ + Al- Badayah wal-Nihaya ۳/۳۹-۴۰ + Ibn-Athir ۲/۴۱-۴۲ print - Daarul-Kitab al- Arabi + Musnad-e-Ahmad Vol. ۲/۳۵۲ - ۱۹۹۲ print - Ahmad Muhammad .Shaker + Tafseer-e-Durarul-MantHurr ۵/۹۷

or mention anything about the excellence of «Abu-Turab» and his family-members and instead give accounts to the opposite effect. Thus, this tradition which has been one of the most explicit proofs of Hazra'ts outstanding position in accepting Islam revealing the explicit wording and the decisive command of the Holy Prophet about his Executorship and Caliphate should be shattered and something contrary to this .effect forged

A Contradiction To This Tradition

point

In the original copies of the books of the Caliphate school, they have brought :contradictions for this tradition from the first-hand transmitters

From The Words Of Ayesha

A tradition which has been attributed to Ayesha has been narrated from her. We are unaware whether she has really said these words or that they have falsely been .attributed to her

:The tradition is as follows

When the verse [وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ] was revealed, the Holy Prophet summoned the sons of Abdul-Muttalib and said: 'O sons of Abdul-Muttalib! O my kinsmen! O Safiah, daughter of Abdul-Muttalib! O Fatemah daughter of Muhammad, fear Allah and serve Him. I cannot do anything for you. I am not the owner of anything from God's side to (you! (۱

These two traditions are contrary to each other. Now we should see which one of

them is true and which one of them is false and what reasons can be set forth for the .correctness of the first one or falsity of the other

In the Caliphate school, Ayesha enjoys such a lofty position that she is placed as high as the fourth in rank after the Holy Prophet, Abu-Bakr and Omar. One

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.Sahih - Muslim ۱/۱۳۳ print - Muhammad Ali Subhi -۱

of the reasons being that by making use of the traditions which they narrated in her name and the unalterable credibility which they earned from her name, they wanted .to give the necessary matters to the Muslims

Thus, a tradition narrated in the name of Ayesha but contrary to the recounted tradition of Amir-ul-Mumineen would be given priority in the Caliphate school of thought. For this reason, a tradition containing the virtues of Amir-ul-Mumineen (a.s.) .has fallen from its worth and credibility

We will evaluate two traditions from the view-point of the rules of 'Science of -:traditions'. The points which are worthy of attention here are as follows

Firstly, with regards to the consensus of all the Ulemas (scholars) of Islam, the verse being discussed has been revealed in the third year of the Holy Prophet's (appointment. (۱)

Secondly, the narrator of the second tradition i.e. Ayesha was born in the fourth year of the Holy Prophet's appointment(۲) and hence could not have been a witness to the event of the tradition. Therefore the narrated tradition from Ayesha being a loose tradition is creditless. On the other hand, the narrated tradition from Amir-ul- [مرسل] Mumineen is correct(۳) as far as its chain of transmission is concerned and is devoid of any doubt. Moreover, at the time of the occurance of the afore-said incident, he .himself was fifteen years of age

Thirdly, Hazrat Fatemah (a.s.) whose name has appeared in the text of the second

tradition, stepped into this world as per the authentic sources(۴) in the

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Refer to Tabari with regards to the events in the third year Tarikh-e- Tabari /۶۹- -۱ ۱۱۷۴, printed in Europe and vol. ۲/۳۱۹, Egyptian print - research by Muhamamd Abul-Fazl Ibrahim. Similarly Tarikh-e-Ibn Athir ۲/۴۱ + Tarikh-e-Ibn Kathir ۳/۳۷ + Tarikh al-Khamis ۱/۲۸۷ + At-Tabaqat- ul-Kubra ۱/۱۹۹ onwards + Insab-ul-Ashraf ۱/۱۵ onwards + Al-Ektefa ۱/۲۷۹-۲۸۱ Egyptian print.

At-Tabaqat-ul-Kubra ۸/۵۸ Beirut print + Asad al-Ghaba ۶/۱۸۸-۱۹۲ -۲.

Refer to the research on 'Musnad' of Ahmad undertaken by Ahmad Muhammad -۳ Shaker vol. ۲/۳۵۲ ۱۹۹۲.

Usul-Kafi Vol. ۱/۴۵۷ and ۴۵۸ + Tarikh-ul-A'imma Labin Abi al- Thalaj /۶ - precious -۴ collection + Taj al-Mawalid Tabari /۹۷ - precious collection + Mustadrak ala-Sahiheen ۳/۱۵۶.

fifth year of the Holy Prophet's appointment. Even if we accept the sayings of others (whose statements severely contradict each other) Fatemah had not yet reached the age of puberty and was at the most eight years old.

Thus under usual circumstances, she could not be the addressee to an official and religious address especially when she had three elder sisters living at that time and in case of necessity it was they who should have been addressed and not the youngest one who, even if we assume that she had been born at that time, could not have been more than eight years old.

From The Words Of Abu-Huraira

In this regard, two lengthy traditions have come down from Abu-Huraira.

In the first tradition, Abu-Huraira says:-

«When the verse [وَأَنـذِرْ عَشِـيرَتَكَ الْـأَقْرَبِينَ] was revealed, the Holy Prophet invited the Quraish. All of them gathered. The Holy Prophet addressed them as such": 'O the sons

of Ka'ab-ibn-Luvi, save your near ones from the fire! 'O the sons of Murat-ibn-Ka'ab, deliver yourselves from the fire of Hell! 'O the sons of Abd-Munaf, save yourselves from the fire! 'O Bani-Hashim, save your near ones from the fire! 'O the sons of Abdul-Muttalib, deliver yourselves from the Hell and its fire!

Up to here, the Holy One speaks in a general tone (in the tradition of Abu- Huraira) but later on, his speech is directed towards individuals. He mentions special names and directs his message to them. In continuation of his speech he says:

'O Fatemah, deliver yourself from the fire of Hell. I

cannot do anything for you. I am not the owner of anything before Allah for you. Deliver yourself from the fire. Of course you are related to me and I will observe the ties of Kinship with you. (١)

Of course in this address, the Holy Prophet meant to say that he was incapable of making intercession and powerless enough to save anyone from the divine chastisement.

In another tradition which has come down from this companion in the authentic books of the Caliphate school we read as such:

'When this verse [وَأَنذِرْ عَشِيرَتَکَ الْأَقْرَبِينَ] was revealed, the Holy Prophet said: 'O the people of Quraish, redeem yourselves from your Lord. I cannot do anything for you before Allah! O' the sons of Abdul-Muttalib, I am incapable of doing anything for you! 'O Abbass-ibn-Abdul-Muttalib, I am incapable of doing anything for you! 'O Safiyan, the aunt of the Messenger of Allah, I am incapable of doing anything for you! 'O Fatemah, the daughter of Muhammad, you may ask me whatever you wish but I will not be able to do anything for you before Allah. (٢)

As far as these two traditions are concerned, apart from what we have said in the tradition attributed to Ayesha that in the year of revelation of the verse, Hazrat Fatemah had not yet been born, so that we could say that the Holy Prophet had

possibly addressed her, there also exists another matter and it is this that we want to know. Abu-Huraira the initial narrator of

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۱ - Sahih Muslim Vol. ۱ Pg. ۱۳۳ ;[كتاب الايمان] ۶/۲۴۸-۲۵۰ Sunan Nesa'ee ۳۴۸ Tradition No; [كتاب الوصايا] - chapter of إذا أوصى لعشيرته الاقربين Musnad Ahmad ۲/۳۳۳

۲- Tradition No. ۳۵۰ - Muslim ۱/۱۳۳

the tradition was in the third year of the Holy Prophet's appointment so as to see whether he could narrate such an event? After the victory of 'Khaibar', he travelled to Medina with the group of "Ashasis" and "Dusis" of Yemen.(۱)

Thus, if he narrates anything from time prior to this period he should also mention the names of those from whom he is narrating the same. Consequently, his two traditions like the traditions of Ayesha, involve defect and flaws (discontinuity of chain of narrators) and hence makes their status of creditability shaky.

'Tradition Of 'Muslim

The third tradition which we shall review is a tradition which Muslim has narrated from Abu Uthman Nahdi. The latter says: 'Qabisah-ibn-Makhareq and Zuhair -ibn-Amro have narrated to me that at the time of revelation of the afore-said verse, the Holy Prophet stood over a heap of stones near a mountain and cried out: 'O the sons of Abd-Munaf! I am a warner to you all. My example to you is like the example of a man who witnessed his foe from a far distance and wished to go much nearer to them so as to bring more news for his people and tribe. However, he feared that he would fail and that his foe would get to his own tribe much sooner than him. Thus he cried out due to fear and warned his near ones and tribe. Like him, I too am sensing danger for you and I warn you of the fire. (۲)

Abu Uthman narrates this tradition

At-Tabaqat-ul-Kubra ۱/۷۸ + Emtah-ul-Asmah ۱/۳۲۶ + Sair Ehlam an-Nebala ۲/۴۳۶ + - ۱
Fath-ul-Bari ۶/۳۱ and ۷/۳۹۱ + Al-Asabah ۳/۲۸۷ + Al- Ma'aref ۲۷۸
Musnad' Ahmad ۳/۴۷۶ and ۵/۶۰' -۲

.from two persons: (۱) Qabisa-ibn-Mukhareq and (۲) Zubair-ibn-Amro

A - It is only in this tradition that the name of Zubair-ibn-Amro has been mentioned and in no other place his name or traces of him can be seen. The researchers in the biographies of companions (of the Holy Prophet) and traditionists say: «The first time when Zubair was recognized in history was in Basra and before that, there was no other trace of him. He had a home in this city which was established in the fourteenth year of Hijra. The only sign through which he could be called the companion (of the Holy Prophet) was this very tradition and basically the men of 'Rijaal' (researchers in the biographies of companions) say: 'Except for this tradition, we do not recognize any '.other tradition from him

Moreover, Bukhari has not brought this tradition in his book since he does not reckon it to be correct. He says: «The reason that this tradition is incorrect and Zubair is not from the companions (of the Holy Prophet) is this that he does not notify that he has «heard the tradition from the Holy Prophet.۱۳۰

Conslusion: If anyone has recognized Zubair as a companion, he has in fact made use of this tradition and relied on it. Moreover, not only is this tradition a proof of his contact with the Holy Prophet but, as per the inference of the clear-sighted people, this itself is a source of doubt of his contact with the Holy Prophet and it

.lacks authenticity and credibility

Qabisa-ibn-Mukhareq belonged to the tribe of Bani-Halak. He had not seen the Holy Prophet at the time when the Muslims were in Mecca and it was only after 'Hijrat' (migration) that he, for the first time came before the Holy Prophet along with his tribe (in Medina) and accepted Islam. (۱)Thereafter, he returned to his native hometown.(۲)

Therefore, Qabisa too had not been present at the time of revelation of this verse and apparently, had not witnessed the event so that he could narrate it without any .channel and chain of transmitters

Conclusion: We do not possess any reliable piece of information about Zubair's meeting with the Prophet and Qabisa too had no such meeting and acquaintance with .(the Holy Prophet at the time of revelation of the afore- said verse (in the third year

Tradition Of A'mash Quoted From Ibn-Abbass

This event has also been mentioned in another tradition where A'mash has narrated it from Amro-ibn-Murrat who has narrated from Sa'eed-ibn-Jubair who in turn has :narrated from Ibn-Abbass. In this tradition, Ibn-Abbass recites the verse as such

وأنذر عشيرتک الاقربين و رهطک منهم المخلصين

and says: «When this verse was revealed, the Holy Prophet came out and climbed the mountain of 'Safa' and cried out in a warning tone. The people said: 'Who is this man who is crying out in this manner and warning us of some danger?' Some replied: 'He is Muhammad'!» People gathered around him. The Holy Prophet said: 'O Bani so and so, 'O Bani so and so, 'O Bani- Abd Munaf

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.From his biography, refer to Al-Asabah ۳/۲۱۵ -۱

.Al-Asabah ۳/۲۱۵. Also refer to Al-Tabaqat ۱/۳۰۹-۳۱۰ + Asad-ul- Ghabah ۴/۳۸۳-۳۸۴ -۲

and 'O Bani-Abdul Muttalib! If I inform you that your enemies are hiding behind this mountain and intend to attack you, will you accept my words? They said: We have :never heard you utter a lie throughout our lives. The Holy Prophet said

إنی نذير لكم بين يدی عذاب شديد

.'I warn you (all) of the severe chastisement which lies ahead'

:Abu-Lahab said

تباً لک ألهذا جمعتنا

!?May death befall you; have you gathered us over here (only) for this talk'

,It was in this connection that the verse

تَبَّتْ يَدَا أَبِى لَهَبٍ وَتَبَّ

(May the hands of Abu Lahab be ruined, and ruined is he. Holy Quran, ۱۱۱:۱)

(was revealed. (۱

[وأنذر عشيرتک الاقربين] The first and biggest proof of falsehood of this tradition is the verse [و رهطک منهم المخلصين] because such a verse cannot be found in the Holy Quran in such a form.

Moreover, this tradition has been narrated from Ibu-Abbass whereas, as per the specification of the researchers (in the biographies of the companions) he was born in 'She'ab', which was exactly three years before 'Hijrat' (migration)(۲) i.e. seven years after the revelation of the verse. Therefore, the tradition of Ibn-Abbass too lacks .consistency in its chain of transmitters

The traditions which we have examined so far were traditions which have come in 'Sahih' and 'Musnad' of Ahmad. As far as the 'Tafseers' (exegesis) are concerned, the most reliable and extensive of them in the Caliphate school is the 'Tafseer' of Tabari .and 'Tafseer-e-Durrul-MantHur' of Suyuti

Traditions Of Tabari And Suyuti

The fifth tradition under our investigation is a tradition

۱- 'Musnad' of Ahmad ۱/۲۸۱,۳۰۷ ; Sahih Muslim ۱/۱۳۴.

Al-Asabah ۲/۳۲۲ -۲

which Tabari narrates from Abu Musa Ashari who says: «When the verse [وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ] was revealed, the Holy Prophet dipped his hands in his ears and cried out:, 'O Bani Abdul-Muttalib, 'O Sabahah: 'O sons of Abdul-Muttalib, I warn you of danger....»

Suyuti in 'Durrul-Manthir' has narrated this tradition from Ibn-Jurair, Tahari, Tirmidhi and others.(۱)

However, this tradition too suffers the same fate as the other traditions because the first narrator, Abu Musa came to Medina along with Abu- Huraira in the seventh year after Hijrat.

Secondly, he has narrated the tradition without any medium. As such, his tradition too, is entangled in viable transmission and lacks valency.

In interpretation of this verse, Suyuti has brought another tradition from Anas-ibn-Malik which from the view-point of text is exactly the same as the tradition of Abu-Huraira. However, as far as its chain of transmitters is concerned, this tradition too is creditless because Anas-ibn-Malik was born in Medina and basically did not meet the Holy Prophet before Hijrat (migration) and till then, had not even been to Mecca.

Moreover, at the time of the event i.e. in the third year, he was not yet even born; since at the time of the Prophet's migration which occured exactly ten years after the event, he was then ten years old.(۲)Thus, Anas was born in Medina in the year of revelation of the verse and was not present in Mecca and even if he was present, he could not be counted amongst the eye-witnesses.

Moreover Suyuti narrates

۱- Durrul-MantHurr ۵/۹۵-۹۷ narrated from Tabari section ۱۹/۷۲ onwards and Sunan Tirmidhi ۵/۳۳۸-۳۴۰ Tradition ۳۱۸۴, ۳۱۸۵ and ۳۱۸۶.

۲- Al-Asaba ۱/۸۴-۸۵. According to another narration, he was eight years old at the time

of 'Hijrat' which means that he had not been born at the time of revelation of the .verse. Refer to Al-Ma'aref /۳۰۸-۳۰۹

from Burah-ibn-Aazeb a tradition in this regard. Burah-ibn-Aazeb belonged to the tribe of 'Aus' and the clan of Ansar in Medina. In the second year of 'Hijrat' he wanted to participate in the battle of 'Badr' but the Holy Prophet did not allow him since he was only a youngster. This means that he was not even fifteen at that time so as to be mature enough to participate in 'Jihad' (holy war). Thus, at the time of revelation of the verse, he was approximately two years old and was living in Medina and so could (not be amongst the direct eye-witnesses and narrators of the event. (۱)

These three traditions i.e. the traditions of Abu-Huraira, Anas and Burah- ibn-Aazeb are one in wording and all the three of them were not present at the time and place of revelation of the verse. Therefore, this similarity of wording of the tradition can be a document to the official directive of the Ummayid Government in the matter of fabrication of traditions whether the initial narrators have themselves done this in order to obey the command of the Ummayids or whether others have forged the .information and presented them in their names

In 'Tafseer-e-Tabari' and 'Tafseer-e-Durrul-Manthir' there exists yet other traditions which are attributed to persons like Muhammad- ibn-Shahab Zuhri and Qatada.(۲) Just as we have mentioned before, these two gentlemen belonged to the period very much after the Holy Prophet's era and are reckoned to be amongst the group of 'disciples of the

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۱- Refer to Al-Asaba ۱/۱۴۶-۱۴۷ + Asad-ul-Ghaba ۱/۲۰۵ + Al- Astee'ab ۱/۱۵۳-۱۵۵ - Research .of Ali Muhammad Bujari + At-Tabaqat-le- Khalifa-ibn-Khayat ۱/۱۸۶,۳۰۳ and ۴۴۹

۲- Tafseer-Tabari ۱۹/۷۳ and ۷۵ - One tradition exists each from Ibn- Shahab, Zahak and Qatada who died in the year ۱۲۴, ۱۰۵ and ۱۱۷ A.H. respectively. They were from the .'disciples of the companions' and had not seen the era of the Holy Prophet

companions'. Therfore, we shall no longer linger on their tradition because the

.absence of the chain of transmitters in them is very clear and obvious

Other traditions too have been narrated and Suyuti narrates them from the companions of the Holy Prophet such as Zubair. However, his chain of transmitters is inconsistent up to the person of Zubair. In other words Suyuti who was living in the ۱۰th century narrates from Zubair with the medium of one or two persons and it is clear that the gap of nine centuries between Zubair-ibn-Awam and Suyuti cannot be filled by means of one or two persons and this period is stretched out beyond twenty .generations

Thus, these traditions too lack credit and we cannot assess Zubair's remarks in this tradition to be from himself because there exists a strong possibility that he has not narrated this tradition and others have forged it in h is name. Unless and until we do not recognize the continious chain of transmitters back to the first narrator, we cannot attribute the tradition to him. Thus this tradition is far from the reach of .examination or analysis and devoid of creditability

Two Reminders

:It is necessary to mention here, two points

Firstly, the tradition which had been attributed to Ibn-Abbass wherein the could be seen to be a part of the Quranic verse [و رهطك منهم المخلصين] (expression(۱) unfolds a place of big skepticism because it gives hint of distortion of Quran in it. I presume that this tradition is the outcome of

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۱- Jaameh-ul-Bayan-Fi-tafseer Quran - Tabari section ۱۹/۷۴

fabrication of the beginning of the second century after 'Hijrat' because in analysing the Islamic history, I have come to this conclusion that the main endeavours of the dualists in tearing down the Islamic thought and beliefs had occured in the beginning of this century. Whether they attribute the tradition to Sa'eed- ibn-Jubair followed by

Ibn-Abbass or to others makes no difference since all have treaded the same path i.e. .their campaign against Islam

Secondly, what I infer from these forged traditions is as such: Except for the above tradition, all the existing traditions have been forged during Muawiya's era. For example, Abu Uthman Nahdi who would narrate tradition from two persons, was existing at the time when Muawiya was issuing commands for the fabrication of traditions.(۱) All the traditions too would finally get to those persons who were living during that period - whether they were reckoned to be companions or disciples of companions. However, intentionally or unintentionally they have been ascribed to be .the companions

One Corneous Lie

In interpretation of this verse, Suyuti narrates a big and corneous lie from Tabarani and Ibn-Murdowiya who narrate from Abu-Imamah Baheli who said: 'When this verse was revealed, the Holy Prophet gathered his relatives and family-members. First of all he turned towards Bani-Hashim and said: Save your lives from the fire.... I will not be able to do anything for you before Allah. Thereafter, he turned towards his family-members and said: 'O Ayesha, the daughter of Abu Bakr 'O Hafseh, the daughter of Omar, 'O

۱- Refer to Al-Ma'aref-Ibn Qutaiba /۴۲۶ - A research of Tharvat Akasha + Tabaqat al- Hafiz /۲۵ + Tazkerat-ul-Hafiz ۱/۶۵ + Tahzeeb-ul- Tahzeeb ۶/۲۷۷.

Umm-Salma and 'O Fatemah ... buy-back your lives from Allah and strive until you deliver yourselves from the fire, I will not be able to do anything for you.... Ayesha (wept and said: 'Will such a day come... (۱

We remember that the verse had been revealed in the third year of the Holy Prophet's appointment and Abu-Imamah who is famous as As'ad-ibn- Zararah was

from the Ansars of Medina. He was from the initial group of the people of Medina who accepted Islam. Therefore, he had no presence at the time of revelation of the afore-said verse.

Much worse, Ayesha and Hafseh had got married to the Holy Prophet years after 'Hijrat' and at the time of revelation of the verse, not only was Ayesha unmarried to the Holy Prophet (as it is made to appear in the tradition) but had not even been born in the third year of the Holy Prophet's appointment.

Still worse than this is the fact that Abu-Imamah As'ad-ibn-Zararah died in the month of Shawwal in the first year after 'Hijrat'. Therefore, at the time when Ayesha and Hafseh had become the wives and family-members of the Holy Prophet, he did not even exist so that he could be a witness to this incident. (۲)

As such, we can say with confidence that Abu-Imamah, Ibn-Abbass and numerous other narrators have not narrated these traditions themselves and have come into existence in the year ۵۰ A.H. following Muawiya's command for the fabrication of traditions. On the basis of this

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۱- Suyuti: Durrul-MantHurr ۵/۹۶ -Twelfth tradition under the afore-said verse.

۲- - Asad-ul-Ghaba ۱/۷۶-۷۷ + Al-Asaba ۱/۵۰ + Al-Estee'ab ۱/۸۰-۸۲ + Al-Ma'aref-Ibn-Qutaiba /۳۰۹.

official command, the real fabricators forged these traditions for the purpose of invalidating the traditions and the virtues of Ahlul Bayt and attributed them to reliable or unreliable narrators.

However, the Holy Prophet's climb on the mountain of Safa or on a heap of stones and his cry of warning to the Quraishites may be true but that such an event has occured after the revelation of the verse: [وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ] is false and cannot be correct under any circumstances. The best proof too lies in the text of the afore-said verse because this verse explicitly commissions the Holy Prophet to warn his very near ones

and not his clan or tribe. Although the Quraishites were related to the Holy Prophet, yet they were very far in relation and were partners to him only in name (Quraish) and .were perhaps one in very far ancestral ties

'Over The Mountain Of 'Safa

It was pointed out before that the Holy Prophet's invitation in the initial stages was limited to his own household. Amir-ul-Mumineen (a.s.) who was accompanying him in the cave of 'Hera' gained acquaintance in the very initial stages of his appointment under the heavenly protection and revelation. After the Holy Prophet's return to his house, Hazrat Khadija too joined him. Up to this time, the total number of Muslims amounted to three persons. Authentic sources reveal that those accepting Islam did not exceed these three personalities for a long period.(۱) Later on, Zaid-ibn-Harith .and Jafar-ibn-Abi Talib joined this group

However, we do not know exactly

Tabari ۲/۳۱۱-۳۱۲; three traditions - second Egyptian edition - research by - ۱ Muhammad Abul-Fazl Ibrahim + Al-Estee'ab ala-hamesh-ul- Asaba ۳/۱۶۳ + Al-Asaba ۲/۴۸۰ + Asad-ul-Ghaba ۴/۴۹

the time of their accepting Islam. After three years of concealed invitation, the Holy Prophet was commissioned in the third year of his appointment to invite his very near ones towards Islam. Verse ۱۲۴ of Sura Shuara Comprised this command. The story of the manner of this invitation was already mentioned from the words of Imam Amir-ul-Mumineen (a.s.). It was due to this divine command that the Holy Prophet (S) invited his very near ones for a feast and then propagated to them and warned them. After this incident, invitation to Islam gained universality and gradually people from .different quarters pursued Islam and the Muslim population gained strength

However, as long as the Holy Prophet was in Mecca such universal address to the

Quraish was not possible since the Quraishites (with the exception of a few) had not brought faith in him let alone the possibility of warning them of the fire of Hell and speaking to them about his intercession or non-intercession. Such type of talks could be accepted to be correct only if the Quraishites, even seemingly, had accepted his .Prophethood and submitted to the Islamic beliefs

In a society where the Holy Prophet was permanently engaged in dealing with the arrogant and powerful Quraishites, their plots and their followers who used to derride him by throwing the camel's paunch over his head or spill ash over his head or Hurl stones at him, any talk about his powerlessness in performing intercession or his saying that, «I cannot do anything

for you and you should save yourselves from the fire of Hell through your own deeds», (is far from logic or reason.(۱

If there existed such a common warning, it should have been at a time when the entire people had apparently become Muslims and accepted him as the Prophet. If there was to exist such a common warning it should be under such circumstances when the entire people have apparently become Muslims and have accepted him to be the Prophet. The existing traditions in the Ahl-e- bayt school of thought have come :down in this form

Firstly, all the traditions which comprises the verse of warning speak without any exception to all; About the warning to the near ones in the Prophet's household as (well as others. (۲

Secondly, the Holy Prophet's climb over the mountain of 'Safa' and his speech can be .related to the period after the victory of Mecca

?What Is The Real Story

We can find the real story among the existing traditions in the Ahlul Bayt school of

:thought. Imam Sadeq (AS.) says

When the Holy Prophet (S) gained victory over Mecca he stood on top of the' mountain of 'Safa' and said" 'O Bani-Hashim and 'O the sons of Abdul-Muttalib!

I am considerate and very concerned about you. Do not say that Muhammad is from us. I swear by Allah that those related to me from you and other than you are not but pious and good-doers. It should not happen that you appear on the Day of Judgement with the burden of

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In this connection, refer to the related traditions in Sahih Muslim Vol. ١ Pg. ١٣٣ - ١ onwards, especially the first in tradition.

Refer to Tafseer-e-Burhan' Vol. ٣/١٨٩-١٩٢ which has brought ten traditions under - ٢ this verse with such contents.

this world on your neck while others appear with the Hereafter accompanying them. Know that I have not left behind any plea between us and between Allah and you. To me are my deeds and to you are your deeds.(١)"

In this very timely speech, the Holy Prophet wanted to clarify that now that he has gained victory over Mecca and in reality become the ruler of the Arabian Peninsula, his near ones should not turn their face towards this world. They should know that nearness and relationship to the Holy Prophet is based on piety only and none else. Moreover such a proximity is inconsistent with mammonism or plunder of the public wealth. Unlike all other worldly governments, they should not think wishfully that now that one of their near ones has gained control of the leadership and the reins of government are in his hands, they could thus attain wealth, power and comfort and have domination and supremacy in this world and the Hereafter.

In the end, we once more remind you that this tradition may have been attributed to some of the narrators but he himself may be unaware of this attribution - For example, the tradition which Abu Uthman Nahdi has narrated from Zubair-ibn-Amro

and Qaleisa-ibn-Mukhareq. About him the traditionists have said: «Only he has narrated this tradition from these two persons. In other words, nobody else had heard this tradition from these two persons.»

Similarly the tradition which had been narrated from Ibn- Abbass, Abu-Imamah, Burah-ibn-Aazeb and

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۱- Sifat-us-Shia - Eight tradition Pg. ۱۶۵

others like them. It is possible that these people had not spoken such words and we can also be almost certain that they had not said so. However, if we consider that the official directive of Muawiya was issued and the entire power and strength of the ruling Umayyids got employed in forging such traditions, we will clearly understand that Urwah-ibn-Zubair, the narrator from Ayesha or Muhammad-ibn-Shahab Zuhri, the narrator from Abu-Huraira(۱) were the main forgers of traditions and they were the ones who have attributed these traditions to people such as Ayesha, Abu-Huraira and Ibn-Abbass. Considering the means available at that time, the faraway places and cities did not provide the opportunity of research to those desirous of traditions.

Moreover, if a tradition was attributed to anyone, there was little chance for a person to have access to him and inquire from him about its authenticity. Therefore, the traditions even though forged, would remain on people's lips and later on would get transferred to reliable and unreliable books and would form a part of the ruling Caliphate's (so called) Islamic 'Ma'aref' (gnosis) and commandments.

The conclusion which we can derive from the entire discussion is as follows:

In all the traditions under discussion, one set of traditions which had connected chain of transmission terminated in such people who had not been present at the time of the event such as the traditions narrated from Ayesha, Ibn-Abbass and Abu-Huraira and another set where its initial narrator could have been present at the

.Refer to Sahih Muslim Vol. ١/١٣٣ ١٣۴ - Cairo print -١

time of the event lacked connection of chain of transmission of the author of book (i.e. the initial narrator) like the tradition narrated from Zubair-ibn-Awam. Thus in this collection, none of the traditions came out successfully in their test and analysis and as per the scales of traditionists none of them was correct and therefore can not be ."supported

Amongst them, only one tradition enjoyed a sound chain of transmission and it was a tradition where the authorities of the Caliphate school and the authorities of the Ahlul Bayt school have unanimously narrated it. We have already expounded this tradition for you with the chain of transmission going back to Imam Amir-ul-Mumineen (a.s.) The soundness of the chain of this tradition can be judged from the fact that its chain of transmissions ending in Imam (a.s.) was correct and connected as admitted by the traditionists belonging to the Caliphate school(١). Moreover, the initial narrator i.e. Amir-ul-Mumineen (a.s.) had been present at the time of the event and was then (approximately fifteen years of age. (٢

Looking Into The Chain Of Transmission Of The Traditions

With so many traditions narrated with unbroken transmission in the books of 'Sihah', 'Musnads' and 'tafseers' of the caliphate school from the companions (of the Holy Prophet) belonging to the 'Muhajirs' (emigrants) like Ayesha, Zubair, Ibn-Abbass and Abu-Huraira; from the companions belonging to the Ansars (helpers) like Anas-ibn-Malik, Bureh-ibn-Aazeb and Abu-Imamah; from those who have out of place been counted to be amongst the companions like Qabisa and Zubair and from the disciples of companions like Zuhri

Refer to the research of Ahmad Muhammad Shakir in the footnote of Musnad - ١

Ahmad-ibn-Hanbal ۲/۳۵۲ - Tradition ۱۳۷۱

Tabari ۲/۳۱۹ - research of Muhammad Abul-Fazl Ibrahim + Ibn- Athir ۲/۴۱ Darul- - ۲ Kitab al-Arab

.and Qatada, there remains no place for doubt or skepticism in this regard

But with a quick review, we saw that the concerned verse was revealed in the third year of the Holy Prophet's appointment and at the time of this incident none of the narrators were present in Mecca in order to see and give information of the event, Some of them had not even been born at the time and some amongst them were not living in Mecca at all. It was only Zubair-ibn-Awam who could have been present at that time and was living in Mecca. However, Suyuti's tradition in the ۱۰th century is severed for him and Suyuti does not mention with what chain of transmitters he narrates this tradition from him. In this way, all these kinds of traditions are devoid of .credibility

Examining The Text Of The Traditions

In the tradition of Ayesha and Abu Huraira address had been made to Fatemah (a.s.) while in fact she was not even born or was an infant at that time and hence could not have been the object of this address. Rather it was much appropriate if this address had been made to the other daughters of the Holy Prophet who were elder than .(.Fatemah (a.s

was added to the holy [ورهطک منهم المخلصين] :In the tradition of Ibn-Abbass, the sentence .verse of Quran which itself is the biggest proof of fabrication of the tradition

Contrary to the previous traditions, the tradition of Abu-Imamah indicates that the incident had occurred in Medina and the addressees

p: ۱۱۶

were the Holy Prophet's wives i.e. Hafesa and Ayesha, while in fact Abu-Imamah had .died long before these two who were not the Prophet's wives at the time

Aside from all these evidences, the text of the afore-said traditions reveal that the Holy Prophet had addressed his very close relatives i.e. Bani- Hashim, his more distant relatives i.e. Bani-Abd Munaf and all the Quraishite tribes and warned them from relying upon kinship with the Holy Prophet and abandoning the virtuous deeds while in fact such a talk does not have any relation with the third year of the Prophet's appointment as at that time all the Quraishite clans, Bani-Hashim and non Bani-Hashim were scorning the Holy Prophet for inviting them towards monotheism. Similarly it is also incommensurate with the occurence of the event in Medina because .the Quraishite clan were not living in Medina so as to be addressed

?So, What Has Been The Story

Those who have forged these traditions have in fact tampered with the following two :notifications and have made a hell of a story out of it

:A) the announcement related to the revelation of the verse)

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

(And warn, [O Muhammad], your closest kindred. (Holy Quran, ۲۶: ۲۱۴

B) the Holy Prophet's announcement after the victory of Mecca wherein no special) names were mentioned but the Quraish were the object of address and they were .told not to rely on the kinship with the Holy Prophet

By combining these two notifications (where each one held good in its own place) the forgers fabricated some traditions as

a result of which the real tradition which comprised the virtues of Amir-ul-Mumineen .(a.s.) was consigned to oblivion

The Period When These Traditions Were Forged

Majority of these traditions were forged during Muawiya's era for the purpose of gaining proximity to the Ummayid Caliphate with the exception of the tradition of Ibn-Abbass where for two reasons, the period of its fabrication seems to be befitting the :early stages of the Caliphate of Bani-Abbass

A) In the tradition ascribed to Ibn-Abbass, one sentence has been added to the) Quranic verse which is commensurate with the fabricated works of the dualists in the early stages of the Abbasside's Caliphate just as we have discussed the same in the first section of the book (خمسون و مائه صحابی مختلق).

B) Fabrication of the tradition and its attribution to Ibn-Abbass is commensurate with) the early parts of the Abbasside's Caliphate because, the forgers first of all wanted to propagate their own tradition by utilizing the name of the ancestors of the Abbassid Caliphs and secondly, through this they wanted to gain access to them. Majority of the .tradition which have been forged in the name of Ibn-Abbass is befitting this period

Two Other Fabricated Traditions

After examination of this repeatedly stated but forged tradition, we shall evaluate two other forged traditions. Like the previous traditions, these two traditions too contracted fabrication during Muawiya's era and the virtues which have come down in .them from Amir-ul-Mumineen (a.s.) have been reversed

The first tradition is a well-known tradition about the virtues of Imam Amir- ul-Mumineen: In this tradition, the Holy Prophet

p: ١١٨

-:says

أنا مدينه العلم وعلى بابها ، فمن أراد العلم فليأت الباب

I am the city of Knowledge and Ali is its gate. So, anyone who wishes to enter this city» (must (first) pass through its gate.» (١)

:This famous tradition has also been narrated in other ways

أنا مدينه العلم وعلى بابها ، فمن أراد المدينه فليأتها من بابها ۱۳۶

أنا دار الحكمه و على بابها ۱۳۷

أنا مدينه الحكمه وعلى بابها ، فمن أراد الحكمه فليأت الباب ۱۳۸

They have replaced this reliable and famous tradition with a false tradition which has -:come down as follows

أنا مدينه العلم وأبو بكر أساسها و عمر حيطانها و عثمان سقفها وعلى بابها ۱۳۹

I am the city of knowledge and Abu Bakr its foundation, Omar its walls, Uthman its» .ceiling and Ali its gate

With regards to the text of this tradition, suffice it to say that a city can possess walls .and gate but for it to have a ceiling is something irrational if not stupid

Another tradition which fell victim to the forgers during Muawiya's era who fabricated something opposite to it is the famous and reliable tradition from the Holy Prophet (S) (.about the virtue of Imam Hassan and Hussein (a.s

الحسن و الحسين سيدا شباب أهل الجنه ۱۴۰

«.Hassan and Hussein are the masters of the youths of Paradise»

In order to shatter the creditibility of this tradition, the forgers during Muawiya's era :have narrated from Amir-ul-Mumineen the following

قال رسول الله صلى الله عليه وآله: أبوبكر و عمر سيدا كهول أهل الجنه من الاولين إلا النبيين و المرسلين ۱۴۱

Abu-Bakr»

Mustadrak-Sahihain + Tarikh-e-Baghdad ۴/۳۴۸; Vol. ۷/۱۷۲ Vol. ۱۱/۴۸ and ۴۹ + Maj'ma- -۱

uz-Zava'ed ۹/۱۱۴ + Tahzeeb-ut-Tahzeeb ۶/۳۲۰ and vol. ۷/۴۲۷ + Asad-ul-Ghaba ۴/۲۲ old edition and Vol. ۴/۱۰۰ new edition + Al-Jaa'me as-Sagheer ۱/۱۰۸ Egyptian print + Muntakhab Kanz- ul-Ummal ala-hamesh-ul-Musnad ۵/۳۰ + As Sawa'eq al-Muharrega ./۱۲۲ + Tarikh-e-Khulafa ۱۷۰ - Karachi print

and Omar are the masters of the old men of Paradise - right from first to the last with ».the exception of the Prophets and Messengers

In proving the prevarication and fabrication of this tradition, suffice it to say that Caliph Abu Bakr and Caliph Omar have been reckoned to be the masters of the old men in Paradise whereas basically, there does not exist any concept as old age and .senility in Paradise

Conclusion

:In this discussion, we witnessed the following

Firstly: For earning the satisfaction of the Caliph and pleasing him, they have added to the Holy Prophet's tradition with regards to priority and (لاـ جناح) :the sentence .arrow-throwing and have tampered the tradition about Hazrat Mahdi's advent

Secondly: Concerning the Caliph's command they forged another tradition vis-a-vis .«the tradition of «Yaum-ul-Anzaar

وأبو بكر أساسها و عمر :they have added the sentences أنا مدينه العلم :Moreover, in the tradition they fabricated الحسن و الحسين سيدا شباب أهل الجنه and against the tradition حيطانها وعثمان سقفها أبو بكر و عمر سيدا كهول أهل الجنه the sentence

With the help of these alterations and fabrications they initialed numerous differences and contradictions in the traditions of the Holy Prophet so much so that they made .difficult the recognition of the true Islam for one and all

These few examples are sufficient enough to make one recognize the disastrous calamities which have befallen the traditions of the Holy Prophet during the Ummayid

.era

During this period, they distorted the traditions (which is considered to be the second pillar of

p: ١٢٠

Islam and the explanation and elucidation of Quran) so much that the entire status of Islamic faith and ethic contracted alteration and appeared to be metamorphosed. .God-willing, you shall see this matter in detail in the following discussions

With regards to our previous discussions, the third factor in the alteration and distortion of Islam is the matter of fabrication of traditions. We also saw that :fabrication of traditions has taken place because of one of the following two reasons

i) For the purpose of gaining proximity to the central power in an Islamic society i.e.) .the ruling Caliphate and exploiting the vanities of the world

.ii) Enmity with Islam)

Of course on some occasions both of the above factors motivated them in fabricating .traditions

The third cause of distortion which itself was a factor of distortion as well as the very basis of distortion was the matter of fabrication of traditions. Forgery of traditions started mostly after the Holy Prophet's departure from this world(١) but an official and universal command was not issued in this regard. During Muawiya's era, the matter of alteration and fabrication of traditions took an official turn and a governmental declaration in this regard was issued from the lofty position of the Caliphate. Things went still further as the ruling Caliphate announced and paid heavy rewards for this act. Thus, the official Islam in reality took shape during the Ummayid era especially .during Muawiya's time

(.Producing An Untrue Tradition Concerning Amir-Ul-Mumineen (a.s

point

Ibne Abil-Hadeed, a Shafa'ee Mútazalite scholar narrates from his teacher Abu Jafar Askari as such: 'Muawiya appointed

p: ۱۲۱

۱- Fabrication of tradition in the form of uttering false things about the Holy Prophet began during Hazrat's time itself so much so that he has warned the people against this act and promised them the Fire. Refer to Tirmidhi ۵/۶۳۴ tradition ۳۷۱۵ and Ibn-Maaja ۱/۱۳-۱۵.

a huge group of companions and disciples of the companions for the purpose of forging false and evil traditions about Ali (a.s.) which would become a source of defeat and taunt for Hazrat and which would keep the people uninformed of his innocence. For this act, he set huge amounts of awards in order to encourage the forger's inclination and make the mammonists desirous. Such people too forged whatever they wanted and desired. Amongst them we may mention such names as Abu Huraira, Amr-Aas and Mughaira-ibn- Shu'aba from the companions (of the Holy Prophet) and Urwah-ibn-Zubair from the disciples of the companions.

First Tradition

Muhammad-ibn-Shahab Zuhri narrates that Urwah-ibn-Zubair related to him a tradition from Ayesha where she says:

كنت عند رسول الله إذ أقبل العباس و على فقال: يا عائشه إن هذين يموتان على غير ملتى- أو قال دينى

«I was in the presence of the Holy Prophet when Abbass and Ali could be seen approaching us from a far distance. The Holy Prophet said: 'O Ayesha, these two will die in a state when they will have not followed my nation or my religion.»

Abdul Razzaq narrates from Mu'ammar that there were two traditions with Zuhri which were narrated from Ayesha through Urwah. These two traditions were about Ali (a.s.).

Once I inquired from Zuhri about those two people (Urwah and Ayesha). He replied:

What have you to do with those two people and their traditions?! Almighty Allah Knows them better. In connection with Bani- Hashim they are, in my opinion the accused ones (of

p: ١٢٢

.(hatred, vengeance and lies

Second Tradition

The second tradition which has been narrated from Ayesha through Urwah is as :follows

قالت: كنت عنـد النبى صـلى الله عليه و آله إذ أقبل العباس و على فقال: يا عائشه! إن سـرك أن تنظرى إلى رجلين من أهل النار فانظرى الى هذين قد طلعا فنظرت فأذا العباس و على

She says: I was in the presence of the Prophet when Abbass and Ali came. The Holy Prophet said: 'O Ayesha, if you wish to see two men of the Fire then look at these two ones who are approaching towards us! I raised my head and all of a sudden saw (Abbass and Ali!(١

We do not know who has forged this tradition, whether it was Urwah-ibn- Zubair or others? Anyhow, it was on the lines of Muawiya's sinister policies that such a tradition .was forged and propagated

Third Tradition

point

Amongst the traditions which Amro Aas has forged is a tradition which Bukhari and Muslim have unfortunately narrated from him in their respective books. He says: 'I heard the Messenger of Allah (S) saying: The progeny of Abi Talib are not amongst my .friends. Rather my friends are Allah, the virtuous believers and the good-doers

In this connection, we shall refer to Sahih Bukhari and Muslim and will see that this

:tradition has been narrated in these two books in the following manner

عن عمرو بن العاص، قال: سمعت رسول الله- صلی الله علیه وآله- جهاراً غیر سر یقول: ألا ان آل أبی فلان لیسول بأولیائی إنما ولیی الله وصالح المؤمنین ۱۴۴

Amro Aas

p: ۱۲۳

.Commentary of Ibne Abil-Hadeed on Nahjul-Balagha ۱/۲۵۸ - first edition - Egypt -۱

says:- 'I heard the Holy Prophet saying in a loud voice: «The progeny of Abi so and so «'.(Abi-Talib)are not my friends. My friends are only Allah and virtuous believers

In another tradition, Bukhari has an annexation to this tradition where as per the narration of Amro Aas and following this talk the Holy Prophet said: «But they are «(with them.(۱ (صله رحم) having relationship with me and I observe bonds of relationship

refers (آل) Now let us see what type of people the progeny of Abi Talib are. In Arabic (to a person's kinsmen and lineage. (۲

Therefore, the sons of a person are the first ones who are applicable to the word of [Arabic text]. The sons of Abi-Talib comprises Talib, Aqeel, Jafar and Ali (a.s.) and a .daughter by the name of Faakteh Umm.(۳) Ha'ani

But, in reality all these personalities have been entangled in this forged tradition because of Hazrat Ali (a.s.). Otherwise the Umayyids had nothing to do with Talib, Aqeel and Jafar. Even their saying that Abu Talib had been an unbeliever; who had not

brought faith even during the last moments of his life was only for the sake of proving some sort of a shortcoming in Ali (a.s.) and nothing else. Uthman would tell Ali (a.s.) as such: «'What should I do. The Quraish do not love you. You have killed more than thirty of their men in the battle of «Badr» and that too such people whose face were shining «!like sheets made of gold

Undoubtedly, Amir-ul-Mumineen

۱- Bukhari - كتاب الأدب – Section باب يبل الرحم ببلالها - Egyptian print Vol. ۸/۶ and Vol. ۳/۳۴.
۲- The author of «Mufradat-ul-Quran» says: الآل قيل مقلوب عن الاهل و يصغر على أهيل... و يستعمل فيمن يختص بالانسان اختصاصا ذاتيا إما بقرابه أو بموالاه.. وقيل آل النبى عليه الصلاه والسلام أقاربه وقيل المختصون به و آل Jauhari in «As-Sihah» and Raazi in «Mukhtar as-Sihah» says ("آل" About the term) الرجل: أهله وعياله Fayumi in «Al-Mesbah al-Munir» has said:- و الآل: أهل الشخص وهم ذو قرابته وقد اطلق على اهل بيته Firoozabadi in «Al-Qamus al-Muhit» says: والآل أهل الرجل و اتباعه واوليائه ولا يستعمل إلا فيما فيه شرف غالباً
۳- ۱۵۱/ Elaam-ul-Wara be-Elaam-ul-Huda

(a.s.) was entangled in the strong cord of enmity and hatred of the Quraishites i.e. the most powerful front in the Arabian peninsula. In the battle of «Badr» he had killed the most prominent of the ignorant Quraishites. In addition, even if the ruling Quraishites did not claim blood from Ali (a.s.) yet they could not see him sitting on the throne of power and had even emphasised that they disliked seeing Prophethood and Caliphate coming together in one place and one family. (۱)

Imam too on numerous occasions has expressed before his Lord his grievance against them. (۲)

Assessing The Previous Tradition

Now let us see what this tradition intended to achieve and what the aim of its forgery was. Didn't we see how Muawiya used to give commands for producing contradictory statements for every type of virtue that had been mentioned for Abu-Turab Amir-ul-Mumineen? (a.s.) This tradition has one general saying as a result of which all the virtues which has been narrated about Amir-ul-Mumineen (a.s.) from the Holy Prophet will be rendered valueless and will appear to have been said for the sake of observing the bonds of relationship and pleasing his cousin Ali and has had no basis and origin. Is it not that the Prophet in a famous and very reliable tradition said:

من كنت مولاه فهذا على مولاه. اللهم وال من والاه وعاد من عاداه ۱۵۰

With the existence of the afore-said tradition under discussion will the lofty purport of this tradition ever remain intact. If anyone becomes well- acquainted with the

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Tarikh-e-Tabari ۴/۲۲۲ - Research of Muhammad Abul-Fazl Ibrahim Omar-ibn- - ۱ .Khattab's address to Ibn Abbass

Nahjul-Balagha - Sermons ۳۳, ۱۷۲ and ۲۱۷ Pages ۷۷, ۲۳۶ and ۲۴۶ - The research of - ۲ .Subhi Saleh

books of traditions belonging to the Caliphate school, one will realize how the entire .commands of Muawiya was put into effect

Right from the time of Muawiya up to the time of Omar-ibn-Abdul Aziz, the Muslims were brought up under the training of the Umayyids in hatred, animosity and despise with Imam Amir-ul-Mumineen (a.s.). Numerous forged traditions aimed in the dishonour of Hazrat was in the hands of the people and particularly those who were far away from the true Islamic centers like Mecca and Medina bore the brunt of these fabrications. You must have repeatedly heard that in the Friday-prayer sermons over all the Islamic pulpits and in all the Muslim mosques, they would curse Imam Amir-ul-.Mumineen (a.s.) thinking this to be a part of the obligatory acts

This was the official policy of the Umayyid government so much so that it is said that once a preacher forgot to curse Ali (AS.) in one of the Friday- prayer sermons. On his way towards his house, he suddenly remembered that he had not cursed Ali (a.s.). He stood there and cursed Hazrat for a thousand times as an atonement for مسجد] forgetfulness. This spot gained sanctity and blessing and a mosque named as mosque of curse)was put up in that very place. Such was the situation of the) [اللعن Islamic world during the Umayyid dynasty and it was under these circumstances that .such traditions had emerged and propagated

Of course later on, due to relentless endeavours of Ahlul Bayt and

their companions and the scholars coming after the occultation period, the truth was heaved out from beneath the ruins of the Umayyid era. But it was unfortunate that once again an unrelenting assault of Western culture and persistent endeavours of Jewish, Christian and Communist Islamicists sunk the truth under the debris of ignorance and inside the gloom of dubiousness!

After Omar-ibn-Abdul Aziz, especially with the coming of the Abbassides into power, that too in the name of Al-e-Muhammad(۱); and the endeavours of the Imams and their self-sacrificing companions, it was no longer possible to speak against Amir-ul-Mumineen (a.s.) just as it was possible during the Umayyid era. Thus, in all the existing manuscripts of this tradition taken right from 'Sahih Bukhari' and 'Muslim' till 'Musnad Ahmad' and 'Abi Awani' the tradition has come down in this manner:

إن آل أبی فلان لیسوا بأولیائی...

The progeny of Abi so and so are not my friends., However, in the commentary of Sahih Bukhari which has been written by one of the prominent traditionist of the Caliphate school, it has come down that the progeny of Abi so and so refers to Abu Talib.(۲) Nevertheless he makes amends and explains that in reference to the progeny of Abu Talib, the Holy Prophet (only) meant the unbelievers and polytheists amongst them!

We ask: Who are these unbelievers and polytheists? Is it Ali who is the first believer and the first one to confirm the Prophethood of the Holy Prophet? Is it Jafar who is counted to be

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۱- Yaqubi ۳/۸۱ ۸۹; Beirut and Najaf print + At-Tanbeeh wal-Ashraaf Masoudi /۲۹۳ + Ibn Athir ۴/۳۰۱ and ۳۱۰

۲- Fath-ul-Baari ۴/۴۵۳ - Egyptian print.

amongst the great martyrs of Islam and is honoured with the title of «Zul-Janahain» (owner of a pair of wings)? Is it Aqeel, Talib, Hassan, Hussein, Abdullah-ibn-Jafar,

Muslim, Muhammad- ibn-Hanafia and their likes? Is history aware of any polytheist or atheist from the progeny of Abu Talib? Was it not that majority of them were fore runners in sacrificing themselves in the path of Islam? And the minority amongst them .who were so were at least Muslims in the true sense

This was the tradition which has been narrated from Amro-Aas and has unfortunately .found its way in the books of 'Sihah' and 'Musnad' of the Caliphate school

Fourth Tradition

point

Now let us look into the tradition which has been left behind by Abu Huraira. A'mash narrates and says: 'At the time when Abu-Huraira arrived in Iraq along with Muawiya in the year of congregation(١), he entered the mosque of Kufa. When he saw the large number of people having come to receive him, he sat down on his two knees and after blandishing for several times his bald head, he said: 'O the people of Iraq! Do you imagine that I will lie about Allah and His Messenger and then burn myself in the Fire of Hell. I swear by Allah that I heard His Messenger saying: for every Prophet there is a sanctuary and my sanctuary is in Medina between Mount «Eer» and Mount «THur». May the curse of Allah, His Angels and all the people be upon the one who

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.In explanation of this term, refer to the previous chapter -١

.creates any dishonour in my sanctuary and raises a disturbance in it

Iraq had been the center of the Shiites of Amir-ul-Mumineen and the people of Kufa were trained by him and were his followers. Abu-Huraira speaks among such people. Perhaps his own self is aware that they are such people who doubt his saying and :maybe it is for this reason that he says

«?Do you imagine that I speak the falsehood and so entangle myself in the Fire of Hell»

Therefore, he swears that he has himself heard the Messenger of Allah. Later, he adds: «I take Allah as witness that Ali has created disturbance and sedition in this land!».

When news of this tradition reached Muawiya, he honoured Abu Huraira for this great service. As well as sending him money, he appointed him as the ruler of Medina. (١)

Assessing The Fourth Tradition

In this tradition Abu-Huraira says that the Holy Prophet has said: 'Medina is my sanctuary and its limits extend from Mount «Eer» to Mount «THur». But what we can derive from history, biography and geographical books of the Arabs is this that Mount 'THur' is basically not in Medina or its surroundings. A mountain by this name exists on the outskirts of the city of Mecca and it is the same mountain where the Holy Prophet concealed himself at the time of 'Hijrat' (migration). (٢)

Numerous men of geography have some sayings in this regard which divulges the falsity of the tradition.

Yaqoobi in the book «Al-Baladan» says: «Mecca is situated between great mountains ....

١- Commentary of Ibne Abil-Hadeed ١/٣٥٩ - First edition; Egypt.

٢- Ibrahim al-Abyari - Ibn-Hisham ١/۴٨۵ + Daarul-Ma'aref print in Egypt; Tabari ٢/٣٧٨ + Muhammad Hamidullah print - Ensab-ul-Eshraf ١/٢۶٠ + and others second edition + Beirut print - At- Tabaqatul-Kubra ١/٢٢٨ + Daarul-Kitab print - Ibn-Athir ٢/٧٣ + Uyoon al-Akhbar ١/١٨۴ - Beirut print + Al-Wafa-be-Ahwal Mustafa ١/٢٣۶

the mountains which surround the city of Mecca are Abu Qabees .... Qayeqa'an, Fazeh, Muhsab, THur next to Safa, Hera, Bashir....' (١) Moreover he says: «Medina possesses two mountains which are named «Uhud» and Eer'. (٢)

Muqaddesi who is one of the best Islamic scholar in geography writes in his book

:«Ahsan at-Taqasim» as such

The cave of 'THur' is placed one league away from Mecca and Mount Hera is situated» (on the side of Mina." '(٣

:Yaqoot Hamavi, the writer of the biggest geographical encyclopedia of Islam says

THur' is the name of a mountain in Mecca and in it is a cave where the Holy Prophet'» «(had hid himself.'(٤

Muhammad-ibn-Abdul Man'am Hamiri in his geographical culture emphasises as :such

THur' which is called as 'THur Athal' is one of the mountains of Mecca lying on the'» «(southern side of the city and is two miles away from Mecca.(٥

Anyone from the famous Arab philologists who has spoken about the word «THur», has :emphasised that it is the name of a mountain on the outskirts of Mecca like

.«Ibn-Athir (died in the year ۶۰۶) in his book «An-Nihaya-fi-Gharib-ul-Hadith-wal-Athar

Faiyumi (died in the year ۷۷۰) in his book «Al-Mesbah-ul-Munir» under the topic of .««THur

Allama Ibn Manzoor, a great Arab philologist (died in the year ۷۱۱) in his great book .««Lisan -ul-Arab al-Muheet» under the topic of «THur

Firuzabadi (died in the year ۸۱۷) in his book «Al-Qamoos-ul-Muheet» under the topic of .««THur

Zubaidi (died in the year ۱۲۰۵) in his magnificient book «Taj al-Arous» with commentary .«on «Al-Qamoos-ul-Muheet

This probe reveals that

.Al-Baladan /۷۸ - Najaf Print -۱

Al-Baladan /۷۷ -۲

Ahsan at-Taqasim-fi-Ma'arefat al-Aqalim /۱۰۲ -۳

.Mu'ajam al-Baladan ۲/۸۶-۸۷ - Beirut print -۴

Ar-Rauz-ul-M'athar-fi-Khabar-ul-Aqthar /۱۵۱ and also under the matter 'cave' from -۵ .the same book /۴۲۵ - Research by Dr. Ehsan Abbassi

Abu-Huraira, the narrator of the tradition suffered from a weak memory and senility .and has mentioned the mountain of 'THur' (near Mecca) to be in Medina

Several scholars from the Caliphate school have spoken in regard to this tradition and .have strived to justify this mistake some way or the other

They say: 'Maybe the Holy Prophet has named one mountain from the mountains of '.«Medina as «THur

They say: Perhaps the Holy Prophet only meant to determine the limits of the sanctuary in Medina and has likened this limit to the distance between the two .mountains which lies in Mecca

They say: Due to error and mistake, the transmitter has mentioned 'Mount THur' .instead of mentioning Mount Uhud

The fourth has evaded the name of 'THur' in the tradition or has mentioned it in vague .terms (so and so) so that it could avoid being entangled in such problems

These endeavours such as the above and in some other manners continued until an ultimate solution was found i.e. the discovery of a mountain by the name of «THur» in Medina by Abdul-Salam-ibn-Muhammad, a Hanbalite traditionist who died in the year ۶۶۹. For the first time, a mountain by this name was created! For centuries, all the scholars who have spoken something or the other in this regard have said: «Such a «.mountain does not exist on the outskirts of Medina

They have also said: «The inhabitants of Iraq have narrated this tradition while they were unaware of the geographical conditions of Medina.» Now all of

a sudden a man amongst the scholars of Iraq (Basra) comes along and says: Next to 'Mount Uhud' is a small mountain by the name of «THur» and adds that the entire .people of Medina are aware of it

The matter does not end here and in the next century a second witness comes into the picture. His name is Abdullah Mutri (died in the year ۷۶۵) and he narrates from his father Muhammad Mutri about the existence of such a mountain (in Medina). He further adds: The people of Medina, generation after generation were familiar with a mountain by the name of 'THur' which is next to Mount Uhud and this mountain is .small in size and redish in colour

In our era, the contemporary scholars have strived in some other manner to eliminate untrue sayings: A great master by the name of Abdul-Qudoos and the author of «Athar-ul-Medina» on page ۱۳۹ of the said book has drawn the picture of this mountain. Doctor Muhammad Hussein Haikal, the author of the famous book «Hayat-e-Muhammad» in his other book by the name of «Manzil al-Vahy» on page ۵۱۲ has brought the same geographical topography and on page ۴۴۰ mentions that he has (utilized the matter from the topography of Abdul-Qudoos i.e. «Athar-ul-Medina».(۱

However, Doctor Haikal in his previously - mentioned book i.e. «Hayat-e- Muhammad», like all the historians and geographers mentions that the cave and mountain of 'THur' is situated on the outskirts of Mecca and has reckoned this to be the

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All these discussions have been utilized from the commentary of Sahih Muslim - - ۱ .Research of Muhammad Fa'ad Abdul - Baaqi / ۹۹۵-۹۹۸ - Lebanon print

(place of concealment of the Holy Prophet during 'Hijrat' (migration). (۱

Fabrication Of Tradition By Samur-Ibn-Jundab

point

Abu Jafar Eskafi Mu'atazali, master of Abil-Hadeed, in pursuit of his speech has mooted the story of Samur-ibn-Jundab. He says: «Muawiya sent a hundred thousand dirhams for Samur so that he would narrate a tradition from the Holy Prophet that the :,verse

وَمِنَ النَّاسِ مَن يُعْجِبُکَ قَوْلُهُ فِی الْحَیَاهِ الدُّنْیَا وَیُشْهِدُ اللّهَ عَلَی مَا فِی قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ

:meaning

And among men is he whose speech about the life of this world causes you to» wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most (violent of adversaries.» (Holy Quran, ۲: ۲۰۴

وَإِذَا تَوَلَّی سَعَی فِی الأَرْضِ لِیُفْسِدَ فِیِهَا وَیُهْلِکَ الْحَرْثَ وَالنَّسْلَ وَاللّهُ لاَ یُحِبُّ الفَسَادَ {۲۰۵} وَإِذَا قِیلَ لَهُ اتَّقِ اللّهَ أَخَذَتْهُ الْعِزَّهُ بِالإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ

And when he turns back, he runs along in the land that he may cause mischief in it» and destroy the tilth and the stock, and Allah does not love mischief-making", (Holy (Quran, ۲: ۲۰۵

was revealed in connection to Amir-ul-Mumineen Ali (a.s.) and hence is counted to be :amongst the enemies of the divine religion. Similarly, the verse

وَمِنَ النَّاسِ مَن یَشْرِی نَفْسَهُ ابْتِغَاء مَرْضَاتِ اللّهِ وَاللّهُ رَؤُوفٌ بِالْعِبَادِ

And among men is he who sells himself to seek the pleasure of Allah", (Holy Quran, ۲:» (۲۰۷

has been revealed in honour of Abdul-Rahman-ibn-Muljim Muradi, the killer of Imam !(.Amir-ul-Mumineen (a.s

Samur was not satisfied with this amount of money. Muawiya increased the amount .and sent two hundred thousand dirhams

Once

.Refer to Hayat-e-Muhammad ۱۷۶-۱۷۷ - First edition -۱

again he refused to accept this amount until Muawiya raised it to four hundred thousand dirhams. Samur-ibn-Jundab accepted it and divulged Muawiya's wish to the (people in the form of a false tradition from the Holy Prophet. (۱

This sinister tradition spread and left a deep impression in the Islamic society during Sharah) i.e.) شراره Muawiya's era so much so that the «Khawarij» came to be called as those who have sacrificed themselves in the path of Allah and have sold their soul to Him. Thus, in this fabricated tradition, Ibn Muljim was fitted in verse ۲۰۷ of Sura Baqarah and was reckoned to be amongst those who sell themselves to Allah and sacrifice themselves in His path. This was the first negative effect of Samur's false .tradition

The second effect was that verses like ۲۰۴ and ۲۰۵ from Sura Baqarah with regards to Ali (a.s.) won fame such that at the time of Imam Hassan's burial near his great grandfather, when Ayesha came forward in protest of this act and said that this house belonged to her and Abdullah-ibn-Abbas argued (with her) that she was (only) one of the nine wives of the Prophet where all of them would receive one-eight from [انکم قوم خصمون] Hazrat's inheritence and what could this amount represent? She replied you are people of dispute and hostility which is in reference to the afore-mentioned verse which has come down in the forged tradition and has been collated with Imam !(Ali (a.s

The Idols Should Be Broken

On several occasions, writers, scholars and

.Commentary of Al-Nahj ۱/۳۵۸-۳۶۱ - old edition -۱

learned men have asked me whether there does not exist a tradition on Ghadir-khum

in the numerous and reliable sources of the Caliphate school? Haven't the scholars of and the day [يوم الدار] «the afore-said school come across the tradition of «Yaum-ud-Dar :i.e. the same tradition which had been previously narrated under the verse [انـذار] of wherein the Holy Prophet had propagated the three fundamental [وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ] Islamic principles of «Tawhid» (Monotheism), «Nabuwwat» (Prophethood) and «Imamate» / «Caliphate» (Leadership)? What could I say? Yes, they have seen these [انـذار] and [يـوم الـدار] traditions but what can be done? As against the tradition of contradictory traditions (although research shows it to be a forged tradition) exists in .different forms and with different references

Verily, in the face of every tradition related to the virtues of Imam Amir-ul-Mumineen and Ahlul Bayt, there exists numerous other (contradictory) traditions with the objective of shattering and crushing their credibility in reality results in the truth being .revealed from buried under the heap of falsehood and fabrications

The seekers of truth in the Islamic history are in need of something like archeology or are entangled with numerous idols which have occupied his entire mind, thought and eyes. Unless these idols are broken, the truth cannot be discovered. What I intend to do is to break the false, distorted and forged idols which have been made by the criminals and brought up by the ignorant so much so that they have become greater than the greatest

p: ۱۳۵

.idols in human history and more invulnerable than all the invulnerables

Several times, eminent personalities and scholars have asked me: «Why don't you write a research biography of the Holy Prophet so that one can deduce the Islamic ?ordinances confidently?» But what could I say

Now, after this relatively long discussion and your familiarity with these preliminaries, ?I can now unfold the essential matter which is as such

With the existence of such faked traditions and with such texts (which apparently

seem to be reliable but in reality are false and full of lies) it is impossible for me to .(.write a biography of the Holy Prophet (SAW.A

With so many obstacles, how is it possible to bring the life-history of the Holy Prophet ?i.e. a significant part of Islam on paper

Is it not that today, anyone who wishes to study the life-history of the Holy Prophet - right from the European Christians and Jews and the Egyptians or Iranian Muslims ?«refers first of all to «Seera Ibn Hisham

But it is a matter of regret to state that after many years of study and research I believe that a biographer worse than Ibn Hisham(۱) (from the view-point of (concealment of the truth) has not yet come into existence. (۲

Is it not that today, anyone desirous of doing research in the history of Islam, refers to Tarikh-e-Tabari(۳) who is regarded to be the 'Imam' (leader) of all historians by the ?eminent scholars of the Caliphate school

But, I believe that he has taken precedence over all

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.Abu Muhammad Abdul-Malik-ibn-Hisham - died in ۲۱۳ or ۲۱۸ -۱

A detailed reasoning of this saying has come in my book called «Man -Tarikh-ul- -۲ .«Hadith

.Muhammad-ibn-Jareer Tabasi - born in ۲۲۴ and died in ۳۱۰ -۳

.other historians in propagating falsehood

If such books are taken to be first-hand sources and references, then, how can it be possible to recognize Islam? Verily, these idols which are the greatest obstacles in the path of knowing Islam should be shattered. I have till now written four volumes of books and in them, I have critically analysed «Tarikh-e-Tabari». I am thankful of this favour of Allah Who has shattered a big idol through me - His feeble slave. With these books i.e. two volumes of «Abdullah-ibn-Sabah» and two volumes of (خمسون ومائه صحابی

!Tabari has been vanquished in the eyes of those seeking the truth (مختلق

In order to realize the truth, we have first of all to know the falsehood and abandon it :and it is very well said

تعرف الاشياء باضدادها

Everything is recognizable through its opposite». If night did not exist, day could not» be recognized. If there was not darkness, then light could not be perceived. We should, before anything else, recognize people like Abu-Huraira, Anas- ibn-Malik, Muawiya and Amro-Aas so that the possibility of recognizing the Holy Prophet of Islam and Imam Amir-ul-Mumineen and such events like the battle of Siffeen, Jamal and the like of them comes into existence. Unless we recognize Muawiya and Yazid, we will not be able to comprehend events like the peace of Imam Hassan (a.s.) and .(.the revolt of Imam Hussein (a.s

Moreover, unless we recognize the evil-teachers of Islamic history and the fabricators and unless we do not consider Tabari, Ibn

Hisham and their followers to be unreliable, we will neither be able to recognize the .positive personalities of Islam nor its negative ones

Up to now, these fabrications take place in the scene of authentic Islamic traditions and Islamic history, neither the God of Islam is recognizable nor the Prophet of Islam and Ali of Islam nor Caliphate, Imamate and Wasiyat (executorship) and nor finally !the Ma'ad (Resurrection) of Islam

Thus, we do not possess any means for the recognition of God, Islam and the truth except the way which we shall pursue in these discussions! The Imams would follow these very steps for their own special Shiites. Of course they were needless of striving hard like us. Imam Sadeq (a.s.) would determine his followers' path with one brief :sentence. When he would address his students with these words

They would learn the path of perceiving the true and untrue traditions. But today, if we are to prove this matter, we are needful of writing numerous books and doing elaborate researches and persistently studying and doing research for several years (.in order to perceive the words of Imam Sadeq (a.s

However, if we listen to the decisive will of the Holy Prophet and accept it in its true sense which was often repeated by him in different forms: («I am leaving behind two invaluable things amongst you and as long as you catch hold of these two and follow ,them

you will never go astray.») and adopt this path, we shall be delivered from all possible deviations and from the danger of falling into all kinds of destructive pits. May .Almighty Allah grant us success in following this path to the very last

To me, reading such kinds of forged, false and distorted traditions becomes a sort of spiritual mortification in the face of reading the correct traditions of the Holy Prophet (S) and Ahlul Bayt (a.s.) which is so much enjoyable to me that I cannot describe my feelings. I wish we could spend our life only in the path of examining the correct and authentic traditions. But what can we do? Unless the idol is shattered, God will not be worshipped and if the forged traditions are not made known, the authentic traditions .will not be recognized

I intended to make brief the discussion so that we could get to our main topic. But as we once again realize that unless the required illumination be not achieved we are bound to continue the discussion. Perhaps we can grasp the matter by the help of this example:- If we wish to get to an ancient city and know its limits and boundaries and perceive its characteristics then, considering the existence of centuries - old debris over it (i.e. the city) it is not possible and there is no way other than pulling it out from the heap of debris, soil and layers which has covered it over the centuries. Of course

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.this task requires intolerable sufferings and innumerous knowledge

The Islam which the Holy Prophet had brought has been buried under the debris of false and forged traditions and for knowing Islam too, we are needful of a kind of archeological study. Here, we shall set forth one example from all kinds of forged traditions so as to realize the various dimensions of this great felony. Thus, the traditions which we have assessed thus far are not all that exists in this regard. Rather, on the basis of perusals, we have presented from every kind of tradition one example in order that we realize what has come upon the rights of the innocent and what fate has befallen them so that finally, we realize our path for recognizing Islam which the Prophet has brought. The Path which must and will remain until the Day of Judgement.

(Verses Of «Tayammum» (Dry Ablution

point

:About the battle of Muraisi'h Mughrizi writes

The tradition of «Efq» eventuated in this battle because the Messenger of Allah (S) had» descended in a house and he had not water with himself. In that very place, Ayesha's necklace fell on the ground and got lost. The Holy Prophet remained in that place till morning searching for the necklace. Due to unavailability of water in that area, the people fell in deep hardship. They said: «It is Ayesha who has made us wait in this arid land. Abu Bakr took umbrage at the remarks of the Muslims and reproached Ayesha «severely. At this moment, the verse of «Tayammum

p: ١۴٠

dry ablution) was revealed.... Thereafter, the Muslims moved from this place and) came upon a land which had green pastures and trees! The Holy Prophet said: 'O ?!Ayesha! Are you ready to run a race with me

Ayesha said: 'Yes'! Moments later, she pulled together her clothes and so did the Holy Prophet. Thereafter they ran and the Holy Prophet outran Ayesha. Then, he said: I'm getting my own back for the last time you outran me.' The story goes as such: The Messenger of Allah had once gone to Abu Bakr's house, Ayesha too was present and held something in her hand. The Holy Prophet said: Give that thing to me! Ayesha refused and ran far away. The Holy Prophet too ran after her. However Ayesha outran the Prophet and went off her own way.

In this journey (battle of Muraisi'h) Ayesha was mounted on a camel litter and Abu-Muwaihaba, the freed slave of the Prophet, along with another man kept her moving....(١) Thereafter, she narrates the story and hadith of "Efq" (إفک).

Whatever Muqrizi and others have brought in these three fold incidents has been narrated through Ayesha.

The first incident is the incident of the race:

Race Between The Holy Prophet And His Wife!

Ahmad-ibn-Hanbal in his 'Musnad' narrates from Hisham-ibn- Urwah-ibn-Zubair who narrates from his father Urwah that Ayesha said:

I accompanied the Holy Prophet in one of his journeys. At that time, I was a young girl, and had rather lean built. During the journey, the Holy Prophet once commanded his followers to advance ahead and they did so.

١- - Muqrizi: Emtah al-Asmah /۲۰۶-۲۰۷ - Damascus print + Kitab-ul- Maghazi ۲/۴۲۶-۴۲۷ Egyptian print.

Thereafter, he said: 'Come forward and let us run a race together! We ran and soon I overran the Prophet. The Prophet did not utter anything. Sometime elapsed and I grew bigger and heavier. I had forgotten all about the race between the Prophet and myself.

In yet another journey, I accompanied the Holy Prophet. During this very journey, the Prophet once again asked his followers to move ahead and they did so. Then he said: Come forward and run a race with me! We ran and this time he overran me. Upon this, he laughed and remarked: Tit for tat! (۱)

In the same book, Abu-Salma(۲) and Hisham-ibn-Urwah have narrated a somewhat similar tradition(۳) from their father and Qasim-ibn-Muhammad, the grandson of Abu-Bakr has narrated a much shorter account of the event from Ayesha(۴).

This is the tradition about the running-race and as far as its period is concerned, we are unable to find any trace of it. However, with regards to the place of the running-race, it is said that it has taken place in «Baidah». But the tradition about «Tayammum» and «Efq» as per the saying of the Ibne Sa'ad, the author of «Waqedi» has occured in the battle of Muraisi'h. He says: «In this battle, Ayesha's necklace got lost as a result of which the procession of the soldiers came to a standstill.» Then, the verse of «Tayemmum» was revealed and Osayyed-ibn-Huzair said: «This is not your first blessing, O progeny of Abu Bakr and it was in this

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۱- Uyoon-' Musnad' of Ahmad ۶/۳۹, ۱۲۹, ۱۸۲, ۲۶۴ ۲۸۰ + Muntakhab Kanz-ul-Ummal ۶/۱۷۳ + ul-Akhbar-Ibne Qutaiba ۱/۳۱۵.

۲- Uyoon-' Musnad' of Ahmad ۶/۳۹, ۱۲۹, ۱۸۲, ۲۶۴ ۲۸۰ + Muntakhab Kanz-ul-Ummal ۶/۱۷۳ + ul-Akhbar-Ibne Qutaiba ۱/۳۱۵.

۳- Uyoon-' Musnad' of Ahmad ۶/۳۹, ۱۲۹, ۱۸۲, ۲۶۴ ۲۸۰ + Muntakhab Kanz-ul-Ummal ۶/۱۷۳ + ul-Akhbar-Ibne Qutaiba ۱/۳۱۵.

۴- Uyoon-' Musnad' of Ahmad ۶/۳۹, ۱۲۹, ۱۸۲, ۲۶۴ ۲۸۰ + Muntakhab Kanz- ul-Ummal ۶/۱۷۳ + ul-Akhbar-Ibne Qutaiba ۱/۳۱۵.

very battle that the incident of Ayesha and the remarks which the progeny of «Efq» uttered had occured and Allah revealed a verse in confirmation of her chastity.(۱)"

However, the tradition of «Tayammum» has come down in the books of 'Sahih' of the Caliphate school in the following manner.'

(Hadith About «Tayammum» (Dry Ablution

point

Bukhari in the book of «Tayammum» narrates from Abdul-Rahman-ibn- Qasim who narrates from his father that Ayesha, wife of the Holy Prophet said: «We had accompanied the Prophet in one of his journeys until we reached 'Baidah' or Zaatul-Jaish(۲). There, I lost my necklace. The Holy Prophet and his men remained in that desert area in order to find my necklace!! There was no water to be found about and the Muslim soldiers who were hard pressed for thirst approached Abu-Bakr and said: «Do you see what Ayesha is doing? She has made the Holy Prophet and his men stay in «.a place devoid of water

Abu Bakr approached me in a state when the Messenger of Allah had laid his hand on my knees and had fallen asleep! He said: 'You have dissuaded the Prophet and the people from moving forward while there is neither water in this place nor have the :people water with themselves!' Ayesha says

Abu-Bakr reproached and blamed me in this regard. Moreover, he pounded on my» side and I could not move from my place as the Prophet had laid his head on my knees. Moments later, the Prophet awoke from his sleep. As there was no water for

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.At-Tabaqat ۲/۶۵ - Beirut print -۱

.Bukhari ۱/۴۸-۴۹, ۲/۱۹۴, ۳/۴۸ and ۴/۱۲۲. Zaatul-Jaish was in one house in Medina -۲

fulfillment of the religious obligations of the people, God revealed the verse of «.(«Tayammum» and the people performed «Tayammum» (dry ablution

:Osayyed-ibn-Huzair who was from the Ansars said

«!This has not been your first blessing 'O progeny of Abi-Bakr»

Ayesha says: “As we made the camel on which I was mounting to move ahead, we

"(found the necklace which laid beneath her.(۱)

In 'Musnad' of Ahmad it is narrated from Abdullah -ibn-Zubair that Ayesha said: «In one of the journeys, I had accompanied the Holy Prophet. On the way we reached a place called "Turbaan"۱۹۳ which was a few miles away from the city of Medina. This place was arid and dry....»

In the end of the tradition it has come down that Abu-Bakr addressed Ayesha as such: "My daughter, I did not know that you are so much of a blessing. Since you dissuaded the Mus(۲)ims from moving ahead and made them wait in this desert, Almighty God resolved them with blessing and comfort and revealed the verse of "tayammum" for them". (۳)

A Probe Into This Tradition

In the tradition of «tayammum» we see that the Holy Prophet makes the people stay in the arid desert and plateau not withstanding the fact that the people have no water with themselves. All the soldiers of Islam and the animals accompaning them suffer hardship until morning. All this occured for the sake of finding Ayesha's necklace which was made out of sizzling stones.

The Holy Prophet keeps his soldiers waiting in the dry desert in order to find his wife's missing

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۱- Bukhari - Book of Tayammum Vol. ۱/۴۸-۴۹; Chapter on virtues of Abu-Bakr ۲/۱۹۴ and Exegesis of Sura Maeda ۳/۴۸ ۴/۱۲۲ + Muslim - section of Tayammum ۱/۱۹۱-۱۹۲ + Nesa'ee ۱/۱۶۳ + Mutah Malik ۱/۵۳- ۵۴ + 'Musnad' of Ahmad ۶/۱۷۹ + Abu Awanah ۱/۳۰۲.

۲- Turbaan is a land between Zaatul-Jaish, Mellal and Siyalah and it possesses abundant water. In the battle of 'Badr', the Holy Prophet stayed in this place. Muajam al-Baladan ۱/۸۳۳.

۳- 'Musnad' of Ahmad Vol ۶/۲۷۲ -۲۷۳

necklace. The Muslims on the other hand take their complain of hardship and distress to Abu-Bakr. He in turn approaches his daughter and reproaches and blames her for this doing and says: «In all the journeys, the Muslims face hardship and difficulty for «.your sake

However when the Muslims become perplexed in the matter of prayers, Almighty God reveals the verse of «tayammum». Thus the Muslims perform «tayammum» for the first time and offer their prayers with tayammum. Right here, Abu-Bakr addresses her daughter as such: «O my daughter, I was not knowing that you are so blessed and full of goodness and blessing! Since you have dissuaded the Muslims from moving ahead and have been the cause of their waiting, God has revealed goodness upon them! » Also, Osayyed-ibn-Huzair says: «This is not your first goodness and blessing 'O the progeny of Abi-Bakr!» After this too, the compassionate God does not allow the matter of necklace to be rendered futile. Rather, the next morning it is found under the .sleeping-place of the camel

This event is the sign of abundant love and great affection of the Holy Prophet towards his wife, Ayesha so much so that the God of Islam too safeguards this love and affection and reveals statutory blessings for the Muslims due to the afore-said .love

A brief investigation into the various aspects of this event reveals that this tradition does not conform to the circumstances and conditions of the battle of Muraisi'h or Bani-Mustalaq. This is because in

p: ۱۴۵

this battle, due to the dispute which arose between the Muslims of Ansars and Muhajirs over the matter of water and the dangerous speech which Abdullah-ibn-Obi Salool - a hypocrite - had delivered on that occasion and there existed the possibility of an internal unrest, the Holy Prophet commanded his people to quickly advance forward towards Medina such that the belligerent people had time only for a short .nap, prayers and food, and spent the rest of their time in galloping towards Medina

Moreover, just as it has come down in the tradition narrated from Ayesha or the tradition forged in her name, the decree of «tayammum» should have been much more universal than for it to remain a secret for a selected few. Thus the entire soldiers of Islam faced unavailability of water in this battle and became needful of «tayammum». The verse on «tayammum» too was revealed on this occasion and all the soldiers acted upon it and regarded this as one kind of goodness, blessing and comfort which descended from the heavens and congratulated and expressed their thanks to those .who had been the cause of bringing this blessing and comfort

Considering the form of revealation of the decree and the verse of «tayammum» and its universal aspect, the matter of «tayammum» should not have remained hidden from a person like the second Caliph, Omar-ibn-Khattab and that should not a person like him be aware of this common affair which has occured in his very presence!? All have

p: ۱۴۶

seen and are aware of this affair but not Omar- ibn-Khattab! The same has come :down in a tradition narrated from Sahih-Muslim as follows

A person approached Omar (during the latters Caliphate) and said: «I had a wet dream and could not find water to perform ablution. What was I supposed to do? Omar said: «In such situations, keep away from prayers!» Ammar who was present at that time :said

O Amir-ul-Mumineen! Don't you remember that in one of the journeys to war, both'" of us had to perform ablution and could not find any water? On that day, you avoided prayers but I rolled on the dust and then offered my prayers and when we narrated this matter to the Holy Prophet he said: «As for you 'O Omar! it was not right on your part to abandon the prayers. As for you, 'O Ammar! you should not have rolled on the dust just as animals do. Suffice it was to strike your hands on the dust and then rub "(them over your face and hands up to the joints....(۱

How come this common decree descended in the sight of the common Muslims but

remained hidden from the other companions (of the Holy Prophet)? Just as Omran-ibn-Husain narrates:

The Holy Prophet (S) witnessed a man (from his companions) keeping himself aside» from the others and refraining from performing prayers. He said: 'O so and so person, Why don't you perform your prayers like the others? He replied: 'O the Messenger of Allah. I

۱- 'Musnad' of Tablisi - tradition ۶۳۸ + 'Musnad' of Ahmad ۴/۲۶۵ + ۳۱۹ + Muslim ۱/۱۹۳ +' Nesa'ee ۱/۱۷۰ + Kanz-ul-Ummal ۵/۱۴۲ - tradition ۲۹۲۶ + 'Musnad' of Abi Awanah ۱/۳۰۶ + Abu Dawoud ۱/۸۸.

have had a wet dream and I have not yet performed the purification ablution. He said: You only need to perform the «Tayammum» if you have not any water available. (۱)

Moreover, how can we reconcile the previous tradition with the tradition which Urwah has narrated from Ayesha and Nesa'ee has brought the same in his book? They say:

The Holy Prophet sent Osaid-ibn-Huzair along with a group to search for Ayesha's» necklace whom she had lost somewhere on the way. A long time passed in search for this necklace and the time for prayers approached. Incidentally they had no ablution and could not find any water too for performing ablution. Helplessly they offered their prayers without ablution.

Thereafter, they related the incident to the Holy Prophet and for this very reasons, God revealed the verse of «tayammum».

Osaid-ibn-Huzair said: 'O Ayesha! May Allah bestow you with goodness. I swear by Allah that no event has occured which was distasteful to you except that Allah set goodness and blessing in it for you and the Muslims.» (۲)

In Sahih Bukhari, this tradition has come down in the following manner. «The Holy Prophet despatched a person....»

How can we reconcile this tradition from Ayesha with the first tradition while we see a ?vast difference existing between the two

The first tradition mentions that the Prophet, in a journey back from war, came down to a house located in an arid land. The Muslims too had no water with themselves. Thus they complained their hardship to Abu-Bakr, in the morning

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Nesa'ee ۱/۱۷۱ -۱

Nesa'e ۱/۱۷۲ - First edition + Bukhari Vol. ۱/۴۹; Vol. ۲/۲۰۵ and Vol. ۳/۱۶۹ + Muslim ۱/۱۹۲ + -۲ .'Musnad' of Ahmad ۶/۵۷

too, after the revelation of the verse, everyone performed «tayammum» and offered their prayers with «tayammum» for the first time. At the time of departure, Ayesha's .necklace too was found underneath the camel

But the second tradition mentions that the Holy Prophet despatched one or more persons in search for Ayesha's necklace which had been left behind in some house. These persons who were sent for this task could not find water during this journey and hence offered prayers without ablution. This was because the verse of «tayammum» had not yet been revealed and they were unaware of its decree. Thereafter, when they returned back to Medina and related their story to the Holy .Prophet the verse of «tayammum» was revealed

If we wish to believe in the authenticity of all the traditions present in the «Sihahs», we ?!don't know how to bring a reconciliation between these two traditions

* * *

Moreover, how is it possible to reconcile these two traditions under our discussion with what Ibn-Saad has narrated in «Tabaqat» about the life- history of Maimum-ibn-Sanbaz Asla where the narrator, Rabii says: «I heard from my father who heard from his father that a Muslim man by the name of Asla once narrated as such:, 'I was doing

service to the Holy Prophet and saddling the ride for him.' One night the Holy Prophet said: 'O Asla! arise and make ready my horse! I said: 'O the Prophet of God. I have had a wet dream! Thereafter he kept silent for

p: ۱۴۹

i.e. the (صعيد) a few moments. Then Jibra'eel descended and brought the verse of dust) can be found.(۱) Then, the) (صعيف) verse of «tayammum» wherein the word of Holy Prophet called me and displayed to me the manner of performing «tyammum». I ....did the same and then attended to his horse

Later when we came across water he said: 'O Asla, arise and perform «Ghusl» (major (ablution).(۲

* * *

Similarly, in what manner can we reconcile Ayesha's traditions with the tradition which Ibn- وَلاَ جُنُباً إِلاَّ عَابِرِى سَبِيلٍ (Ibn-Jarir Tabari has brought under the exegesis of the verse: (۳ Jarir narrates from Yazid-ibn-Abi Khabib that the houses of some of the people from .the Ansars had their doors facing the mosque

Sometimes it would happen that they would experience wet dreams and would also face the problems of unavailability of water. Under these circumstances, they could not even leave their houses for the sake of procuring water and performing «Ghusl» (major ablution) because they could not pass through Prophet's mosque in the state of «Janabah» (major ritual impurity) and also there existed no other way. Therefore, (God revealed the verse of tayammum. (۴

Similarly, Ibn Munzar and Ibn Abi Hatim narrate from Mujahid that in explanation of :the verse

وَإِن كُنتُم مَّرْضَى أَوْ عَلَى سَفَرٍ

(And if you are ill or on a journey. (Holy Quran, ۴: ۴۳

he (i.e. Mujahid) says: “This verse has been revealed about a man from Ansars who

was so sick that he was not able to stand and perform

p: ١٥٠

١- يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقْرَبُواْ الصَّلاَةَ وَأَنتُمْ سُكَارَى حَتَّىَ تَعْلَمُواْ مَا تَقُولُونَ وَلاَ جُنُباً إِلاَّ عَابِرِي سَبِيلٍ حَتَّىَ تَغْتَسِلُواْ وَإِن كُنتُم مَّرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاء أَحَدٌ مِّنكُم مِّن الْغَآئِطِ أَوْ لاَمَسْتُمُ النِّسَاء فَلَمْ تَجِدُواْ مَاء فَتَيَمَّمُواْ صَعِيداً طَيِّباً فَامْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللّهَ كَانَ عَفُوّاً غَفُوراً O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving. Holy Quran, ۴:۴۳

٢- At-Tabaqat-ul-Kubra ٧/۶۵-۶۶ - Beirut print. Moreover this story has also come down in «Estee'ab», «Asad-ul-Ghaba» and «Al-Asaba» with some minor differences. Muttaqi too has narrated it in his «Kanz-ul- Ummal» ۵/١۴۵ - tradition ٢٩۶١.

٣- Nisa /۴:۴٣

۴- Durrul-MantHurr ٢/١۶۶

ablution. Moreover, he had no one to assist him prepare his means for ablution. This man approached the Holy Prophet and explained his condition to him. On this occasion too, God revealed the verse of 'tayammum'. (١)

Similarly, Ibn Jarir narrates from Ibrahim Nakh'ee who said:

«The Holy Prophet's companions suffered wounds in one of the battles. The number of injured men were many. Later too, a few of them experienced wet dreams. This was reported to the Holy Prophet.

Thereafter the blessed verse: ....

وَإِن كُنتُم مَّرْضَى أَوْ عَلَى سَفَرٍ ....

(And if you are ill or on a journey... (Holy Quran, ۴: ۴٣

.was revealed in its full form

Verily, how can one reconcile with so many different and diverse traditions and ?reckon all of them to be correct and true

With utmost regret, we have to say that the traditions which have been narrated from Ayesha and which is ascribed to her and comprises the incident of revelation of the verse of «tayammum», has been falsely propagated and spread. Even the European and Western Orientalists and Islamicists have had access and paid interest to them and drawn support from them under the topic of «tayammum» in their book of ('Encyclopedia of Islam.' (٢

The Reality Of This Matter

If we take into consideration the nature and territorial make-up of 'Hejaz' (Saudi - Arabia) and know about its severe scarcity of water (just as what I have witnessed in my numerous journeys to this holy land)and also realize this fact that 'Salât' (prayers) had been made obligatory immediately after the Holy

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١- ۴: ۴٣ - Explanation of Sura Nisa ٢/١۶۶ - Durrul-MantHurr.

٢- Shorter Encyclopedia of Islam Pg. ٥٨٨-٥٨٩ and the topic of «tyammum» in Da'erat-ul Ma'aref Islamiah - Translated in Arabic ٥/١٥٨ - Egyptian print.

Prophet's appointment, we will arrive to this conclusion that it is impossible for the divine legislation of the law of «tayammum» to have been postponed all this time (about eighteen years) and its decree to have been revealed in the year ٥ A.H. or ۶ A.H. The Muslims out of compulsion, had been in need of something as a substitution for .(water where they could resort or «Ghusl» (major ritual ablution

This need had certainly arisen hundreds and thousands of times right from the outset of Islam until the year ۶ A.H. Moreover, whenever a Muslim was faced with any problem, he would approach the Prophet and the latter in turn would explain the

divine law for him. This was the natural structure of this matter. However, if we resort only to the Holy Quran, we will see the story being different from what has come down in the aforesaid traditions. In the Holy Quran, the decree of «tayammum» has come down next to ablution and «Ghusl» (major ritual ablution) as a substitution to .them

:In Surah Nisa

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَقْرَبُواْ الصَّلاَةَ وَأَنتُمْ سُكَارَى حَتَّىَ تَعْلَمُواْ مَا تَقُولُونَ وَلاَ جُنُباً إِلاَّ عَابِرِي سَبِيلٍ حَتَّىَ تَغْتَسِلُواْ وَإِن كُنتُم مَّرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاء أَحَدٌ مِّنكُم مِّن الْغَآئِطِ أَوْ لاَمَسْتُمُ النِّسَاء فَلَمْ تَجِدُواْ مَاء فَتَيَمَّمُواْ صَعِيداً طَيِّباً فَامْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللّهَ كَانَ عَفُوّاً غَفُوراً

O you who believe! do not go near prayer when you are intoxicated until you know (well) what you say, nor when you are under

p: ۱۵۲

an obligation to perform a total ablution - unless (you are) travelling on a journey until you have washed yourselves; and if you are sick, or on a journey, or one of you come from the privy or you have made love to your women, and you cannot find water, betake yourselves to pure dust, then wipe your faces and your hands; surely Allah is (Pardoning, Forgiving. (Holy Quran ۴:۴۳

:In Surah Maeda

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِذَا قُمْتُمْ إِلَى الصَّلاةِ فاغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُواْ بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَينِ وَإِن كُنتُمْ جُنُباً فَاطَّهَّرُواْ وَإِن كُنتُم مَّرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاء أَحَدٌ مَّنكُم مِّنَ الْغَائِطِ أَوْ لاَمَسْتُمُ النِّسَاء فَلَمْ تَجِدُواْ مَاء فَتَيَمَّمُواْ صَعِيداً طَيِّباً فَامْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ...

O you who believe! When you rise up to prayer, wash your faces and your hands up to the elbows, and wipe your heads and your feet to the ankles; and if you are under an obligation to perform a total ablution, then wash (yourselves) and if you are sick or on a journey, or one of you comes from the privy, or you have made love, and you cannot find water, betake yourselves to pure dust and wipe your faces and your hands there (with.... (Holy Quran ۵:۶

The meaning of these verses is this that «Wuzu» (ablution) and its substitution with «Tayammum» (dry ablution) and «Ghusl» (major ritual ablution) and its substitution with «Tayammum» (dry ablution) had already been once legislated and its decree revealed continuously one after the other in

.one verse

This inevitability should have been much before what Ayesha has said and much before her marriage to the Holy Prophet (S). Wisdom too deems expedient such a state while we know that «Salât» (prayer) had been legislated right from the outset of the Holy Prophet's appointment to the post of Messengership and along with it, (Gibra'eel had taught the manner of performing “Wuzu” (ablution).(١)

Thus «Ghusl» (major ritual ablution) and «Tayammum» (dry ablution) too must have .immediately followed «Wuzu» (ablution) in being legislated

Of course, it can be said that these three decrees were perhaps revealed far from the common Muslim's perspective because basically there did not exist more than two or three Muslims at that time. Therefore, it is not much of a concern if majority of them were unaware of the union of «Tayammum» with «Wuzu» and «Ghusl» and had not .heard the aforesaid verse

Whenever anyone amongst them encountered unavailability ofwater or faced any such problem, he would approach the Holy Prophet and explain his condition. The Holy Prophet too would either practically teach him the obligation of «Tayammum» or recite for him the holy verse of Quran. It was in this manner that the reality of the matter .had been concealed for a person or had been forgotten by him

This analysis is a solution as we see it. However, that such a needed decree had not been revealed until the year ۵ A.H. or ۶ A.H. and the time of its legislation was when the Holy

Refer to A'lam-ul-Wura /۴۷ - Research of Ali Akbar Ghaffari + Bihar -ul-Anwar ۱۸/۱۷۹ -۱ .- Tradition ۱۰ and ۱۸۴; tradition ۱۴ and ۱۹۴; tradition ۳۰ and ۱۹۶

Prophet (S) remained in the desert with his soldiers for a long duration until he found his wife's valualess necklace seems to be against common sense and custom and is .incompatible with the supreme level of the Holy Prophet's disposition

The Consequence Of Propagating Such Forgeries In The Islamic Texts

point

The consequence of propagating such forgeries in the Islamic texts and sources has been that in the views of those believing in the authenticity of such traditions, the supreme personality of the Holy Prophet (S) is diminished to the level of an ordinary man in addition to disallowing anyone from objecting and complaining against the lustful and voluptuous rulers and Caliphs such as Yazid-ibn-Muawiya. In reality, two aims and objectives for forging such traditions have come to hand: Firstly, the Holy Prophet has been brought down even lower than the level of an ordinary person and secondly, the actions of the slipshod rulers and the irreligious Caliphs has been .justified

History recalls such incidences from the lives of the (so called) Islamic rulers - the very :divulgence of which is itself shameful. The historians have said

When Muawiya wanted to take allegiance from the Muslims for his son Yazid, he « wrote a letter in this regard to Ziad-ibn-Abih, the Governor of Basra.', Ziad replied: 'What will the people say in the face of this recommendation while we know that Yazid plays with dogs and monkeys, wears multicoloured dresses, always drinks wine and dances in tune to tambourine?» On the other hand, there exists such personalities like .Hussein -ibn-Ali, Abdullah-ibn-Abbass, Abdullah-ibn-Zubair and Abdullah-ibn- Omar

Thus, you order him to simulate his ways for one or two years so that we might

.succeed in deluding the people in this regard

Following this letter, Muawiya commanded his son Yazid to accompany the Muslim warriors in the summer battle(١) with the Romans. But Yazid pretended to be sick and on the way went to the Cloister of Marran(٢) under the pretext of taking rest. But once there, he resorted to drinking wine with his beloved one. In this battle, the Islamic soldiers got affected by smallpox and when this unpleasant news reached Yazid, he :recited the following two-line poem

When at Cloister of Marran I lean on soft sacks and Umm Kulsum besides me and I drink the morning wine I no longer care if the soldiers are affected by sickness and (smallpox .(٣

If such an event and other such incidents is committed by Yazid and his father amongst the Muslims, then Muawiya's plan and ambition with regards to taking allegiance for Yazid will be confronted with defeat and the Umayyids will no longer .remain in the Islamic history

Can a remedy be found for the advancement of Muawiya's objectives? Does a way ?exist for Yazid and his like to attain rulership as the Caliphate of the Holy Prophet

.Muawiya had found the way

If Yazid was taking his beloved one with himself in the battle-journey and making merry with her at the cloister of Marran, the same too could be reported in the case of the Holy Prophet. Verily, in a

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For many years, the Muslim army was attacking the Romans during the summer -۱ season and so these soldiers came to be called as «Sayefah» (صایفه).

The Cloister of Christian settlers surrounding the Islamic cities which had been the -۲ centre of the worst and ugliest kind of debauchery, libertinism and wine-drinking when most of the heads of the Caliphate during the Umayyid and Abbassid period

used to take resort to these places for sport and play (which in fact had been places initially meant for worship). For this reason, Yazid too had taken shelter in the Cloister of Marran which was a luxuriant and prosperous place for indecent acts. Refer to .«Dayarat- Shabashti» and «Muajam al-Baladan» - Yaqut Hamavi

Mujam al-Baladan ۲/۵۳۴ -۳

made-up tradition, the Holy Prophet too takes his wife along with himself in one of the battle- journeys and on the way, asks his soldiers to move ahead so that he could enjoy and run a race with his wife or orders his soldiers to remain in an arid land for the sake of finding his beloved's necklace and himself thoughtlessly rests on her lap and sleeps. Not only God refrains from reproaching him but instead reveals the verse of «Tayammum» in due consideration of his manifestation of love and affection !!towards his beloved wife

Then, assuming these traditions to be authentic, there no more remains any place for objecting to this (so called) Caliph of the Holy Prophet i.e. Yazid - that he too has left the Islamic army and has himself thoughtlessly resided at the Cloister of Marran busy .making merry with his beloved one

The Period Of Forgery Of Such Traditions

It is for the sake of all these reasons that we reckon the matter of forgery and propagation of such traditions to be befitting the era of Muawiya. Besides, we had seen in the past that Muawiya had vowed to bury the blessed name of the Holy Prophet. Thus, his enmity with Bani-Hashim and the Holy Prophet himself on the one hand and his evil plots and plans for the continuation of the Umayyid government and the Caliphate of Yazid on the other hand were the main factors instigating him to .forge such lies through his agents

The Jewish and Christian Islamicists and Orientalists too were

searching for their anti-Islamic aims in these very traditions (which unfortunately are

many in the references of the Caliphate school). Thus, they have brought these traditions along with its analysis in their books and researches as an introduction to the Holy Prophet and have presented them to be the identity of Islam; the Holy Prophet and his decrees and commandments. Of course we have to state with utmost .regret that they have to a certain extent achieved their objective too

One of the eminent English Islamicists and Orientalists confesses as such: «Basically, the Western writers were susceptible and ready to have the worst beliefs about the Holy Prophet and whenever they came across an explanation and exegesis which was objectionable in some way or the other, they would pounce on the opportunity (and regard it to be true and authentic." (۱)

Since the European Islamicists could not find the like of these traditions in the references of the Ahlul Bayt school, they acquired Islam only and only from the sources and references of the Caliphate school.(۲) Their eastern followers too, either knowingly or unknowingly have traversed the same path and followed in their foot-.steps

In writing the biography of the Holy Prophet, this same English scholar has only -۲۱۲ referred to Tarikh-e-Tabari, Seerah Ibn Hisham, Mughazi, Aqdi, «Tabaqat» of Ibn Sa'ad, Sahih-e-Bukhari, Musnad Ahmad, Asad-ul-Ghaba and Al-Asabah i.e. the references of the Caliphate school only and has not referred to even one single .reference from the Ahlul Bayt school

The Consequence Of These Traditions On the thoughts of those believing in them

In the end, we once

.M. Watt: Muhammad at Mecca, Pg. ۵۳ -۱

In writing the biography of the Holy Prophet, this same English scholar has only -۲ referred to Tarikh-e-Tabari, Seerah Ibn Hisham, Mughazi, Aqdi, «Tabaqat» of Ibn Sa'ad, Sahih-e-Bukhari, Musnad Ahmad, Asad-ul- Ghaba and Al-Asabah i.e. the

references of the Caliphate school only and has not referred to even one single .reference from the Ahlul Bayt school

more emphasize that such traditions gives a special kind of insight to those believing in their correctness and authenticity. Thus they open the way for the propagation of such deviated school of thoughts like «Wahabism» and worse still, all the anti-Islamic groups like the Bahai's and the like of them seek their (evil) purposes in these very sources and references. Thus we see them introducing Islam with the help of those (traditions and texts which exists in the Caliphate school.(١

Aside from these two groups, the university - going intellectuals and the eastern Islamicists too who traverse the same path as the Western professors and pioneers drink water from the same spring. With the motive of research in its entirety, they have in their recognition of Islam, relied mostly or rather wholely on the sources and references of the Caliphate school and have not paid attention to the pure fountain-head of the Ahl-e- bayt school. In their recognition and presentation of Islam, they have not reaped the benefits of the traditions of the Imams (a.s.) - the household of the Holy Prophet (S) whereas the Holy Prophet had repeatedly stated that those who are the well-whishers of Islam should hold on fast to his household members after his .departure

:On the day of «Ghadeer-e-Khum» he said

(أنا تارك فيكم ثقلين أولهما كتاب الله فيه الهدى والنور فخذوا بكتاب الله واستمسكوا به- فحث على كتاب الله ورغب فيه ثم قال- وأهل بيتى أذكركم الله فى أهل بيتى أذكركم الله فى أهل بيتى أذكركم الله

For example refer to «Bayan-e-Haqayaq» - Sayyid Abbass Alawi /٢٢٠-٢٢١ where he -١ lakes support of the 'Gharaniq' traditions while accounting for the repentence - letters .of Bab

فى أهل بيتى) ١٩۴

In the farewell Hajj Ceremony, while delivering a sermon on the day of Arafat, the :Holy Prophet said

يا أيها الناس إنّى تركت فيكم ما إن اخذتم به لن تضلوا: كتاب الله وعترتى أهل بيتى١٩٥

:And, as per the narration of Abu Saeed Khudri the Prophet said

إنى أوشک أن أدعى فأجيب و أنى تارک فيكم الثقلين كتاب الله عز وجل وعترتى كتاب الله حبل ممدود من السماء الى الارض، وعترتى أهل بيتى، وان اللطيف الخبير أخبرنى أنهما لن يفترقا حتى يردا على الحوض فانظرونى بم تخلفونى فيهما ١٩٦

From the historical references, exegesis and traditions of the Ahlul Bayt school, the eastern Islamicists refer and pay attention to only those parts which the westerners have referred and paid attention to. For example, amongst the history books of Islam written by the Shi'ite scholars; that which is studied by the Europeans is the same as what is considered in the scholarly gatherings of the Islamic east like «Tarikh-e-Yaqubi» and «Waqat Siffeen» and it is quite obvious that with such meagre texts, one cannot recognize and present all the aspects of Islam extracted from the Ahlul Bayt .school

As the source of recognition of Islam, «Tarikh» (history) and refer much less to the historical books and texts and traditions written by Shaikh Mufeed, Sayyid Murtaza, Shaikh Tusi and their likes in spite of the fact that all of them were the most knowledgeable men of their time. Besides, their writings are approximately ten centuries old. Thus, due to their adherence to the

Ahlul Bayt school, they have been neglected by western orientalism and because of the inattention of the European, they have still remained unrecognized in the Islamic east - outside the domains of religious knowledge.

In short, keeping aloof from the knowledge of the Imams (Ahlul Bayt) and their followers has become the most important factor in the distortion of Islam in the .writings of all the western and eastern Islamicists

والحق أحق أن يتبّع

In analysing and describing the factors which were responsible for the distoration of Islam by the hands of the powerful ones of past history, we came across some :significant and fundamental factors like

.Prevention from writing and propagating the traditions of the Holy Prophet (١)

.Shattering the Holy Prophet's image as the one bespeaking the Quran (٢)

.Fabrication of traditions in the various dimensions of Islam (٣)

The third factor i.e. fabrication of traditions which was reckoned to be the last portion and in reality the strongest factor in distortion, appeared in different forms. In the past, we saw that a few amongst the companions of the Holy Prophet embarked in the fabrication of traditions during the beginning of the Umayyid era and the apparently Islamic government of the Umayyid too was the initiator and the main .instigator of this event

Presence Of Sunni Scholars In The context of Fabrication of Traditions

We shall now engage in some other portion of this factor of distortion and that is the presence of Sunni scholars in the context of fabrication of traditions and their efforts in analysing and explaining Islam with the help of the distorted culture

.loaded with lies and forgeries of Judaism and Christianity

In the Arabian – peninsula i.e. the society where the Holy Prophet was appointed, the level of culture, knowledge and learning was at a very low ebb. The explanation which the Holy Quran gives about this society is an indication of this matter. In one place, the Quran describes the Arab society during the period of ignorancy as the “manifest deviation” (١)and at some other place says: “The dwellers of the desert (Arabs) are very hard in paganism and hypocrisy”(٢). The entire culture and knowledge present in

this society was nothing other than poetry, speech and knowledge about genealogies .and a history of wars, bloodshed, killings, plunder which they took a sickly pride in

Once, in the Holy Prophet's mosque people had gathered around certain man. When the Prophet entered the mosque and witnessed this gathering, he inquired: «Who is this man around whom the people have gathered?» It was replied: «He is an «Allama» i.e. (the most learned scholar)!» The Holy Prophet asked: «What is an «Allama»?» They :said

اعلم الناس بأنساب العرب و قليعها و أيام الجاهليه و الاشعار العربيه

He is most learned of all men in the genealogies of the Arabs and their historical' events, the wars during the period of ignorancy and the poems of its poets!» The Holy Prophet (S) said: «This is the kind of knowledge which will neither harm a person if he is «(ignorant of it nor benefit a person if he possesses it. (٣

Whatever has

Sura Jumah, verse ۲ -۱

Sura Tauba, verse ۹۷ -۲

Usul-e-Kafi Vol. ۱/۳۲ + Muntakhab al-Kunz ۴/۵۵ -۳

come in this tradition reveals the real set of knowledge of the Arabs: knowledge of genealogies, knowledge about historical events and wars, poems and literature. As far as knowledge of genealogies is concerned, attention was paid even to the genealogy of animals and in particular the genealogy of horses. Later, books were .written in this regard such as «Ansab-ul-Khail» of Hashim Kalbi

With regards to poems, attention too was paid to its various kinds such as lyrics, odes, epics and feastly poems and those pertaining to self-glorification and dispraise. With the advent of Islam and the connection it established with the most advanced civilizations of that time i.e. the Romans - Christians, Iranians and later the Indian

civilization, the social atmosphere changed. Medina, which in the past, represented an Arab city or at the most the capital of Arabian peninsula transformed into one of the world's most important cities of that time. The learned men and political representatives from various important cities of the world would come and visit this city. The governor, ruler and judge would travel from this city to the farthest reaches .of Iran, Syria and Africa

Association and sociability had come into existence between the Arabs and Romans and the Arabs and Iranians. Even marriages would take place amongst these tribes. In reality, the Arab tribe which was once far away from the world's common history and was sitting aside from the cultural events prevailing upon the universal civilization of all, at once set foot into history

.and gained supremacy over the world's civilized tribes

However, the level of cultural differences between the Arabs and the Romans and the Iranians was a fact which could not be neglected under any circumstances. As such, the questions which would arise for the city – dwellers would not arise so much for the desert – dwellers. Basically, the entire thoughts of Arab named revolved around keeping different names for his camels or giving various titles to his sword or recitation of poems about wars or the ruins of his lover's place. This was the ultimate .limit of his mental scope and development

However, the city – dwellers, in particular the Syrian and Iranians of that time had other thoughts in their mind which basically was never mooted in the unenlightened culture of the Arabs and no solution was thought for them. The city – dwellers would ask: «'How has this sky been established'? 'How has this earth been created?' 'Does this world have a beginning or an end?' 'What will happen to us after death?' And 'What shall we see?'» If such a person would turn into a Muslim he would still ask other questions about Quran and Islam. For example: «What is the meaning of this verse? What was Noah's Ark? Where was it? and finally where did it go?» Who are the tribe of ?Aad? Who are Ibrahim, Musa and Isa

How was their condition and form of life? And hundreds of other questions and matters.

This exigency was severely

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felt and the everincreasing impact of questions and problems became more than before. This was under the circumstances when the Holy Prophet was not present in the society and nothing was being narrated from him. The distinguished and Islamic - trained companions like Salman, Abu Zar, Ammar, Miqdad and Ibn Masoud had withdrawn themselves aside. The Holy Prophet's household too were far from official responsibility and Ali, who was the gate of the Holy Prophet knowledge and about whom the Prophet said:

انا مدینه العلم وعلی بابها ۲۰۰

Was now robbed of his Imamate and confined to the house or engaged in planting date-palms or farming in the desert. A person like Abu-Huraira (who did not fear forging traditions and would say: From my own bag! when asked about the sura he narrated a tradition (۱)) was not enlightened enough to solve the problems in a respectable manner. For example he has said: (and this saying has also been narrated in the most authentic books) If a fly drops into food and consequently the food becomes contaminated with one of its wings then, dip the fly into the food because one of its wing is an ailment while the other is a cure! (۲)

In another tradition he says: 'God sent Gabriel to the Holy Prophet commanding him to approach Abu-Bakr and inform him that: "We are pleased with him. Is he (too) pleased with Us? (۳)"

Such sayings cannot satisfy the enlightened men. The problems remain unsolved. The government which has remained helpless

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۱- Bukhari – کتاب نفقات - ۲ chapter
۲- Bukhari – کتاب بدء الخلق - chapter ۱۷ and – کتاب الطب - chapter ۴۸ + Musnad Ahmad ۲/۲۰۳, ۲۴۶, ۲۶۳, ۳۴۰ ۳۵۵
۳- Tarikh-e-Baghdad ۲/۱۰۶

in replying to the problems mooted by the opposition or friends will not be able to last long. Thus a way of solution was reflected upon and a new gate was opened which unfortunately is still open till today. That is to say, the scholars and learned men of Jews and Christians were officially employed for solving the scientific problems, explaining the Quran and relating the commandments. The Christian and Jewish scholars who were now newly-converted Muslims became leaders in scientific works in the Islamic society and sat on the seat for pronouncing decrees or were commissioned to deliver general speeches before the Friday-prayer sermons or engaged themselves in interpreting the Quran, training the students, etc...

Story Tellers

The term [قصّاص] (= storyteller) is a term related to علم الحديث - science of traditions i.e. carrying a special scientific meaning. In order to have an authentic narration, it is necessary for the one narrating a tradition to mention accurately and lucidly the narrator of the tradition and the successive chain of its transmitters. For example, he says:

حدثنی سعید ین جبیر قال: حدثنی عبد الله بن عباس قال: قال رسول الله

Or says:

حدثنی سوید بن غفله عن علی بن أبی طالب عن رسول الله صلی الله علیه وآله

Or says:

حدثنی سوید بن غفله عن علی بن أبی طالب عن النبی صلی الله علیه وآله

i.e. so and so a person narrated to me from so and so a person and he from Ali-ibn-Abi Talib (a.s.) and he from the Messenger of Allah (S). This course

For distinguishing the .[علم الحدیث] 'and method is customary in the 'Science of traditions truth from the falsehood, in addition to the examination of the text the chain of transmission which the narrator and transmitter uses is also examined. However, with regards to the past events which have been narrated in the Holy Quran, it is needless to narrate their chain of transmitters. The Quran itself is the chain of :transmitters of these events. The holy Quran says

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ

(We narrate to you, [O Muhammad], the best of stories... (Holy Qur'an ۱۲:۳

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ

(Indeed, this is the true narration... (Holy Qur'an ۳:۶۲

For this reason, those who have spoken about the past events, the history of the Prophets, creation and other such matters without setting forth the chain of transmitters linked to the Holy Prophet and apparently their words resembled the storytellers). Of course in our times the) [قصّاص] stories of the Quran were called as meaning of a «storyteller» is similar to a «fairy-tale teller» and this is not a good title. However, in those times a «storyteller» was meant to be a person who like the Holy Quran, talked about the history of the Prophets and other such matters without .narrating the chain of transmission

:Tamim ad-Dari, the christian scholar, The spokesman of the islamic world

point

The first person who has found the basis of story-telling in the Islamic world is Tamim .ad-Dari

:Authentic sources say

لم يكن يقص على عهد رسول الله صلى الله عليه و سلم و لا لأبى بكر و كان أول من قص تميما

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الداری، استأذن عمر بن الخطاب أن يقص على الناس قائما فأذن له عمر ۲۰۴

In the covenant of the Holy Prophet, there did not exist story-telling. The same was the case in the covenant of Abu-Bakr too. The first person who engaged in such an affair was Tamim ad-Dari. He asked Omar-ibn-Khattab to allow him to collect and .narrate stories for the people and the latter allowed him to do so

His Record Before Islam

Concerning the stipulation of those who have written the life-history of the companions of the Holy Prophet, Tamim ad-Dari i.e. Tamim-ibn-Aus ibn- Kharaja (agnomen - Abu Ruqaiyya) was a Christian and in the year ۹ A.H. i.e. during the last :year of the Prophet's life, he came to Medina and became a Muslim

كان نصرانيا وقدم المدينه فأسلم ۲۰۵

Verily, it is not that he was an ordinary Christian but it is said that he was reckoned to :be the monk amongst the Palestinians and a devotee of that place

كان راهب أهل فلسطين وعابد أهل فلسطين۲۰۶

In other words, he was not an ordinary person in the Christian religion. Rather, he was .reckoned to be a famous monk and worshipper amongst the people of Palestine

:Moreover, they add

من علماء أهل الكتابين ۲۰۷

«.He was a scholar as well as being well-versed in the Torah and Bible»

Apart from being a monk, he was also a tradesman during the era of ignorancy. Bukhari narrates in his 'Sahih' that Tamim ad-Dari and Addi-ibn- Badda (who was a

relative of Amro Aas) went for a business trip along with a

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person from the tribe of Bani-Saham, On the way, this man died in a land where there .were no Muslim dwellers

His wealth fell in the hands of Tamim and Addi who handed them to his family-members, when they returned. Moments before dying, this Sahami person wrote the accounts of his wealth and kept it amongst them. However, this affair remained .concealed from the eyes of the two partners

Amongst the wealth of the Sahami man, a cup made of silver existed which was decorated with gold and was the biggest and most valuable part of its owners wealth. Of course its particulars were recorded in the list of wealth. Tamim and Addi sold this cup and shared the money which amounted to five hundred dirhams and handed over .the remaining wealth to the family-members of the Muslim partner

Amongst the wealth, the family-member found a deed of the entire wealth of their father wherein mention was made of a cup coated with gold. The family-members approached the two partners of their father and claimed from them the cup present in their father's wealth. They denied this and said: 'We are unaware of such a cup. The dispute was taken before the Holy Prophet. He commanded that those two should attend the mosque and after the prayers, swear to God that they had not committed .treason and had brought all that was left of the dead man's property

They sweared accordingly but later on, the cup was found with someone who

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confessed to having bought it from Tamim. When Tamim was questioned about it, he said: Yes, it is the truth. But, we had bought it from that Sahami man and we forgot to reveal this matter to you at that time. At this very moment, the verse ۱۰۶ and ۱۰۷ from :Sura Maeda was revealed

يا أَيُّهَا الَّذِينَ آمَنُواْ شَهَادَهُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّهِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِي الأَرْضِ فَأَصَابَتْكُم مُّصِيبَهُ الْمَوْتِ تَحْبِسُونَهُمَا مِن بَعْدِ الصَّلاَهِ فَيُقْسِمَانِ بِاللّهِ إِنِ ارْتَبْتُمْ لاَ نَشْتَرِي بِهِ ثَمَناً وَلَوْ كَانَ ذَا قُرْبَى وَلاَ نَكْتُمُ شَهَادَهَ اللّهِ إِنَّا إِذاً لَّمِنَ الآثِمِينَ

O you who believe! call to witness between you when death draws nigh to one of you,» at the time of making the will, two just persons from among you, (i.e. Muslims) or two other than you, (i.e. non-Muslim) if you are travelling in the land and the calamity of death befalls you; the two (witnesses) you should detain after the prayer; then if you doubt (them), they shall both swear by Allah, (saying): We will not take for it a price, though there be a relative, and we will not hide the testimony of Allah for then (certainly we should be among the sinners.» (Holy Quran, ۵: ۱۰۶

فَإِنْ عُثِرَ عَلَى أَنَّهُمَا اسْتَحَقَّا إِثْماً فَآخَرَانِ يِقُومَانُ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الأَوْلَيَانِ فَيُقْسِمَانِ بِاللّهِ لَشَهَادَتُنَا أَحَقُّ مِن شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذاً لَّمِنَ الظَّالِمِينَ

Then if it becomes known that they both have been guilty of»

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a sin, two others shall stand up in their place from among those who have a claim against them, the two nearest in kin; so those two should swear by Allah: Certainly our testimony is truer than the testimony of those two, and we have not exceeded the (limit, for then, most surely we should be of the unjust.» (Holy Quran, ۵: ۱۰۷

As per the order of these verses, two persons nearest in kin and relatives of the Sahami man sweared near the foot of the Holy Prophet's pulpit that the possession of the cup had been mentioned amongst the list of inheritance deed and it is they who are uttering the truth and not these two men. In this manner, the Holy Prophet commanded them to give back the cup or its equivalent to the heirs of the Sahami (man. (۱)

This is the past record of Tamim's ugly face during his Christianity. His life can be summarized as such: «A scholar in Torah and Bible, a Christian monk and a big tradesman across the oceans» who of course had sometimes committed the crime of

.theft while trading

After this event, the Holy Prophet addressed Tamim who was then a Christian as such: «Convert to Islam since Islam will forgive you of your past sins.» In other words, the moment a person enters into the fold of Islam, it eliminates all his past impurities. .Thus, in this manner Tamim accepted Islam in the year ۹ A.H

During The Second Caliph's Era

,During the period of Omar-ibn-Khattab's Caliphate

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Sahih Bukhari - [Arabic text] - ۴/۱۳ ۱۴ + Fath-ul-Bari ۶/۳۳۸-۳۴۰ + Tirmidhi ۵/۲۵۸-۲۵۹ - ۱ tradition ۳۰۵۹ ۳۶۰ + Abu Dawoud ۳/۳۰۷ tradition ۳۶۰۶ + Tarikh-ibn-Asaker ۱۰/۴۷۰-۴۷۳ + .Tahzeeb Ibn Asaker ۳/۳۵۷-۳۵۸

Tamim Dari, the former Christian scholar who had not witnessed the Prophet's period for more than one year was now allowed to address the Holy Prophet's companions like Salman, Abu-Zar, Miqdad, Ammar Huzaifa, Khuzaima and others. As a speaker and orator prior to the Friday-prayers he was given the liberty of addressing the general Muslim population of Medina once in a week. Of course, the Muslims were supposed to sit the Friday- prayer ceremony through which they did and listened to his speeches. During Uthman's reign of Caliphate, he was charged with fulfilling this (responsibility twice a week. (۱

The second Caliph, Omar-ibn-Khattab would respect Tamim to a great extent and the best man in Medina) (۲). This was exactly) خیر أهل المدینه would call him by the title of at the time when persons like Imam Amir-ul- Mumineen (a.s.) and the eminent companions of the Holy Prophet were present. Later, when the people were divided into classes on the basis of the second Caliph's command, Tamim was placed in the rank of the 'people of Badr' who were reckoned to be the most honourable .companions of the Holy Prophet and were receiving pays more than any other class

The people of Badr became the first group of the Holy Prophet's followers where the «Muhajirin» (emigrants)amongst them received five thousand dirham and the «Ansars» (helpers) amongst them received four thousand dirhams. The next group were those who had participated in the battle of 'Uhud' and following them were the people

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۱- Tahzeeb-Tarikh-e-Ibne Asaker ۳/۳۶۰ + Zahbi: Sair A'adam-un-Nabala ۲/۴۴۸ - London print.

۲- Al-Asabah ۳/۴۷۳ - Cairo print ۱۹۷۹. In the tradition of Zahbi, we find the words [خير المؤمنين]. Refer to Sairo A'lam an-Nubala ۲/۴۴۶ - Beirut print.

of 'Khandaq', people of 'Khaibar' and then the 'peace of Hudaibiyya' and last of all consisted of those who had become Muslims after the Holy Prophet and they received two hundred dirham from the public-treasury.

At that time, the Caliph linked Tamim Dari to the 'people of Badr' and placed him besides the pioneers and vanguards of Islam and earmarked five thousand dirham for him from the public - treasury.(۱) Moreover, when the second Caliph gave orders that the 'Nafila' (supererogatory) and 'Mustahab' (recommendable)prayers should be offered in congregation in the month of Ramadhan (in the year ۱۴ A.H.), two persons were appointed by him for leading the congregation where one of them was Tamim Dari. (a newly-converted Muslims who was previously a Christian, monk and scholar).

He would attend the congregation prayers and lead the Muslims with his one thousand dirham value garment in an utmost majestic state. (۲)Tamim remained in Medina until the end of Uthman's Caliphate and rule. However, after Uthman's death, he fled to Syria and resided there until ۴۰ A.H. i.e. the year of martyrdom of Imam Amir-ul-Mumineen (a.s.). Historians have said: Tamim died in Syria and his grave is situated in the house of «Jubreen» in Palestine.

His Penetration Into The Caliphate School

This Christian monk and scholar who was now a newly-converted Muslim had been quenched with tampered culture of the Torah and Bible and had not undergone so much Islamic and Prophetic training so as to undergo a radical positive change. In order to realize the influence of such

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.Futouh al-Baladan / ۵۵۶ - Egyptian print - Research by Dr. Salahuddin al-Munjid -۱

Tarikh-e-Ibne Asaker ۱۰/۴۷۹ and Tahzeeb-e-Ibne Asaker ۳/۳۶۰ ; Ibne Haban: Kitab- -۲ us-Saqat ۳/۴۰ - Hyderabad print ; Sair ۲/۴۴۷

a person in the Islamic society of his time and the official Islam, it is necessary to ponder over what the scholars of «Rijal» (researchers in the biographies of the companions) have said: Persons like Abu-Huraira from whom ۵,۳۷۴ traditions have been narrated in the books 'Sihah', 'Musnad' and other narrative sources of the Caliphate school, Anas-ibn-Malik who has ۲,۲۸۶ traditions to his credit, Abdulla-ibn-Abbass who has narrated ۱,۶۶۰ traditions and numerous other disciples of the .companions were amongst his students and have narrated traditions from him

«Hadith Of «Jassaseh» And «Dajjal

The most famous tradition which has been narrated from Tamim Dari reveals the culture which he possessed and strived to disseminate it in the newly-founded Islamic society. This tradition is about «Dajjal» and is well- known as «Jassaseh». It is narrated :as such

:Fatemah-bin-Qais says

come for the) الا صلاه جامعه :The voice of the Prophet's caller could be heard crying out« congregation prayers). I left my house and then offered prayers in the mosque with the Holy Prophet. I was sitting in the front row of the ladies. After prayers, the Holy Prophet sat on the pulpit and while smiling said: 'Everyone should remain in his or her own place.' Thereafter he added: 'Do you know why I have called you in this?' The

people replied: 'God and gathering, His Messenger know better!' He said: «I have called you here in order to inform you that Tamim Dari who was formerly a Christian has now accepted Islam and has become a Muslim, Moreover, he has

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narrated to me a tradition which is in agreement with what I used to narrate for you :and it is about Messiah Dajjal.» He has narrated to me as such

I boarded the ship along with thirty men from the tribes of «Lakhm» and «Juzaam». The» sea turned stormy, For one month we were entangled in the horrendous storm, Later, the storm pulled us to an island. We stepped off unto the shore. There, we witnessed a strange animal which was very hairy so much so that his head could not be clearly seen. We approached the animal and said: «What are you?» It replied: 'I am Jassaseh!(۱) We said: 'What is Jassaseh? It replied: Do not ask me about anything. Enter this monastery because the man who is inside is eager to see you and wishes to acquire knowledge about you! On hearing these words, we began to fear and thought that perhaps he was Satan who has now appeared in this form. Soon we went .towards the monastery

Inside, we witnessed a man the like of whom we had never witnessed. However, his hands and legs were bound with chains. We asked: 'Who are you?' He replied: You shall soon know about me. But first, introduce yourselves to me. We informed him that we were Arabs and related to him the story of the ship and our fate. Thereafter, (he asked us some questions and said: 'In what condition is the palm of "Baisan"?(۲

Does the lake of "Tabariyya" contain

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۱- «Jassaseh» [Arabic text] is a person who spies too much.

۲- A village in Syria.

(water or not?(۱

How is the spring of “Zughar”?(۲).... Then he said: 'Inform me about the unlettered Prophet.' We said: he has appeared in Mecca and is now residing in Yathrib (Medina). He said: Have the Arabs waged wars against him? We replied: 'Yes.' He said: 'How has these battle been fought?' We said: 'Sometimes he has been victorious and sometimes his enemies have beaten him.' He said: But it is to their own interest to follow him. Then, he said: 'Now I shall introduce myself. I am Messiah (Dajjal) and it is not far that I will be given permission to emerge. I shall walk on the earth and traverse every place save Mecca and Taiba (Medina) in only forty days. These two cities are forbidden upon me and on every way which leads to them stands an angel with a sword who prevents me from entering these places.' Thereafter, the Holy Prophet while striking his staff thrice on the pulpit said: This place is «Taiba». He further added: Didn't I inform you about this matter before? The people replied: 'Yes!' Then, he said: Tamim's tradition is interesting and astonishing for me because it is in agreement and conformity with whatever I had revealed to you in the past. (۳)

Review Of This Tradition

Here we shall not examine as to how it is possible that a sea should be entangled in a storm for one whole month! Basically, it could be no other sea other than the Mediterranean sea? And whether this sea on

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۱- A small lake in Syria.

۲- A place in Syria.

۳- Sahih Muslim ۸/۲۰۳-۲۰۵ - old Egyptian print, Book of Al-Fatan Chapter ۲۴ tradition No. ۱۱۹ and new edition Vol. ۴ / Pg. ۲۲۶۱-۲۲۶۴ + Musnad Taylaesi / ۲۲۸-۲۲۹ tradition No. ۱۶۴۶ + Musnad Ahmad Vol. ۶/۳۷۳-۳۷۴, ۴۱۲-۴۱۳ ۴۱۶-۴۱۷ + Tirmidhi - Book of Al-Fatan Chapter ۶۶ + Ibn Maaja - tradition ۴۰۷۴.

which man has travelled across for a thousand years has really possessed an unheard island where Dajjal was imprisoned in it and «Jassaseh» was busy gathering

information is quite astonishing. If at that time it was possible for someone to believe that such an unknown island existed, can the same be believed in the recent ?centuries? Has this unreasonable saying been accepted today

Moreover, where can an animal by the name of «Jassaseh» whose head and tail are unrecognizable and speaks eloquent Arabic too be found!? Does such a thing really sound sensible or not? Also, why Dajjal who was bound with chains and had the permission for revolting has not done so during these one thousand and four hundred years? In those days, it was possible for someone like the fabricator of this news who was unaware of the future to say that Dajjal had been granted permission to revolt but today, after a gap of centuries we are aware of the extent of the falsity of this .matter

We leave these and such other questions and their answers to the knowledge and insight of our readers. We only ask: What kind of evil repercussions and misunderstandings can be created in Islam from that which is mentioned in the tradition: that the Holy Prophet hears it from Tamim Dari with acceptance and then announces this with delight to the Muslims in an official and large gathering. What kind of an opinion will an educated, enlightened and discerning Muslim derive about his

Prophet? What will a non-Muslim who is doing research about Islam, say? And how ?can they believe in a Prophet who narrates such superstitions and lies

Another question which we have in mind is whether there was no Muslim in the length of these centuries to doubt in the integrity of this tradition and the Holy Prophet's utterances on the pulpit? The reply is «No», because this tradition has been narrated in Sahih Muslim and whatever gets narrated in Sahih Muslim and Bukhari cannot be doubted! In any way, there exists no doubt in the fantasy and fabrication of the text of ?this tradition. So, where does the impairment lie or rather where can we look for it

Sayyid Muhammad Rashid Ridha, an emiment Egyptian scholar(١), has conducted

research in this regard and suggests a way for solving this matter. He does not say that Fatemah-bin-Qais, the narrator of the tradition has made a mistake or has not spoken the truth or has been entangled in delusive thought and imagination since, she is after all the companion of the Prophet and a companion is worthy of respect! Moreover, the narrators of Sahih Muslim and Muslim himself are faultless. Thus, this tradition verily refers back to the Holy Prophet and cannot be said that any mistake or .crime has taken place on the part of the narrators

However, the tradition too is not worthy of acceptance under any circumstances through wisdom and knowledge of our time. Rashid Ridha reckons the solution to lie

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The famous student of Muhammad Abdoh who died in the year ۱۹۷۵. He found the -۱ magazine «Al-Minar» and wrote «Tafseer Al-Minar». For knowing his life-history, refer .to Zarkuli: Al-A'lam ۶/۳۶۰-۳۶۱; ۳rd edition

in this that the Holy Prophet has made a mistake for narrating Tamim's sayings i.e. he has unknowingly entangled himself in the claws of Tamim's superstitious and false story and without discovering his mistake has divulged it to the people. Muhammad -:Abdoh's expression is as follows

النبی ما کان یعلم الغیب فهو کسائر البشر یحمل کلام الناس علی الصدق إذا لم تخف به شبهه ۲۱۹

The Holy Prophet is not aware of the unseen. He is similar to other human - beings» and believes in the sayings of the people if they sound reasonable and rouse no «.doubt

In reality, the Holy Prophet (S) has been deceived by Tamim's words and has happily revealed and taught them to the people without realizing that his sayings are plain .superstitions

Now, this basic question arises that as to why such kinds of traditions have found their ?way in the books of traditions

We do not wish to find fault with Tamim Dari and argue as to why he has resorted to such superstitious tales. And basically what his intentions were in narrating such sayings? Rather, we wish to inquire why this tale has not entered the story-books and The comprehensive authentic) [الجـامع الصـــحيح] has found its way in the book of ?(traditions

Those who remember our previous discussions are aware that with regards to the orders of the ruling authorities, traditions were not being written down before the year ١٠٠ A.H. and it was during Omar-ibn-Abdul Aziz's era that for the first time traditions appeared in the written

form. It is possible that such a story which could have been attractive and exciting too for the people of that time, must have been narrated by Tamim Dari and the Muslims too must have heard about it. Later, during the length of time, some Muslim or the other has made an error and imagined that he has heard the story in the form of tradition from the Holy Prophet. Perhaps, in this manner it has been narrated through Fatemah-binte Qais or Aamer Shuabi, the other narrator and has found its way in the books of tradition. The reality of the affair is this that neither the Holy Prophet has uttered such words nor there had been any gathering in the mosque for listening to .his talks

this [علم درايه الحـديث] or 'contextual study of hadith [علم الحـديث] 'In the 'science of hadith as one kind amongst the various [روايه الكبار عن الصغار] (tradition) has been reckoned to be kinds of hadiths which means a greater person narrating tradition from a smaller person. For example, when a companion (of the Holy Prophet) narrates a tradition [الكبار روايه عن الصغار] from a disciple of the companion, his narration will be counted to be because a companion, due to his companionship with the Holy Prophet and his leading in the chain of narrators is considered to be greater than a disciple who does not possess such priorities. With regard to this tradition too it has been said: 'Since the Holy Prophet has narrated

[روایه الکبار عن الصغار] (۱) this tradition from one companion i.e. Tamim Dari, it is therefore

«Western Islamicists And The Hadith Of «Jassaseh

In the length of history of the Christian CHurch's campaign against Islam, one of the most common Christian accusation has been this that the Holy Prophet has acquired his words and basically the Islamic knowledge and commandments from the Christians and Jews. At first, the ecclesiastic forces, by relying on the similarities which exists among some of the matters in the present-day Torah, Bible and the holy Quran, have reiterated this accusation during the centuries.

Later, when due to progressive exigencies, the need of knowledge in the form of Orientalism and Islamlogist was felt in the countries of European colonizers and it came into being with all its expanded scope, this saying because one of the most common accusations of the western Islamicists against Islam and the Islamicist agents of the English, French, Holland.... ministries have, under the pretext of research and investigation, reiterated this accusation day after day.

By paying attention to these preliminaries it will become clear that to what extent Tamim's hadith can be a proof of such lies and accusations. Unfortunately, in connection to the discussion about Dajjal and the life- history of Tamim himself, the Western Islamicists refer to this tradition in the most important book in this field i.e. «Encyclopaedia of Islam» and also specify that he was able to divulge the worship of the Syrian Christians before the Prophet. Aside from giving such kind of information in religious matters

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۱- Refer to «commentary of Nuri on Sahih Muslim» with regard to the commentary of this same tradition.

to the Holy Prophet (!) he also placed before him the story of Dajjal, the end of time and Jassaseh and the Prophet too listened to such talks with acknowledgement and

(revealed and taught them to the Muslims as a scholarly gift.(1)

Professor Lifi Dalavida, a master in Arabic Language and semitic languages and an expert in Islamic history writes about Tamim Dari in the Encyclopaedia of Islam as such: "Tamim was a Christian just like most of the Syrian Arabs. Thus he was able to acquaint Hazrat (i.e. the Holy Prophet)about the worship of the Syrians amongst which was the matter of lightening of candles in the mosque. It is said that Tamim was the first person who narrated religious stories. The stories about the establishment of the Hour (Resurrection) and the appearance of Dajjal and Jassaseh were all from such type. Tamim divulged these stories for the Prophet who in turn revealed them to "(the people. (2)

Previously, we had seen how, during the Umayyid era, they (i.e. the Umayyids) strived hard in crushing the Holy Prophet's personality. Unfortunately, the results of this endeavour which took the shape of a tradition and found its way in the reliable books of the Caliphate school became the (main) factor in influencing Rashid Ridha to believe that the solution of this matter lies in this that the Holy Prophet had committed .(a mistake! (God forbid

On The Path Of Greater Recognition Of Tamim Dari

Rub-ibn-Zanba'a says:- «I approached Tamim Dari. I saw him cleaning barley to feed his horse in spite of

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Refer to the issue of Dajjal written by Winsang and the matter of Tamim Dari - ۱ written by Lifi Dalavida in the «Encyclopaedia of Islam»; first edition and in the matter .of Dajjal in the shorter Encyclopaedia of Islam pg. ۶۷

.Refer to the Arabic translation of the Encyclopaedia of Islam Vol. ۵ Pg. ۴۸۱ -۲

the presence of servants and slaves besides him». I said: «You need not do this work as your servants and slaves are present! Is there not anyone amongst them to perform

:this task?» Tamim said: 'Yes. But I have heard the Holy Prophet saying

ما من إمرىء مسلم ينقى لفرسه شعيراً ثم يعلقه عليه إلا كتب له بكل حبه حسنه

Any Muslim who cleans barley for his horse and (then) hangs it around her neck to be" (fed a goodness is written for him to the extent of the number of those barleys." (١)

This forged tradition is an example of the traditions narrated from Tamim wherein the Holy Prophet sayings and the Islamic knowledge is reduced to such levels that one .reward is fixed for every barley given to a horse

One of the deceitful acts of Tamim Dari which has been recorded in history and has remained till today is this that during Muawiya's era, he presented a letter from the Holy Prophet wherein the latter mentions that he has given Tamim some flourishing village and hamlet of Syria as a fief. These villages consisted of Bait-Ayoon, Hebrun, .Martum and Bait-e-Ibrahim

:The text of the Prophet's letter which Tamim presented in this regard is as follows

هذا ما أعطى محمد رسول الله صلى الله عليه وسلم لتميم الداری وأصحابه: أنی أعطيتكم بيت عينون وحبرون والمرطوم وبيت إبراهيم برمتهم وجميع ما فيهم عطيه بتٍّ ونفذتُ وسلمتُ ذلك لهم ولأعقابهم من بعدهم إلى أبد الأبدين، فمن آذاهم فيه آذى الله. شهد أبو بكر بن أبی قحافه

p: ١٨٣

١- Musnad Ahmad ۴/١٠٣.

وعثمان وعلى بن ابى طالب٢٢۴

This is whatever Muhammad, the Messenger of Allah (S) has presented to Tamim « Dari and his companions. I present you Bait-Uyoon, Hebrun, Martum and Bait-Ibrahim along with the belongings in these villages - i.e. its trees, animals and people. This gift is decisive and irrevocable. I have approved and surrendered it to him and his family- members forever. The witnesses upon this matter are Abu-Bakr, Omar, .«Uthman and Ali-ibn-Abi Talib

:The proofs of prevarication of this letter are many

One of them is that the Holy Prophet never used to send greetings and salutations upon himself after mentioning his name in the letters which he would write or rather had others to write. Of course if others would write something they would note down .greetings and salutations after his blessed name

Another reason is that the Holy Prophet would never give a flourishing place as a fief to anyone in this manner i.e. with all its inhabitants. Rather, he would give barren and dead land so that they would enliven them or give pastures which could be turned into .a place suitable for animal husbandry

Yet another proof. If the Holy Prophet had gifted each and everything of these villages (its people, animals and property) to Tamim and his followers it means that he had gifted the people of this place to him as slaves and that too forever and until the Day of Judgement. And then he said: «If anyone vexes them i.e. Tamim Dari, his family-members, relatives and

p: ۱۸۴

.descendants he has in fact vexed Allah

Another reason which we can mention is that the witnesses to this munificence comprised those people who later on attained the Caliphate in order. In other words, precisely in accordance with the same order of government, they have signed below this letter. This order is itself a clear proof of this letter being forged and fabricated because, none of the witnesses seen in the numerous letters of the Holy Prophet's pact follow this order. For this very reason we say that this letter had been forged during Muawiya's era. By means of this letter, Tamim took from Muawiya the possession of the afore-mentioned flourishing places which were around Bait-ul-Muqaddas and in Syria and Palestine and then migrated and lived there until the end .of his life. He died there and was buried too in that very place

Summary

With such record before Islam and such actions and statements after Islam Tamim Dari was the official speaker of the Islamic government. As mentioned before, he was appointed as the official speaker before the Friday-prayers during the period of the .second and third Caliph where he would narrate stories

Amongst the first steps which Imam Amir-ul-Mumineen (a.s.) implemented after gaining control of the government was that he dismissed the story-tellers from the (mosque. (١

Of course, like most other fugitives on the run from the just government of Imam Amir-ul-Mumineen (a.s.), they took refuge in Muawiya. In this manner, the story of story-teller came to an end - of course

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Muntakhab Kanz-ul-Ummal ۴/۵۶ + Tahzeeb-ut-Tahzeeb ١٠/١۵٧-١۵٨ + Furu al-Kafi - ١ .٧/٢۶٣ + Wasa'el-us-Shia ٣/۵١۵ + Al-Wafi ٣/٧۴ + Fajr-ul-Islam / ١٩٢

not forever - and for the first time this chapter was wiped off from the history of Islam by the hands of Imam Amir-ul-Mumineen although afterwards, it regained .considerable official recognition during the period of the statemen

The first epoch of the life of the story-tellers reached its end during this period. However with the fresh revival of their affairs, their influence in the Islamic reflection remained alive just as we saw in the past, the influence of Tamim's whimsical .narration of traditions

About his life, they say: The Holy Prophet has narrated tradition from him and Ibn Abbass, Anas-ibn-Malik, Abu-Huraira, Abdullah-ibn-Omar and scores of disciples of (the companions have learnt and narrated traditions from him. (١

The possibility of the Holy Prophet (S) having had narrated tradition from Tamim, the example of which we saw before, can be decisively and accurately judged to be false. However, those amongst the companions who did not possess well-grounded

knowledge of Islam like Abu-Huraira, Anas, Abdullah-ibn-Omar and also the disciples of the companions who wished to learn Islam from the tongue of persons like Tamim took the sayings of this Christian but newly-converted Muslim scholar and monk and narrated them in the form of traditions for the future generation.

As such, the series of hadiths which in the «science of traditions» [علم الحديث] is called as «Israeeliyat» i.e. stories of Bani-Israel i.e. whatever has been available in Torah, Bible, Talmud and such kind of distorted books of Old Testament has found its way in the Islamic

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۱ - Sairo-A'alam an-Nubala ۲/۴۴۳; Beirut print + Tehzeeb Tarikh-Ibne Asaker ۳/۳۴۷; Beirut print.

world and has remained here and taken the colour of «tafseer» (exegesis), hadith and Islamic history.

Is it not that in numerous instances of the Torah it is mentioned that God walks or that God can become visible or that He speaks with Adam or wrestles with Yaqoub right from sunset till early dawn? Is it not that the Torah speaks about the various kinds of sins committed by the Prophets and that they are not immune from wine, adultery and other sins? Verily, all such talks which in reality have been the result of distortions of the heavenly facts present in the true Torah and Bible have entered Islam through such people and filled the various books of the Caliphate school.

As such, one of the factors which was responsible for distortion in Islam was the existence of such kind of people. Unfortunately, we have to state that the sayings of Tamim Dari, Wahab-ibn-Munabbah and most important amongst them Kab al-Ahbar(۱) have not only penetrated the historical, narrative and interpretive text of the Caliphate school but have also influenced a few historical, narrative and interpretive sources of the Ahl-e- bayt school and as such the lucid sciences of the Ahlul Bayt have become so tainted in some of the books. In the Ahlul Bayt school, the primary principle is based on research. Thus in the traditions pertaining to jurisprudence, an accurate

multilatered research is not adequately conducted in the case of historical, ethical or interpretive traditions and so a few signs

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In the next chapter, we shall be examining Kab's life and his great destructive - ١ .affairs

.of distortions of the enemies of Islam can be seen here and there in such books

For achieving the true Islam i.e. the Islam which the Holy Prophet has brought, we are left with no option but to hold fast unto him and reap the benefits of his sciences and that of his Ahlul Bayt who are the inheritors of his unlimited knowledge. On many :occasions, Hazrat himself, in various forms has said the following

إنی تارک فیکم الثقلین کتاب الله وعترتی ما إن تمسکتم بهما لن تضلوا بعدی أبداً ٢٢٨

I am leaving behind two valuable things amongst you - the Book of Allah and my» «.household members. If you hold on to these two things, you will never go astray

Just as we witnessed, the ruling figures strived to fill the vacant sayings of the Holy Prophet and the true Islamic gnosis with the culture of «Ahl-e- Kitab» - Jews and Christians. It was on this very path that the scholars from «Ahl-e-Kitab» sat on the throne of Quranic exegesis and explanation of gnosis in the Islamic societies. Previously, we had discussed about manner of his influence in the Islamic society. Now we shall examine the personality and operation of yet another scholar of «Ahl-e-.Kitab» who was called as Kab al-Ahbar and was reckoned to be a great Jewish scholar

Kab Al-Ahbar, The Jewish Scholar, The Expositor Of Quran

point

This man whose name was «Kab-ibn-Matea» and agnomen was «Abu- Ishaaq» (also) possessed the title of «Kab al-Ahbar». Sometimes he was also called as «Kab-ul-Ahabr» but his most famous name was his

.«very title i.e. «Kab ul-Ahbar

is a title given to a Jewish scholar [حِبْر] «and «Habr [حِبْر] «Ahbar» is the plural of «Habr» He was called as .[حَبْر] «although a Christian scholar too is sometimes called as «Habr «Kab al-Ahbar» by the Jews because the entire holy books which were supposed to be in the hands of their scholars were all in his hands or that he was reckoned to be the .greatest or at least one of the greatest scholars amongst them

About his life-history, historians have said that he was the most eminent scholar amongst the «Ahl-e-Kitab».(۱) They have also stated that he was from the Jewish scribes from Yemen and had come to Medina during Omar's reign of government and (had accepted Islam during Abu-Bakr's era. (۲

From the available traditions it can be judged that «Kab al-Ahbar» had gone to Medina so that en-route he could finally travel to Bait-ul-Muqaddas and settle there. During the period of the Christian might and power, the Jews were harassed and tortured by them. For this reason, the Jews could not live in peace in Bait-ul-Muqaddas which was a holy place for them too. However, with the advent of Islam and the freeing of this land from the hands of the Christian rulers, «Kab al-Ahbar» wished to travel and settle .in the promised land of the Jews i.e. Syria and Bait-ul-Muqaddas

Ibn Asaker, the writer of the great history of Damascus says: Omar-ibn- Khattab addressed Kab as such: «Now that you have accepted Islam

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.Ibn Sa'ad / Vol. ۷, Pg. ۱۵۶ + Tazherat-ul-Hefaz / Vol. ۱, Pg. ۵۲ Indian print -۱

.Ibn Sa'ad / Vol. ۷, Pg. ۱۵۶ + Tahzeeb-ut-Tahzeeb ۸/۴۳۸ + Al- Asabah ۲/۲۹۸ -۲

why don't you stay in Medina which is the place of the Holy Prophet's migration and also the place of his shrine?» Kab replied: «I have come across a point in the revealed Book of God that Syria has been named as God's treasure on the earth where His

.servants are gathered in that treasure

Kab would always use the title «Book of God» for Torah (in spite of the fact that Torah at that time was a distorted book and there was no other heavenly revealed book existent.) and whenever he would rememorate the divine book he had only the Torah .(in mind (this matter can be repeatedly found in the traditions narrated by him

The second Caliph insisted that Kab remains in Medina, Kab too stayed in Medina until Uthman's rulership. Uthman ruled for a period of twelve years. During the first six years, he did not change so much from the line of policy adopted by the previous two governments and so there were no protests. However, during the second half of his Caliphate, conditions changed and that because of permitting the Bani-Umayyids and his own relatives to interfere in the affairs of the government. At this time, Kab left Medina and joined Muawiya in Syria. During this very period he died at the age of ۱۰۴ .years

(Historians have mentioned the year of his death to be ۳۵ A.H. (۱

Kab al-Ahbar» strived hard to spread the Jewish tales amongst the Muslims. Most of» the Jewish tales, the praises and

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.Shazarat ax-Zahab; ۱/۴ - ۲nd edition, Beirut -۱

eulogies for the «Ahl-e- Kitab» and their «Qibla» (direction faced in prayer) i.e. «Bait-ul-Muqaddas» and especially those things which have come down in the Islamic texts have all been disseminated through him. The proof to this saying is the presence of Kab's narrations in the books of «Tafseer» (exegesis) «Hadith» (tradition), Islamic .(«Seerah» (biography) and «Tarikh» (history

:Ibn Asaker in his «Tarish» narrates from Kab al-Ahbar as follows

أحب البلاد الى الله الشام و أحب الشام إلى الله القدس

The most beloved land on earth before God is the land of Syria and the most beloved“ ”(spot in Syria before God is Qods. (١

Conclusion: Syria and Qods are more beloved and valuable before God than even .Mecca and Medina

:Also, he has said

تسعه أعشار الخير بالشام وجزئه فی سائر الارضین

God has placed nine tenth (٩/١٠) of the goodness and blessing in the land of Syria and“ (distributed only a part of the remaining over the entire earth.” (٢

:Also, he has said

خمس مدائن من مدن الجنه: بیت المقدس و حمص و دمشق و جبرین و ظفار الیمن

There are five cities from the cities of Paradise: Bait-ul-Muqaddas, Hums, Damascus,» Jabreen (a flourinshing place near Bait-ul-Muqaddas) and Zafaar-ul-Yemen (the (place where Kab used to live before migrating to Medina and then Syria). (٣

:Also, he has said

أربعه أجبـل : جبـل الخلیـل ، ولبنـان ، والطور ، والجودی ، یکون کل واحـد منهم یوم القیامه لؤلؤه بیضاء تضـیء ما بین السـماء والأرض ، یرجعن إِلَی بیت المقدس حتی تجعل فِی زوایاه ویضع الجبار جل جلاله علیها کرسیه حتی

p: ١٩١

.Ibn Asaker: History of the city of Damascus Vol. ١ / Pg. ١١٠ - Damascus print -١

.Ibn Asaker History of the city of Damascus ١/١٤٧ -٢

.Ibn Asaker Vol. ١/٢١١-٢١٢ -٣

یقضی بین أهل الجنه والنار وَتَرَی الْمَلائِکَهَ حَافِّینَ مِنْ حَوْلِ الْعَرْشِ یُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِیَ بَیْنَهُمْ بِالْحَقِّ وَقِیلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِینَ

On the Day of Judgement, foul mountains namely Jabal al-Khalil which is situated»

near Bait-ul-Muqaddas and on which is placed the grave of Hazrat Ibrahim-e-Khalil, Jabel-e-Lebanon (mountain range of Lebanon), Jabal-e- Tur (mountain range of Tur), and Jabal-e-Judii (mountain range of Judii) will be like sparkling pearls between the heavens and the earth. On that day these four mountains will be moved back to Bait-ul-Muqaddas and will be placed in the four corners of the city. (Then) the Omnipotent God will set His Throne on it and from there, He will pass judgement over the people .of Paradise and Hell

Thereafter, he sets forth, at the end of his saying the holy verse of Quran as a proof: «And you shall see the angels going round about the throne glorifying and praising their Lord; and judgement shall be given between them with justice, and it shall be said: All praise is due to Allah, the Lord of the worlds"(۱),(۲). In other words, he wishes to say that the interpretation of this holy verse is something which has come down in .his sayings

Our declaration that such matters has penetrated into the reliable Islamic texts can be judged from this very tradition which is present in the great history of Ibn Asaker .«as well as in the famous exegesis of «Durrul- MantHur

These are examples wherein one can clearly observe the manner in

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۱- Zumar /۷۵

۲- Durrul - MantHurr ۵/۳۴۴ + Ibn Asaker ۲/۱۲۲

which the matters related to «Ahl-e-Kitab» especially the Jews have become prevalent :among the Muslims by means of Kab

Bait-ul-Muqaddas is respectable. God sets His seat or throne - which are physical too - in that place. The four mountains which are sacred mostly for the Jews and the land .of Bait-ul-Muqaddas are the bases and pavillion for God's throne

Also, he says:(۱) «On the Day of Judgement the people of Syria will be told that God

would take care of them just as a warrior takes care of his arrows kept in his quiver. This is because Syria is the most beloved land before Him and its people are His most «.beloved creatures

He adds: «Anyone who enters Syria will come under God's mercy and favour and «.anyone who exits from it will be a loser

Similarly, he says: «The haven for the Muslims from dangers and calamities is the city of Damascus and the place of deliverance for Dajjal is the river of Abu-Fatras (a place near Rumallah in Palestine) and the place of refuge from God and Magog is the (mountain of Tur. (٢

:In another tradition, Kab says

إن الكعبه تسجد لبيت المقدس فی کل غداه

Every morning, the Ka'aba (the holy House of God) prostrates before Bait -ul-» (Muqaddas. (٣

It is interesting to state that this tradition is read to Imam Baqir (a.s.) and then :commented: Kab has spoken the truth, Imam reproached them by saying

(You have lied and so has Kab.'(۴'

:Yet in another tradition, Kab has said

لا تقوم الساعه حتى يُزَفّ

p: ١٩٣

١- History of Ibn Asaker ١/١١٠

٢- Ibn Asaker ١/٢٣٢

٣- Tafseer Durrul-MantHurr ١/١٣۶

۴- Furu Kafi - Book of Hajj; Chapter of virtue of Looking al Ka'aba, Tradition No. ١ Vol. ۴ ./ Pg. ٢۴٠

The Day of Judgement will not be established but after Bait-ul-Haram has been shifted towards Bait-ul-Muqaddas. Thereafter, these two holy houses will be made to enter Paradise along with their residents and the reckoning of the creatures and the .presentation of deeds on that day will be conducted at Bait-ul-Muqaddas

You must have observed that in these expressions, the focal point is this that the sanctities of Islam like the Ka'aba prostrate before the sanctities of the Jews like Bait-ul-Muqaddas or fall in humbleness or advance towards it in order to reach Paradise. Is it not that these words, inculcations or propaganda of such thoughts finally lead to Islam greeting Judaism with humility? It is on the basis of these information that we believe that Kab spread Judaism and its culture amongst the Muslims and presented .its fake values as lofty Islamic values

The Students Of Kab

In addition to his endeavours in spreading his own sayings and the distorted Jewish culture in the Islamic society, Kab also engaged in training students who would assist him in propagating Judaism. Aside from training those students mentally, this double-faced Jew also endeavoured to introduce them as learned men and scholars in the .society. Under various pretexts, he would strive to make his students earn fame

Amongst Kab's students, we may mention the name of Abdullah-ibn-Amro- ibn-Aas. :Once Kab asked him a question and Abdullah responded correctly. Kab then said

أنت افقه العرب

«.You are more learned and knowledgeable than all the Arabs»

In the city of Mecca, Kab

p: ۱۹۴

was asked a question and he said: «Go and inquire from Abdullah-ibn-Amro Aas. When the question was put before Abdullah and he replied, Kab said: صدق الرجل عام والله

«He has spoken the truth. I swear by Allah that he is a learned man.» (1)

Amongst Kab's other students was Abu-Huraira, the famous narrator of numerous traditions in the Caliphate school.

Kab strived to give this man who gained importance (only) from Muawiya's era and onwards special type of training and satiate him with Jewish perspicacity.

Tabari, in the three of his traditions reveals how Kab, in the course of his training to Abu-Huraira has taught the latter the Jewish culture.(2)

Apart from the numerous traditions which Abu-Huraira has narrated without having mentioned the name of Kab, there are yet numerous other traditions wherein Abu-Huraira has mentioned the real source of his information i.e. Kab.(3) It is for this very reason that religious scholars reckon Abu-Huraira to have been one of Kab's students and trainees. (4)

Just as in the case of Abdullah-ibn-Amro Aas, with regards to Abu-Huraira too, Kab al-Ahbar strived to make him earn fame and credibility. Once Kab, after having conversed with Abu-Huraira in length said about him as such:

ما رأيت أحداً لم يقرء التوراه أعلم بما فيها من أبى هريره

«I have not come across any person who has not read the Torah but has understood its meanings better than Abu-Huraira. (5)

Kab's Influence In Official Positions

For achieving his objectives, this Jewish scholar strived hard to penetrate the hearts of the powerful men and the Caliphs. He pursued

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1- Tarikh-e-Tabari ۱/۴۰۲, ۲nd edition - research of Muhammad Abul- Fazl Ibrahim.

2- Tarikh-e-Tabari ۱/۲۶۵ ۲۶۶ + Tafseer-e-Tabari ۲۳/۵۵.

3- For example refer to Tarikh-e-Tabari Vol. ۱/۱۱۵ + Al-Asabah ۳/۲۹۹.

4 - Al-Asabah ۳/۲۹۸ and Tahzeeb-ut-Tahzeeb / last volume related to translation of Abu-Hurraira's life - history + Al-Bedayah - wah-Niheyeh ۸/۱۰۳.

5- Zahbi: Tazkerat al-Hefaz ۱/۳۶ + Al-Asabah ۴/۲۰۶

this path by living a special way of life. Even in this posture, Kab strived contentiously in propagating the Jewish culture i.e. from the one side he was propagating his own culture and from the other side he was concentrating in penetrating in the system of Caliphate and drawing the Caliph's attention.

In one of his meetings with Omar-ibn-Khattab, he said:-

انا لنجدك فی کتاب الله علی باب من أبواب جهنم تمنع الناس أن يقعوا فيها فإذا مِتّ لم يزالوا يقتحمون فيها الی يوم القيامه

"We could find your name in the divine Book (of course by divine Book, he meant the Torah) wherein is mentioned that you have been placed near the gates of Hell and you prevent the people from entering it. However, as soon as you die the people will ceaselessly enter Hell and this will continue until the Day of Judgement. (1)

Perhaps, the Holy Prophet too did not possess such a virtue; that up to the time he was alive, he could stand near the gates of Hell and have the power to prevent the people from entering it. The same is true for Abu-Bakr and nobody other than Omar too possessed this virtue. It is only Omar who is the barrier for the people - such people who with their evil deeds have to enter Hell - and with his death, there no longer remains any barrier in the way of Hell!

Similarly, when Omar-ibn-Khattab got killed by the hands of Abu-Lualu, Kab said:

لئن سأل عمر ربه ليبقينه الله

"If

1- At-Tabaqat-ul-Kubra ۳/۲۴۰; European print and Vol. ۳/۳۳۲ Beirut print.

Omar requests Allah to allow him to remain alive, then certainly Allah will grant him a

(long life."(١)

.As usual, here too, Kab indirectly referred to the Torah and narrated one story from it

From the traditions it sometimes appears that the ruling power too wanted Kab to earn fame and credibility amongst the Muslims and that people should show trust and .faith in him

In an authentic book of exegesis of the Caliphate school, Omar-ibn- Khattab inquired -:from the following verse [عدن] from Kab the meaning of

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِی وَعَدتَّهُم وَمَن صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ إِنَّکَ أَنتَ الْعَزِيزُ الْحَکِيمُ. وَ قِهِمُ السَّيِّئَاتِ...

Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their fathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise. And protect (them from the evil consequences [of their deeds]... (Holy Quran, ۴۰: ۸-۹

:Kab al-Ahbar immediately replied

قصور من ذهب فی الجنه يسکنها النبيون و الصّديقون و أئمه العدل

It refers to) golden places and mansions in Paradise which are the places of)» .residents for the Prophet, the truthful ones and the just rulers

in this verse [سَيِّئَاتِ] :and said [قِهِمُ السَّيِّئَاتِ] Therefore, he started interpreting the verse (refers to chastisement where God protects such people from chastisement.(٢)

Verily, just as you have realized, the expressions of this Jewish scholar in the form of interpretation of the Holy Quran has found its way in the exegesis of the Caliphate school. For example, it

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.At-Tabaqat-ul-Kubra Vol. ٣/٢٥٧ - European print and Vol. ٣/٣٥۴ - Beirut print -١

Tafseer al-Qurtabi ١٥/٢٩٥ + Tafseer-e-Durrul MantHurr ۵/٣۴٧ -٢

has come down in Tafseer (exegesis) of Suyuti and Qurtabi as the interpretation of .verses eight and nine of Sura Ghafir

In another instance, the second Caliph asks Kab about the source and make of the House of God (Kaaba). Kab too gives a detailed reply and says: Originally, 'Hajar-al-Aswad' was a red ruby which was brought by Hazrat Adam (a.s.). It's center part was (hollow and empty and....(١

.Once, when discussions were held on Arabian poets, Caliph Omar too was present

He asked Kab: Have you found any poems in the Torah? Kab replied: 'Why not. I have seen in the Torah a group from progeny of Ismaeel who knew their Ingeel by heart and uttering wise words and striking examples which I think were none other than the (Arabs.(٢

Kab al-Ahbar had so much commemorated the Torah as the Book of God that the Islamic society too in their contact with Kab, would mention the Torah as the Book of .God

«?One day Muawiya asked him: «Have you found anything on the river Nile in the Torah

Kab replied: 'Yes! I swear by the One who split the sea for Musa (Moses) that I have seen in the Book of God that every year, God reveals twice upon Nile as such: God commands you to flow. So, following this command it flows. Then it is (again) revealed (to the Nile to cease flowing and it stops flowing. (٣

Ibn-Abbass narrates and says: One day I was in Muawiya's presence when he recited Verse ٨۶ from

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Durrul-MantHurr ١/١٣٢ -١

.Al-Umdat» By Ibn Rasheeq /٢۵; Egyptian print» -٢

.An-Nujum az- Zaaherat-Fi-Muluk Mesr-wa-Qahera Vol. ١/٣٣ -٣

Sura Kahf in a very special form. I objected to this and Muawiya inquired this matter .from Abdullah-ibn-Amro Aas. He in turn substantiated Muawiya's views

In reply, I said: The Quran has been revealed in our house i.e. we are worthy enough to speak about it and not people like Abdullah-ibn-Amro- Aas. Finally Mmuawiya who at that time had the reign of government in his hand decided to send someone to Kab (and solve this difference by relying on his view.(١

:In praise of him (i.e. Kab), Muawiya would say

الا ان كعب الاحبار أحد العلماء

(Know that Kab al-Ahbar is one of the scholars».(٢»

It was the significance of this talk that there were only two others whose name would .be mentioned along with the name of Kab

It was on the strength of these preliminaries that Kab al-Ahbar had become a great source of gnosis during Omar-ibn-Khattab's time and much longer after him. With well-thought plans, he would draw the Muslims towards the Jewish culture. Through him, the distorted culture of Judaism would mingle with the pure and clean gnosis of Islam; and would lay its foot in the Islamic texts of exegesis, history, biography and hadith; and would alter the Islamic insight and correct world-view of the Muslims and .would taint them with the superstitions present in Judaism

What is more regretful is this that these Jewish superstitions have entered the authentic books of hadith and most important of all, have filled Tabari's history and exegesis and tafseer (exegesis) of Durrul-MantHur, Ibn-Kathir and the

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.Tafseer Durrul-MantHur ۴/٢۴٨ -١
.At-Tabaqat al-Kubra ٢/٣۵٨; Beirut print -٢

like of them. Worst of all, the Jewish culture of Kab al-Ahbar has also penetrated from

the exegesis of the Caliphate school into some of the exegesis of the Ahlul Bayt school(١) and to the extent that it has influenced such sources, it has pushed aside the .gnosis of Ahlul Bayt

The Guardians Of Islam – The Opposition To Kab Al-Ahbar

Here, it is necessary to verify the stance adopted by the guardians of Islam like Amir-ul-Mumineen (a.s.) vis-a-vis Kab and the manner in which they used to confront this man who was the propagator of Jewish culture amongst the Muslims. The incident which we shall narrate below reveals Imam's position and the manner of his -:encounter and confrontation with the distortions made by Kab al-Ahbar

During Omar-ibn-Khattab's reign of government a meeting was once held in the Caliph's presence. Imam Amir-ul-Mumineen (a.s.) too was present. Kab was also one ?of the attendants. The Caliph asked: 'O Kab! Do you know the entire Torah by heart

:Kab replied: No, but I know most of it by heart! A person told the Caliph as such

O Amir-ul-Mumineen, ask him about God's whereabouts before the creation of His' ?Throne. Also, from what He created water on which He placed His Throne

?Omar said: 'O Kab, can you answer these questions

Kab replied: 'Yes 'O Amir-ul-Mumineen. I have found in the «source of wisdom»(٢) that before the creation of the throne, God had been everlasting and eternal and was on top of the rocky structure of Bait-ul- Muqaddas and this rocky structure too was placed in the air. When

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١- Exegesis like «Tafseer Abul-Fotouh Raazi» and «Tafseer-e-Ghazor» have brought some of those traditions of Kab al Ahbar which have not been inconsistent with the .principles of Islam

٢- By «source of wisdom», he means the Torah. This quality is from the qualities of the .Holy Quran where Kab has utilized it for the distorted Torah

God decided to create the Throne, He spitted as a result of which deep seas and roaring waves came into existence. At that very moment, God created His Throne from some portion of the rocky structure of Bait-ul-Muqaddas which was beneath Him and then He sat on it. From the remaining portion of the rocky structure too, He created the dome of Bait-ul-Muqaddas....

Imam Amir-ul-Mumineen (a.s.) while shaking the dust off his clothes and uttering words which signalled the Greatness of God like [حبل الخالق] (Glory be to His Creation) or [الله اکبر] (Allah is the Greatest) or [جل الله] (Greatness or Glory be to Allah) stood up from his place so as to leave the gathering in the manner of protest. It is an Arab custom that whenever they want to express their disgust towards some matter they shake the dust off their clothes as if to say that such talks cannot hold good for me.(۱)

When Omar-ibn-Khattab observed this scene he requested Imam to take his seat and deliberate over the matter of discussion. Imam sat back in his place and turning towards Kab said:

«Your companions took the wrong path, distorted the Divine Book and attributed falsehood to God. 'O Kab, woe be to you if you consider the rocky structure and air to be with God and thus consider them to be everlasting and eternal too. As a result, we will be having three eternal beings. Aside from this, the Almighty God is far higher than having a place

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۱- فعظم علی علی ربه وقام علی قدمیه و نفض ثیابه فأقسم علیه عمر أنیعود الی مجلسه و یغوص فی الحدیث

for Himself and He is not what the pagans say and the ignorants imagine. Woe to you 'O Kab. The One who creates these magnificent seas by spitting as you say, is far greater than taking position on the rocky structures of Bait-ul-Muqaddas(۱) and ....

The hadith is lengthy and indicates the confrontation of Imam vis-a-vis these deviated and distorted events and the heresies. However, the incident of Imam planting date-trees was because of the fact that if he had lived among people and his

presence felt by the Muslims, his life would have been endangered and there existed .the possibility of his murder with no benefit to Islam

?Why Kab Al-Ahbar Was Given Attention

Now it is necessary to examine the reason behind the endeavours of the Caliphs (like Muawiya) in bringing up Kab al-Ahbar in the Islamic society and placing him at a high .level of knowledge in the Islamic society

The first person who devoted attention to Kab al-Ahbar and compelled him to stay in Medina and referred to him as one eminent scholar and leading authority was the second Caliph. The reason behind his move is not clearly known. However, by examining his life-history, it appears that he had had a past acquaintance and .familiarity with Judaism and Torah and that this amazing book often excited him

Jabir narrates that one day Omar-ibn-Khattab approached the Holy Prophet (S) with a small book which contained some portions of the Torah. The Holy Prophet was then seated and Omar said: 'O the Messenger of Allah, this booklet is

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۱- نزهه الناظر و تنبیه الخاطر ۲۳۶-۲۳۵ Famous as Majmu'a Maram

from the Torah and I have brought this for you from the Torah. The Holy Prophet kept .silent. Omar continued his talk and wished to recite the Torah

He was glad that he had attained knowledge and under such an amazing and joyful state, he wished to recite it before the Holy Prophet. As a matter of fact he wanted approval and encouragement from the Holy Prophet. However, the Holy Prophet on the contrary became angry and every moment his anger increased. But Omar was unaware. He had the Torah in hand and unaware of his uncontrollable state, he wished to recite it for the Holy Prophet. Abu-Bakr was present there and was aware of the situation. He feared lest a verse in rebuke or chastisement would be revealed. :Thus he came down harshly upon Omar and said

ثکلتک الثواکل ماتری بوجه رسول الله

May you perish. Don't you see how the colour of the Holy Prophet's face has changed» ‹?!?due to severity of his anger and discomfort«

It was only at that very moment that Omar lifted his head and looked at the Prophet. :Observing the severity of anger on his blessed face he became terrified and said

أعوذ بالله من غضب الله ورسوله

!«.I seek refuge in Allah from His wrath and His Messenger's wrath»

The Holy Prophet said: 'O the son of Khattab. Do you have doubt, uncertainty and :confusion in your religion? Then, he added

والذی نفسی بیده لقد جئتکم بها بیضاء نقیه! لا تسألوهم عن شیء فإنّهم لن یهدوکم وقد ضلّوا... فإنه

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لو کان موسی حیاً بین أظهرکم ما حلّ له ألّا یتّبعنی

I swear by the One in whose Hand is my soul that I have brought a «Shariat» (religious» law) pure and lucid. Then, he said: Do not ask anything from the «Ahl-e-Kitab» (i.e. do not ask your religious affairs from them). They can never guide you because they are themselves misguided. If Musa (Moses) (a.s.) was now alive and living amongst you, (nothing was lawful other than his obedience towards me. (۱

What conclusion can we draw from this tradition which has come down in the authentic books through various channels? Does it reveal anything other than this matter that the Caliph had an interest in the Torah and was looking at it as a marvel? Thus it is not irrelevant that during his own ruling, he refers to the Jewish scholars and .the gnosis of Torah

As far as this humble servant of God is aware, this reality is one of the most vital factors in magnifying Kab al-Ahbar and bringing him up in status in the Islamic society. .But the matter does not end here. In this regard, other reasons too had been at work

Amongst them, those involved in ruling the government after the Holy Prophet were not possessing much knowledge and insight in the recognition of the world and its origin and end. The one well-acquainted with these matters i.e. the gate of the city of Holy Prophet's knowledge - Amir-ul- Mumineen (a.s.) too was compelled to engage in

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.Sunan-e-Darami ۱/۱۱۵; Damascus print + Musnad-e-Ahmad ۳/۳۸۷ and ۴۷۰ -۱

date-palms and keep himself aloof from the society. The solution lay in this that people such as Tamim Dari and Kab al-Ahbar whose heart and soul were quenched with Christianity and Judaism and could at least answer from their distorted know-how, the demands of the seekers of knowledge and also considering that their upliftment did not pose any danger to the ruling Caliphs, should be raised and accepted in the society as one element amongst the various elements of the ruling .power

:The historical event which set forth below is a proof of our reasoning

A person by the name of Subaigh Tamimi set out towards the «Aajdan» of the Muslims i.e. the centres of provinces which was also the army base of Islam and knocked at every door for putting forth some questions. His questions were related to the Holy Quran. This man wandered about in Syria, Alexandria or Kufa searching for people who had lived in Medina and had seen the Holy Prophet. This was in order to receive replies from them for his queries. He goes to Egypt, Subaigh has neither seen the Prophet nor has he heard his talks. Now, in pursuit of recognition of the Holy Quran and for hearing the exegesis of the holy Quran, he travels city to city until he gets to Egypt. His story is reported to Amro-ibn-Aas the ruler and governor of Egypt. Amro-ibn-Aas sends him to the Islamic capital i.e. Medina and reports his intentions in a -letter to Caliph Omar-ibn

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Khattab. Subaigh reaches Medina. The messenger too approaches Omar along with

Amro's letter and hands him the letter. After becoming aware of its contents Omar says: 'Where is this man? The messenger replies: He is on the camel's saddle. Omar says: 'If he flees you will be punished severely.' According to another tradition, a person approaches the Caliph and says: 'I met a person who was inquiring about the .Holy Quran.' Omar says: 'O God, make me overvome him

Anyhow, Subaigh Tamimi comes before the Caliph. When he comes in the Caliph's presence he has the Holy Quran in hand. When he sees the Caliph of the Muslims and indispensibly thinks him to be the centre of Islamic knowledge and heedless of what has occured he asks: 'O Amir-ul- Mumineen, what is [Arabic text] (swear by the wind ?(that scatters far and wide

'?Omar says: 'Who are you

The man replies: 'I am Subiagh, the servant of God.' Omar says: I too am God's servant. Then he folds his sleeves and begins to beat the man with a stick which was prepared on his commands. He beats him to such extent that his head stained with blood or, as per some other tradition, he whipped his back with twig so much so that Subaigh's back was cut deeply and his skin was torn apart. Thereafter, he let him go. The injured and blood- stained man was set free until he was healed of his wounds. Once again, Omar summons him and repeats the

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same event. When for the third time he was brought before the Caliph in order to be punished, he said: 'If you intend to kill me, then do that once and for all so that I get relieved. And if you wish to rectify me, I swear by God that Ii have been rectified and I .will no more discuss such matters

The Caliph ordered that he be mounted on a camel without any litter or cover and then be exiled to Basra near Abu Musa Ashari. In a letter, he also commanded Abu Musa the governor of Basra to forbid any person from coming into contact with this man. Similarly, they stopped giving him the yearly privileges and provisions which was .shared amongst all the Muslims

Abu Uthman Nahdi says: «Whenever this man would approach us, even if we were hundred in number we would move from our places and run away out of fear of being punished on Omar's command».

At last, things became worse for this man and life became miserable for him, Helplessly one day, he approached Abu Musa and appealed him for help.

Abu Musa reported in a letter to Caliph Omar that this man has repented and his repentence too is a very sincere one. Omar in reply wrote as such: So you may now allow the people to come in contact with him.

It is noted down in history that this man who was an eminent personality amongst his own tribe was now despised and had lost his

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prestige and creditability. (۱)

An incident exactly opposite to the one above exists in the history of Islam. This incident is related to the era of Imam Amir-ul-Mumineen's reign of government. One day Imam goes on the pulpit and while reciting a sermon says:

سلونی فوالله لا تسألونی عن شیء یکون الی یوم القیامه إلّا حدثتکم به وسلونی عن کتاب الله فوالله ما من آیه...

«Ask me question. I swear by Allah that you will not ask me anything of the events that are to occur till the Day of Judgement except that I will answer them to you. Also, ask me about the Quran, the Book of Allah. I swear by Allah that there is not a single verse but that I am aware whether it has been revealed at night or during the day; whether it has been revealed in the mountains or in the desert and....

The narrator says: «Ibne al-Kawwa was sitting behind me. He stood up and said:

'O Amir-ul-Mumineen, what is ذاریات? This man i.e. Ibne al-Kawwa was a leading figure amongst the Khawarij and an enemy of Amir-ul- Mumineen (a.s.).

Ibn Abbass who was also present in the gathering says: «Ibne al-Kawwa wished to ask

the same thing which Subaigh had once asked Omar-ibn- Khattab. This man was under the impression that by setting forth this question he would be able to discredit .Imam Amir-ul-Mumineen

Imam (a.s.) said: «Woe be to you. Ask questions with the aim of acquiring knowledge and not for causing trouble and inconvenience or out

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Sunan Darami - two traditions Vol. ۱/۵۴ ۵۵ + Tafseer-e-Ibn Kathir ۴/۲۳۲ + Etqan ۲/۴ + -۱ .Tafseer-e-Qurtabi ۱۸/۲۹ Cairo print + Tarikh-e-Ibne Asaker Vol. ۸ Pg. ۱۱۷-۱۱۸

are winds which blow at the time of harvest of (الذَّارِيَاتِ) .of pride and haughtiness Imam ?(الْجَارِيَاتِ يُسْرِاً) wheat and barley.» Immediately, Ibne al-Kawwa asked: 'What is ?(الْمُقَسِّمَاتِ) replied: «They are ships sailing over the water.» Again he asked: What is «....(Hazrat said: «They are Angels(۱

When Amir-ul-Mumineen Ali (a.s.) who was well-acquainted with the content of Quran was not to be in the society and instead planted date trees in a farm outside Medina and make the date-palms flourish or dig the subterranean canals; and the companions of the Holy Prophet too were banned from narrating traditions; and when the ruling powers and rulers were themselves not firm in knowledge, then there was no alternative but for such people like Kab al-Ahbar, Tamim Dari and Wahab-ibn-.Manbah to come into the scene

Summary

The factors which were responsible in raising the status of the Jewish and Christian scholars and the «Ahl-e-Kitab» in the Islamic society which consequently made them :earn fame are as follows

First - Those responsible for bringing up Kab and his likes were familiar and acquainted with the culture of Ahl-e-Kitab and were looking at it with wonder and surprise. As a matter of fact, in the pre-Islamic era the Arabs used to look upon the

Jews and Christians with respect and honour and would reckon them to be people of the Book, civilization and culture. Such a state of mentality remaining alive in some of the rulers became a factor which caused Tamim - Dari and Kab al-Ahbar to be

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Fath-ul-Bari ١٠/٢٢١; Egyptian print + Tafseer-e-Ibn-Kathir ۴/٢٣١; Egyptian print + - ١ .Kanzul-Ummal ٢/٣۵٧; Indian print + Tafseer-e-Tabari ٢۶/١١۶; Egyptian print

looked upon with the same honour and respect and be paid attention as scholars and .leading authorities and figures of knowledge

Second - It was to the interest of the ruling power not to propound the sciences of the Holy Prophet (SAW.A.) which was left behind in the hands of his companions and/or personalities like Imam Amir-ul-Mumineen (a.s.) who possessed the entire sciences. .This was so that they could carry on with their rule and power

Third: The ruling powers were themselves devoid of adequate knowledge and were incapable of the problems which were propounded after the Holy Prophet's .departure

It was because of these reasons and factors that Kab, Tamim, Wahab and their likes laid foot into the arena of Islamic society and their presence proved to be one of the misfortunate factors in the distortion of Islam. These people succeeded in distorting (in various dimensions) the true Islam and presenting a religion defective with .distortions and superstitions

story tellers)) (قصّاصين) Such people who in the Islamic history have become famous as are a part of the unknown factors in the distortion of Islam. I have referred to tens of volumes of books on history exegesis, biography and 'Rijal' before I could succeed in .laying open a few of their destructive deeds and affairs

The Islamic history and exegesis have become defective mainly due to the consequence of Kab al-Ahbar's affairs. He has spoken on every subject: God, Day of

Judgement, «Hashr» (revivification), «Nashr» (resurrection), creation, skies, the earth, («Arsh» (Celestial throne

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Ka'aba, Bait-ul-Muqaddas, Sulaiman, Dawoud, Prophets and Angels and such talks .have come out in the form of exegesis, history and biographies in Islam

Thus, the Islam which was supposed to be taken from the house of the Holy Prophet's Ahlul Bayt, has been drawn from such sources and origins. In present times too, the Jewish, Christian and Marxist, Islamicists have engaged and still engage in .recognizing Islam through these sources

Chapter ٧

point

If they do not bear any grudge (which they did in the past) they will not be able to attribute to Islam such fallacies. Rather, they will acquire something opposite to Islam - a distorted and ruined Islam. What will the results achieved by us be if in the recognition of our own religion, custom and way of life, we refer to the European and Western sources? Will we achieve anything other than the results of the thoughts and !remarks of Kab and the like of him? Certainly not

Of course, we thank God that through His Grace and Favour, we have been able to find the way towards the two basic and fundamental sources of guidance i.e. the Holy Quran and Ahlul Bayt (Household of the Prophet). In the previous discussions, we examined the one-class traditions from the influential and insinious agents in the Caliphate school where the one-class traditions belonged to the «Ahl-e-Kitab» - the Jews and Christians who had accepted Islam outwardly but had left a condign .impression in the Caliphate school

Now, we shall examine yet another

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set of traditions springing from influential and canny agents which are the sabotage of the dualists in the books of the Caliphate school. A manifest example amongst them is Abdul-Karim-ibn- Abil-Auja. The debates of Imam Sadeq (a.s.) and his manner of confrontation with Ibn-Abil-Auja(۱) has perfectly introduced and disgraced the latter before his companions and Shi'ites preventing him from marring the true stand of the Ahlul Bayt school of thought. However, his speech at the time of issue of his death-sentence reveals his concurrence with the Caliphate school. In his address to the governor of Kufa (who was appointed the Caliph) he said:

«You are sentencing me to death while I have registered four thousand traditions in your books of hadith.»

Of course this address was directed at the representative of the Caliphate school who passed the death-sentence upon him and hence ended his evil activities against Islam. (۲)

In the preface of the first volume of the book - «One hundred and fifty false companions» reference has been made to some of this dualist's friends in the Caliphate school and their destructive activities.

Another corrupted figure which we may mention amongst the dualists is a person by the name of Seef-ibn-Omar Tamimi. From him a great number of traditions has come down in the books of the Caliphate school and they are connected to the events during the final stages of the Holy Prophet's (S) era, the event of Saqifa, the wars against apostasy and the Islamic conquests in Persia and Rome up

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۱- Refer to Usul-e-Kafi Vol. ۱/۷۴-۷۶; Tawhid of Saduq Pg. ۲۹۶-۲۹۷; Ehtejaj of Tabarsi - Najaf print vol. ۲/۷۴-۷۶ and Bihar-ul-Anwar ۳/۴۶.

۲- Tarikh-e-Tabari; European print Vol. ۳ Pg. ۳۷۶; Al-Badayah wan- Nihayah Vol. ۱۰/۱۱۳; «The comprehensive Tarikh» (history) of Ibn Athir Vol. ۵/۳۸-۳۹.

to the battle of Jamal.

Examples of his destructive activities consists of: Fabrication of the status of hundreds of companions, or disciples of companions(1), wars, lands, odes and poems, letters and such traditions which never existed at all. By the Might and Power of God, we shall set forth in the future discussions, the false and made-up statistics of Seefin order. We shall mention below in five sections the first enumerations of Seef's fabricated personalities which have been envisaged right from the Islamic history until today.

First section: The companions of the Holy Prophet (S) - forged by Seef, the dualist.

Second section: Abdullah-ibn-Saba and the Sabas - forged by Seef.

Third section: The narrators of traditions - forged by Seef.

Fourth section: The commanders of the infidel's army forged by Seef.

Fifth section: The poets - forged by Seef.

First Section: Enumerating The Companions (Of The Holy Prophet) Forged By Seef

In this section, we shall first of all set forth the list of those fictitious companions which Seef has forged from his own tribe i.e. the tribe of Tamim:

(1) Oa'qa'a-ibn-Amro-ibn-Malik Tamim. Seef has introduced him as one of the Shias of Imam Amir-ulMumineen Ali-ibn-Abi-Talib (a.s).

(2) Aasim-ibn-Amro-ibn-Malik Tamim.

(3) Aswad-ibn-Qutbat-ibn-Malik.

(4) Abu Mufazzar Tamimi.

(5) Nafeh-ibn-Aswad Tamimi.

(6) Afif-ibn-Munzar Tamimi.

(7) Ziyad-ibn-Hanzalah Tamimi - as one of the Shias of Imam Amir-ul-Mumineen (a.s).

(8) Hurmala-ibn-Maritha Tamimi.

(۹) Hurmala-ibn-Salami Tamimi.

(۱۰) Rabii-ibn-Matar-ibn-Thalja Tamimi.

(۱۱) Rabii-ibn-Efkan Tamimi.

(۱۲) Otta-ibn-Abi Otta Tamimi.

(۱۳) Sa'eer-ibn-Khefaf Tamimi.

(۱۴) Auf-ibn-Alla Joshami Tamimi.

(۱۵) Awas-ibn-Juzaima Tamimi.

(۱۶) Sahl-ibn-Manajab Tamimi.

(۱۷) Waqi'a-ibn-Malik Tamimi.

(۱۸) Husain-ibn-Niyar Hanzali Tamimi.

(۱۹) Harith-ibn-Abi Haleh Tamimi - as the stepson of the Messenger of Allah (S) and son of Umm-ul-Mumineen, Khadija.

(۲۰) Zubair-ibn-Abi Haleh Tamimi - as the stepson

۱- Refer to the book «One hundred and fifty false companions» Vol. ۱ Pg. ۵۹ onwards for knowing his destructive activities and the destructive activities of others like him.

of the Messenger of Allah (S) and son of Umm-ul-Mumineen, Khadija.

(۲۱) Taher-ibn-Abi Haleh Tamimi - as the setpson of the Messenger of Allah (S) and son of Umm-ul-Mumineen, Khadija.

(۲۲) Zarr-ibn-Abdullah Fuqaimi Tamimi.

(۲۳) Aswad-ibn-Rabi'ah Tamimi.

Up to this Juncture, Seef with utmost honour, has forged all these companions from his own tribe i.e. «Tamim» where their life-history has been examined in the first .«volume of the Arabic book: «Khamsuna-Wa- Ma'ata Sahabi-Mukhtalaq

With regards to the remaining ones which begins from No. ۲۴, he has forged from other Arab tribes and has predominantly set them below the above-mentioned Tamimis. Their names, whose life-history has come down in the second volume are as :follows

A) The representatives of the Arabian tribes who had come to see the Holy Prophet) ((S

.Abdata-ibn-Qarata Tamimi Anbari (۲۴)

.Abdulla-ibn-Hakim Zabbi (۲۵)

.Harith-ibn-Hakim Zabbi (۲۶)

Halis-ibn-Zaid Zabbi (۲۷)

.Hur-ibn-Khazrama or Harith-ibn-Khazrama Zabbi (۲۸)

.Kabis-ibn-Hauza Sadusi (۲۹)

B) The Governor-Generals and officials who were appointed by the Holy Prophet (S)) .or Abu-Bakr

.Ubaid-ibn-Sakhr-ibn-Lauzan Ansari (۳۰)

.Sakhr-ibn-Lauzan Ansari (۳۱)

.Akasha-ibn-THur Gauthi (۳۲)

.Abdullah-ibn-THur Gauthi (۳۳)

.Obaidullah-ibn-THur Gauthi (۳۴)

:C) The messengers on behalf of the Holy Prophet (S) or Abu-Bakr)

(۳۵) Wabra-ibn-Yahnasa Khuza'ee.

(۳۶) Aqrah-ibn-Abdullah Hemyari.

(۳۷) Jareer-ibn-Abdullah Hemyari.

(۳۸) Salsal-ibn-Sharhabil.

(۳۹) Amro-ibn-Mahjub Aameri.

(۴۰) Amro-ibn-al-Khaqaji al-Aameri.

(۴۱) Amro-ibn-Khaqaji al-Aameri.

(۴۲) Auf-Warkani.

(۴۳) Uwaif-Zarqani

(۴۴) Quhaif-ibn-Salik Haleki.

(۴۵) Amro-ibn-Hakam Quza'ee Qaini.

(۴۶) Amro-l-Qais - from Bani-Abdullah.

(D) Companions with similar names:

Seef has given certain names to some of his made-up personalities which are similar to the names of some of the real companions of the Holy Prophet:

(۴۷) Khuzaima-ibn-Thabit Ansari - other than Khuzaima-ibn-Thabit Ansari Zul-Shahadatain.

(۴۸) Samak-ibn-Kharsha Ansari - other than Abu Dajanah Ansari.

(E) Companions from the Ansars:

(۴۹) Abu Baseer

Ansari

.Hajeb-ibn-Zaid or Yazid Ansari Ash'ali (۵۰)

.Sahl-ibn-Malik the brother of Kab-ibn-Malik Ansari Khazraji (۵۱)

.Asa'd-ibn-Yarbu'a Ansari (۵۲)

:F) Companions from various tribes)

.Abdullah-ibn-Hafs-ibn-Ghanem Qurashi (۵۳)

.Abu Hubaish-ibn-Zulehya A'meri Kelabi (۵۴)

.Harith-ibn-Murrah Jahni (۵۵)

.Salmi the daughter of Huzaifa Fazariya (۵۶)

:G) The Commanders of the Islamic army)

.Behsr-ibn-Abdullah Helali (۵۷)

.Malik-ibn-Rabi' ah-ibn-Khalid Taiyami-Taiyam Rubab (۵۸)

.Hazhaz-ibn-Amro Ajali (۵۹)

.Humaizah-ibn-Nu'aman-ibn-Humaizah Bareqi (۶۰)

.Jabir Asadi (۶۱)

.Uthman-ibn-Rabi'ah Thaqafi (۶۲)

.Sawad-ibn-Malik Tamimi (۶۳)

.Amro-ibn-Wabara, the leader of the tribe of Quza'eh (۶۴)

.Hammal-ibn-Malik-ibn-Hammal Asadi (۶۵)

.Rabbeal-ibn-Amro-ibn-Rabi'ah Asadi Ribal-ibn-Amro (۶۶)

.Tulaiha-ibn-Bilal Qurashi Abdari (۶۷)

.Khulid-ibn-Munzer-ibn-Saavi Abdi Tamimi (۶۸)

:H) The Companions who lived during the Holy Prophet's time)

.Qarqarah or Qarfah-ibn-Zaher Taimi Wa'eli (۶۹)

.Abu-Nabatah-Nahel-ibn-Juasham Tamimi A'raji (۷۰)

.Saeed-ibn-Ameelah Fazaari (۷۱)

:I) The Commanders of the Iraqi army)

.Qarib-ibn-Zafar Abdi (۷۲)

.Aamer-ibn-Abdul Asad or Abdul Asood (۷۳)

.- Harith-ibn-Yazid Aameri-Another one (۷۴)

:J) The Commanders of the army of Islam in the battles against the infidels)

.Abdur-Rahman-ibn-Abi Aas Thaqafi (۷۵)

.Ubaidah-ibn-Sa'ad (۷۶)

.Khasafa Taimi (۷۷)

.Yazid-ibn-Qainan from Bani-Malik-ibn-Sa'ad-ibn-Zaid-Manat-ibn-Tamjm (۷۸)

.Saihan-ibn-Suhan Abdi (۷۹)

.Ebad an-Naji (۸۰)

.Shakhriyat from Bani-Shakharat (۸۱)

K) Those who were called Companions either because of their meeting with)

:Abu-Bakr or their correspondence with them

(۸۲) Sharik Fazaari - who had approached Abu-Bakr on behalf of his own tribe.

(۸۳) Meswar-ibn-Amro - because of bearing witness in response to Abu-Bakr's letter.

(۸۴) Muawiya Uzri - because Abu-Bakr had written a letter to him.

(۸۵) Zu-Yanaq or the city of Zu-Yanaq - because of Abu-Bakr's correspondence with him.

(۸۶) Muawiya Thaqafi - According to Seef, he was one of the comrades and commanders of the army.

(L) Those who were called companions because of their participation in the battles during Abu-Bakr's era:

(۸۷) Saif-ibn-Nu'man Lakhmi.

(۸۸) Thamamah Aus-ibn-Thabit-ibn-Lam Tahi.

(۸۹) Muhalhal-ibn-Zaid Khail Tahi.

(۹۰) Gazaal Hamadani.

(۹۱) Muawiiya-ibn-Anas Salmi.

(۹۲) Jarad-ibn-Malik-ibn-Nuwira Tamimi.

(M) Those

who were called companions because of their assistance to Abu-Bakr's army:

(۹۳) Abd-ibn-Gaus Hemyari.

Up to here, the life-history of these ninety-three fictitious figures created by Seef has been discussed in the two volumes of the Arabic book «Khamsuna -Wa-Ma'ata-Sahabi-Mukhtalaq» and the fables which Seef has forgedly attributed to each of them

has been examined and recorded in their respective biographies. This book, written in Arabic, has been printed in Baghdad and Beirut and Vol. ١ and ٢ of it has already been translated and printed into Persian while Vol. ٣ is still under print. Discussion about the fictitious personalities of Seef's creation does not end here. It rather continues and .God-Willing the rest should be issued in the next volumes

It is more than one thousand years since these names have been recorded and registered as the companions of the Holy Prophet (S) in the reliable books of the Caliphate school like: Tarikh-eTabari, Tarikh-e-Ibne Athir, Tarikh-e-Ibne Khaldun and translators of companions like: Estia'b and Asabah. From them, conquests, miracles, poems and hadiths have been recorded in the dignified books of the Caliphate school where all of these have been the fictitious work of «Seef-ibn-Omar», the mendacious of [بحوث تمهيديه] dualist. The reason for this matter has been discussed in the chapter Vol. ٢ of «Khamsunawa-Ma' ata-Sahabi-Mukhtalaq" (١) and the biography of each one of them has been separately recorded in the book. It is worthy for a researcher to .first see the discussion and then read each of their biographies separately

Second Section: Abdullah-Ibn-Saba And The Sabas

Other than the

١- Refer to the Beirut print ١۴٠٠ A.H., Vol. ٢/٢٧۴١ - two volumes «Khamsuna -wa-Ma'ata- .Sahabi-Mukhtalaq»

previously-mentioned class of people who according to Seef were the companions (of the Holy Prophet) and the biographers have written life-histories for them, Seef has forged many other figures and fabricated fables for them. One of them is the fable of Abdullah-ibn-Saba and the Sabas. Not only has Seef made up a fabricated Abdullah-ibn-Saba in his mind but has also forged followers for him. Moreover, he has made up stories for him as well as his followers which have been recorded and registered in the books of culture and Islamic history for a period of more than one thousand years. -:Seef's brief sayings about Abdullah-ibn-Saba and the Sabas is as follows

Abdulla-ibn-Saba» was a Jew from Yemen. During Uthman's era, he apparently» accepted Islam but in secret, used to resort to tricks and deceit against the Muslims. He used to travel in the big Islamic cities like Syria, Kufa, Basra and Egypt and propagate amongst the people that there would be a «Rij'at» (return to life) for Muhammad (S) the Prophet of Islam too just as there would be one in the case of Isa-ibn-Maryam (a.s.); and just as all the Prophets had legatees, the legatee of the Holy Prophet too is Ali; that he is the last of the legatees just as Muhammad (S) is the last of the Prophets; that Uthman has usurped the right of this legatee and hence committed oppression against him. So, there should be a revolt and the right returned back to its .owner

:Seef says

p: ٢١٧

The consequence of this propagation was that a group of Muslims got provoked by these instigations and headed towards Medina. There, they besieged Uthman's house and consequently killed him. All these acts took place under the guidance and .supervision of the «Sabas» - the followers of Abdullahibn-Saba

Also, he says: After the Muslims gave allegiance to Ali (a.s.), Talha and Zubair went to Basra for avenging Uthman's death. Ali (a.s.) and these two who were the commanders of the army of the battle of Jamal began to reach an agreement outside .Basra

The «Sabas» imagined that if an agreement was reached, then the killers of Uthman who were the Sabas themselves would be identified and hence trapped. Thus overnight they plotted to kindle the flames of war. Following this decision, a group amongst them was supposed to secretly enter Ali's army while another group amongst them were supposed to infiltrate Talha and Zubair's army. During the night, by taking advantage of the darkness, they were supposed to make the two armies .revolt against each other without letting anybody know about this secret

Seef says: They fulfilled this dangerous plot with great success. In the dead of the

night, when the two armies were sleep with hopes of a peace the group which had infiltrated Ali's army shot arrows at the opposite army and the other group who were on the opposite side began to backfire. Consequently, fear and pessimism gripped .both armies and a full-scale battle broke out

Moreover, he says: In this manner

the battle of Basrah which is famous as the battle of 'Jamal' took place even though none of the commanders of the two armies had any intention of a conflict and did not .even realize the real cause behind this war

This fabulist ends here the story of the Sabas and does not say anything about their fate. The names of some of the eminent personalities which Seef the liar has :reckoned to be amongst the Sabas are as follows

a) Abu-Zar)

b) Ammar-ibn-Yasir)

c) Abdur-Rahman-ibn-Udais)

.d) S'asa'at-ibn-Suhan)

.e) Muhammad-ibn-Abi Huzaifa)

.f) Muhammad-ibn-Abi Bakr, son of the first Caliph)

g) Malik Ashtar)

Seef believes that these eminent personalities and others like them all acquired their belief in the caliphate of Imam Ali (a.s.) from Ibn Saba. Also, these eminent figures did not inquire from Ali whether Ibn Saba who believed such and such about him and invited them towards those beliefs was right in his invitation or not. Seef says: Hundreds and rather thousands of Muslims at that time accepted Ibn Saba's invitation

.and in this manner a sect by the name of "Saba'eeya"(١) came into existence in Islam

In the examination of this fable so far two volumes of a book entitled «Abdullah-ibn-Saba and Asateer Okhri» have been written in Arabic and the same has also been translated and printed in the Persian, Urdu, Turkish and English languages.

However, the discussion has not yet come to a close. It is worthy for those reading this book to refer to the volumes of the books written on Abdullah- ibn-Saba (which is

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١- Ali (a.s.) himself was completely unaware of this matter.

an analysis of this fairy tale like story in order to comprehend the reality of Seef's forgery in bringing Ibn Saba and the sect of Saba'eeya into existence.

Third Section: Narrators Of Hadith Created Out Of Seef's Imagination

Apart from creating fictitious companions (of the Holy Prophet) the few names of which we have already mentioned as well as creating a forged sect of Saba'eeya to which we have already referred, Seef has forged yet another group and narrated fabricated traditions from them.

Here, it will suffice to mention the fictitious names of the narrators of hadith - which we have introduced in some of the books. We shall also record the page number of the book wherein that particular narrator has been examined:

Names of Narrators of Hadith fabricated by Seef

'The number of traditions narrated from the narrator in 'Tarikh-eTabari

Introduced in the book 'Abdulllahibne

-Saba'

Introduced in the book 'khamsun

Ma’ata Sahabi

Mukhtalaq

Muhammad–ibn–Abdullah–ibn–Sawad–ibn–Nuyara (۱)

۲۱۶

۱/۱۷۶

۱/۹۳

Sahl–ibn–Yusuf (۲)

۱۲۶

–

۱/۹۵

Muhallat–ibn–Aqabah (۳)

or ۷۶ ۶۷

۱/۲۰۳

۱/۹۳

Ziyad–ibn–Sarjes Ahmadi (۴)

۵۳

۱/۱۹۵

۱/۱۴۱

Nasr–ibn–Sarri (۵)

or ۲۵ ۲۴

۱/۲۰۳

۲۱۴ ۲/۲۱۱ ۱/۱۳۹

Rufail and his son (۶)

۲۰

-

۱/۱۳۹

Mustaneer-ibn-Yazid (۷)

۱۸

۲/۱۶۶

۱/۱۴۱

Ibn Rufail (۸)

۱۸

۱/۲۰۳

-

Sa'eed-ibn-Thabit Jezh Ansari (۹)

۱۶

۲/۱۹

-

Abdullah-ibn-Sa'eed-ibn- Thabit (۱۰)

۱۶

-

۲/۱۸۷ ۱/۹۵

(۱۱) Mubashahr-ibn-Fuzail

۱۵

۱/۷۸

۱/۲۲۰

(۱۲) unknown) Khalik)

۱۶

-

۱/۱۲۲

(۱۳) unknown) Ubadah)

۱۶

-

۱/۱۲۲

(۱۴) Rufail

۱۴

۱/۲۰۳

-

(۱۵) Gusn-ibn-Qasim

۱۳

۱/۲۰۱

۱/۱۰۷

(Abu Uthman (unknown (۱۶)

۱۰

-

۱/۱۸۱

Sa'b-ibn-Atiyya (۱۷)

۹

۱/۱۵۵

۱/۹۳

Abu Uthman Yazid-ibn-Aseed Assani (۱۸)

۹

-

۱/۱۰۴

Abd-ibn-Rahman-ibn- Siyah Ahmari (۱۹)

۷

۲/۴۱۷

۱/۹۸

Ubaidullah-ibn-Muhaffiz (۲۰)

۶

-

۲/۲۹۷ ۱/۱۴۱;۱/۱۱۸

Urwatu-ibn-Ghazziyah Dathini (۲۱)

۶

۶/۱۶۵

۱/۱۴۷ ۲/۱۳۱

Amro-ibn-Raiyyan (۲۲)

۶

۱/۱۸۷

۱/۱۳۲

Abu Sufyan Talha-ibn-Abdur-Rahman (۲۳)

۵

۱/۱۷۷

-

Abu-Zahra Qushairi (۲۴)

۵

۲/۱۵۴

-

A man from Banu- Kanane (۲۵)

۵

-

-

Taher-ibn-Abu-Haleh (۲۶)

-

-

۱/۳۷۷

Zahhak-ibn-Qaish (۲۷)

۴

-

۱/۲۳۲

Halhaal-ibn-Zari (۲۸)

۴

-

۱/۲۳۲

Anas-ibn-Halees (۲۹)

۴

-

۱/۲۳۰

Mukhalled-ibn-Qais (۳۰)

۴

۱/۲۶۸

–

(۳۱) Samak–ibn–Hajimi

۳

–

۱/۲۳۰

(۳۲) Qais–ibn–Zaid Nakh'ee

۳

–

۱/۱۶۲

(۳۳) Qais–ibn–Yazid

۳

–

۱/۲۳۲

(۳۴) Zafar–ibn–Dehi

۳

–

۱/۱۱۱

(۳۵) Muqtah–ibn–Haitham–ibn Fahih

–

-

-

Aameri Beka'ee (۳۶)

۳

-

۱/۹۸

Ibn Muhraq (۳۷)

۳

۱/۱۹۵

۱/۱۳۲

Bahr-ibn-Furaat Ajali (۳۸)

۲

۲//۴۱۷

۱/۲۲۱

A man from Kanane (۳۹)

۲

-

-

-Uthman-ibn (۴۰)

۲

۱/۱۵۵

۱/۳۴۵

(۴۱) Hanzaleh-ibn-Ziyad

۲

-

۱/۹۸

(۴۲) Hemad-ibn-Fallah Barjami

۲

-

-

(۴۳) Jarair-ibn-Ashras

۲

-

۱/۱۶۲

(۴۴) A man from Bakr-ibn-Wahel

۲

-

۱/۱۹۱

(۴۵) Aamer

۲

-

۱/۲۳۴

Khuzaima-ibn-Shajarah Aqfani (۴۶)

۲

-

۳۴۵

Abd-ibn-Sakhr-ibn- Lauzan (۴۷)

۲

-

۱/۳۷۸

Waraqa'a-ibn-ar- Rahman Hanazeli (۴۸)

۲

-

۱/۴۰۱

Habib-ibn-Rabi'i Asadi (۴۹)

۱

۱/۲۶

-

Ammar-ibn-so and so Asadi (۵۰)

۲

۴/۴۱۷

-

Ibn Shahid (۵۱)

۱

-

-

Amro-ibn-Tamam (۵۲)

۱

۱/۷۸

-

(۵۳)

p: ۲۲۰

A man from Tayy

۱

-

۱/۱۳۲

Abdullah-ibn-Muslim Akli (۵۴)

۱

۱/۱۹۹

۱/۱۹۷

Karb-ibn-Abu Karb Akli (۵۵)

۱

-

۱/۱۹۷

Ibn Abu Mukannaf (۵۶)

۱

-

۱/۹۳

Bakr-ibn-Wa'el (۵۷)

۱

-

۱/۱۱۸

Hamid-ibn-Abu Shujar (۵۸)

۱

-

۱/۱۳۲

Esmat-Wa'eli (۵۹)

۱

-

۱/۱۳۲

Esmat-ibn-Harith (۶۰)

۱

-

۱/۱۳۲

A man (۶۱)

۱

-

۱/۱۳۹

A man from Bani-Harith (۶۲)

۱

-

۱/۱۳۹

Batan-ibn-Bashar (۶۳)

۱

-

۱/۱۴۱

Urwah-ibn-Walid (۶۴)

۱

-

۱/۱۴۸

Abu Ma'abad Abasi (۶۵)

۱

_

۱/۱۴۸

Ibn S'as'ah or Sásáh (۶۶)

۱

_

۱/۱۶۲

Mukalleq-ibn-Kathir (۶۷)

۱

_

۱/۱۶۲

So and so Hajeemi (۶۸)

۱

_

۱/۲۳۰

Kaleeb-ibn-Halhal (۶۹)

۱

_

۱/۲۳۲

Jurair-ibn-Yazid Ju'afi (٧٠)

١

-

١/٢٣٢

Hareeth-ibn-Ma'ali (٧١)

١

-

١/١۶٨

Bint Kaisan Zabeeh (٧٢)

-

-

٢/٢٩٨

The above-mentioned fictitious narrators and the number of their fabricated traditions presents a slight notion of Seef's extent of sabotage in the reliable books of the Caliphate school.

Fourth Section: The commanders of the Infidels Army

In addition to creating fictitious companions for the Holy Prophet (S) and narrators of hadith (for narrating biography and Islamic history) and a sect amongst the companions and disciples by the name of Sabas, Seef has also created some fictitious commanders for the army of Iran in the wars which took place at the outset of Islam like:

Commanders of the Infidel's army fabricated by Seef

Has been introduced in the book of Khamsuna-ma’ata Sahabimukhtalaq

Qaaren-ibn-Qaryanes (۱)

۱/۱۴۹

Firzan (۲)

۱/۱۳۷

Anushjan (۳)

۱/۲۷۶

Qaaren-ibn-Qaryanes (۴)

۲/۱۰۲

Ruzbeh and Ruzmehr (۵)

۲/۱۰۸

:Fifth Section: The Poets Made Out Of Seef's Imagination

Seef the dualist, has fabricated personalities and names from every class of people where their names and stories have come down in the authentic books of the Caliphate school. Amongst them are the poets and their odes, some of which are :mentioned below

Poets fabricated by Seef

«Introduced in the book «Abdulla- ibn-Saba

«Introduced in the book «Khamsuna-Ma'ata Sahabi- Mukhtalaq

Khetteel, an Arab poet (۱)

۲/۴۷

–

(۲) Amro–ibn–Qasim, an Arab poet

–

۱/۲۳۰

Sixth Section: The Disciples Fabricated By Seef

point

Seef the dualist, has also fabricated fictitious figures introducing them as the disciples of the companions like:

Disciples of Companions fabricated by Seef

Introduced in the book «Abdulla–ibn–Saba»

Introduced in the book «Khamsuna Ma'ata Sahabi–Mukhtalaq»

(۱) Ma'an Shaibani, the twin brother of

p: ۲۲۱

General of the Islamic army

۲/۱۰۲

–

(۲) Abu Lailee Fadaki

–

۱/۱۵۸

(۳) Ott–ibn–Suwaid

–

۱/۲۳۱

Mukannaf (۴)

–

۱/۳۹۳

Son of Hormazan by the name of Qamazban (۵)

۱/۲۹۴

۲/۹۶

Just as mentioned before, Seef has accounted surprising stories for each of these .names which has thus come down in the authentic books of the Caliphate school

So far, we have set forth the list of names of those fictitious personalities which Seef has fabricated. In the following discussion, by the Might and Power of God, we shall .introduce the other destructive endeavours of Seef

In the previous discussion, we had a brief overview of the statistics of fictitious personalities created by the dualist, Seef-ibn-Omar along with reference to their .names and fables which have come down in the reliable books of the Caliphate school

In this discussion we shall set forth, by the Might and Power of Allah, the other :destructive endevours of Seef

.First: The fictitious lands and cities which Seef has created

Second section: The historical days for each of which he has f abricated separate stories and fables and are called as [يَوم] (Yaum) in Arabic and its plural is [أَيّام] (Aiyaam).

Third section: The wars and armies which he has fabricated under the title: «Wars against renegades» and «the Islamic conquests».

.Fourth section: The superstitions which Seef has sought to fabricate like miracle

.Fifth section: The distortions of Seef at the time of occurence of historical events

.Sixth section: Distortions in the names of well-known personalities of Islam

:First Section: The Places And Cities Forged By Seef

Seef has created some fictitious places in Hejaz (Saudi Arabia), Iraq, Iran and Yemen :whose names are as follows

A - Names

p: ۲۲۲

Of Places Forged By Seef In HejazA - Names Of Places Forged By Seef In Hejaz

names of place

»has come down in the book «Abdullah-ibn-Saba

»has come down in «Khamsuna-wa-Ma'ata Sahabi-Mukhtalaq

Abraq ar-Robazah (۱)

۲/۷۱۶, ۴۷ ۴۸

-

Akhabeth (۲)

۲/۷۵

-

A'alab (۳)

۲/۳۵

–

Qurdudah (۴)

۱/۳۰۳

–

:Places Forged By Seef In Iraq:Places Forged By Seef In Iraq

Amnishin: A big city which according to Seef was destroyed (۱)

۲/۹۸

–

Anthaq (۲)

–

۱/۳۲۶

Basher (۳)

–

۱/۲۲۲

As-Thana (۴)

–

۲۲۲ .۱/۱۴۹

Haseed (۵)

–

۱/۱۵۴

Zameel (۶)

۲/۱۰۸

–

Dumah al-Jendel (۷)

–

۱/۲۷۶

Qudais (۸)

۱/۳۰۳

–

Marj Musallah (۹)

۲/۲۸۶

–

Musayyakh Bahrah (۱۰)

–

۱/۱۱۸

Musayyakh Bani-Barsha (۱۱)

–

۱/۱۵۸

Muqar (۱۲)

–

۱/۲۷۶

Nahrott (۱۳)

–

۱/۲۳۱

Walajah (۱۴)

۱/۲۲۷

–

Hawafi (۱۵)

–

۱/۲۸۶

:C – Place Forged By Seef In Syria:C – Place Forged By Seef In Syria

Hamqatan (۱)

–

۱/۲۳۱

:D – Places Forged By Seef In Iran:D – Places Forged By Seef In Iran

Afridun (۱)

–

۱/۲۳۱

Thaniya ar–Rekab (۲)

۱/۲۲۷

–

Thaniya Aaal (٣)

–

١/٢١٩

Duluth (٤)

–

١/٣٥١

Ta'oos (٥)

–

١/٣٠٢

Wayeh Khard (۶)

–

١/٢١٩

:E – Places Forged By Seef In Yemen:E – Places Forged By Seef In Yemen

Jeerut (١)

٢/۴١٨

٢/٣۵۶

Riyazeh (٢)

٢/۴١٨

٢/٣۵۶

Zat Khabam (۳)

۲/۴۱۸

۲/۳۵۶

Sabarat (۴)

۲/۴۱۸

۲/۳۵۶

Zahrush-Shahr (۵)

۲/۴۱۸

۲/۳۵۶

Al-Laban (۶)

۲/۴۱۸

۲/۳۵۶

Murr (۷)

۲/۴۱۸

۲/۳۵۶

Yana'b (۸)

۲/۴۱۸

۲/۳۵۶

These and some other places have been fabricated by Seef and for each of them he has made some stories where they can be found in the great geographical books of the Caliphate school like «Mu'ajam al-Baladan», «Marased al-Atla'a» and «Ar-Rauz-ul-

Ma'thar». By relying on Seef's fabricated traditions, the authors of the afore-said books have included these cities, places and rivers amongst the Islamic places and .have taken their specifications too from Seef's traditions

Second: The Days Fabricated By Seef

yaum) even though the) [يَوم] In Arabic, the important historical events are named as for the battle of [يَوم صـفّين] and [يَوم الجمـل] event may last for more than one day like .«Jamal» and «Siffeen

Seef the dualist, has fabricated numerous historical days

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which have been recorded in the authentic historical books of the Caliphate school like: [يَوم ارماث], [يَوم اغواث], [يَوم عماس], [يَوم الجراثيم], [يَوم الاباقر], and [يَوم النحيب].

.Here, we shall narrate a fable of one of the events fabricated by Seef

In one of his fabricated traditions, Seef mentions that in the battle of Qadesiyah Sa'ad-Waqas sent Aasim-ibn-Amro to the lower part of the river Euphrates for acquiring the necessary provisions. Aasim began to search in the meadows and plantations and near one thicket he came across a man. He asked this man to show him the grazing places of the cows and sleeps. The man who was himself a shepherd of a flock and had given them shelter in that very thicket, pretended ignorance and said: 'I am not aware of any such place.' At that very moment, a cow from the :meadow cried out in eloquent Arabic

(كَذَبَ والله، وها نحن أولاء)

«.I swear by Allah that this man has spoken falsehood. We are over here»

By hearing this call, Aasim entered the thicket and directing the herd of cows ahead of himself he took them to the army-camp. Sa'ad-Waqas distributed the cows among the soldiers and the day was marked in history as the day of cows - [يَوم الاباقر].

We have pointed out some of the days of Seef's making in the book 'Abdullah-ibn-Saba' Vol. ۱/۲۹۵-۳۱۰ (۱) especially the fable of 'the day of cows' which Seef has narrated from his own fabricated narrators and the hero of the fable i.e. Aasim

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.Printed in Tehran in the year ۱۴۰۱ A.H -۱

too is included amongst the fictitious companions (of the Holy Prophet) fabricated by Seef where we have discussed his fiction in the first section of the book «One hundred .«and fifty fictitious companions

Third: The Fictitious narrations made on wars and military entourage – wars against renegades and the Islamic conquests – created by Seef

point

Another example of Seef's fabrications is the narration of wars which had never occured in the history of Islam. By creating such fictitious to have taken place which he called as «the wars against the renegades» and «the wars related to Islamic conquests», he has tried to show that Islam has spread through the sword and barbarous killings. In hundreds of fables, Seef has depicted merciless bloodsheds by means of which he has virtually handed over the biggest weapon to the enemies of .Islam - who have introduced themselves under the title of Islamicists and orientalists

A Brief Account Of These Fables

In order to pave the ground for the preparation of people for the acceptance of his fictitious wars of renegation after the departure of the Holy Prophet from this world, :Seef has said

After the demise of the Holy Prophet, the people of Hejaz inclined towards» blasphemy and apostasy. The entire tribes and clans - including the common and

special ones amongst them - became renegades and turned their backs on Islam with the exception of the tribe of Quraish and Thaqif.» Therefore, Seef narrates fabricated wars and military expeditions to have taken place for the renegades of which we may mention the following!:-

(۱) The battle of Abraq.

(۲) Military expedition to Zil-Qasse.

(۳) Renegation and battle of the tribe of Tayy.

(۴) Renegation and battle of

Umm-Zumal.

(۵) Renegation of the people of Mehrah.

(۶) Renegation of the people of Amman.

(۷) The first battle of Yemen.

(۸) Renegation and battle of Akhabeth.

(۹) The second battle of Yemen.

Some of the wars which he has fabricated under the title: «Islamic conquests» are as follows:-

(۱) The battle of Salasel or the conquest of Ablah.

(۲) The battle of Madar.

(۳) The victory of Waljah.

(۴) The victory of Al-Yes.

.The victory of Amghaishiya (۵)

.The victory of Furat Badeqali (۶)

.The battle of Haseed (۷)

.The battle of Maseekh (۸)

.The battle of Thana (۹)

.The battle of Zumail (۱۰)

.The battle of Faraaz (۱۱)

A brief account of one of the fictitious narration of a war: (battle of Akhabeth) created :by Seef's Imagination

Now, we shall cast a glance over to one of the fictitious wars (battle of Akhabeth) -:created by Seef

-:In the traditions fabricated about the wars of renegation, Seef says

The first insurgence which took place from the side of the renegades after the Holy» Prophet's demise was the rebellion of the renegades belonging to the two tribes of «Ak» and «Asharbeen» in the land called «A'alaab». They gathered on the coast-side. Taher-ibn-Abi Haleh who held the reigns of the government of that region right from the Holy Prophet's time advanced with the help of the Muslim army against the renegades of the same tribe and fought fiercely against them. The renegades of that .tribe suffered defeat

Taher made all of them to believe the bitter taste of his sword and killed so many of them that the desert was littered with their

p: ۲۲۶

corpses as a result of which their putrefaction spread all over the religion. For this reason, they named this region as "Akhabeth". (۱) In this connection, Taher recited a

.«poem and wrote a letter to «Abu-Bakr

This was a summary of the battle of Akhabeth. Seef has introduced Taher- ibn-Abi Haleh as the son of Ummul-Mumineen Khadija and the step-son of the Messenger of Allah and as one of the governors appointed by the Holy Prophet.

Thus, biographers have reckoned Taher to be amongst the companions (of the Holy Prophet) and have even written down his life-history. The geographers have regarded the land of «Akhabeth» amongst the Islamic lands and the Islamic historians like Tabari and Ibn Athir have recorded «Akhabeth» and this battle to be included amongst the battle of renegation. However, the reality is that neither Taheribn-Abi Haleh was the step-son of the Prophet nor there existed any land by the name of .«(۱)Akhabeth

Neither there was any renegation nor a war by the name of «Akhabeth». Moreover there never existed any such narrator from whom Seef has quoted the information about Taher.

This was one example of the fabricated narration of wars of renegation created by Seef. We shall now introduce another example of Seef's fabrication of conquests:

The battle of Alees and the victory of Amghaishiya: Seef narrates that in the battle of Aless, Khalid vowed before his Lord that if he came out victorious, he would not spare even one enemy and would make rivers f low of their blood.

۱- «Akhabeth» means the evils.

After gaining victory, he ordered his soldiers not to kill the enemy but to take them as captives. The Islamic army took the army of the infidels into custody in groups.

Khalid altered the path of the river-water of that area and assigned a group of Islamic soldiers to behead the captives besides the waterless river so as to make their rivers flow with blood and hence fulfil his pledge. The Islamic soldiers would bring the people

from all directions towards the river where their heads would be beheaded and this act continued for three days. However the river would not flow with blood. Q'aqa'a and his followers said: 'O Khalid, if you behead the entire people of the land, the river will not flow with their blood and (instead) their blood will get dried. Allow the river-water to flow its own course so that their rivers flow with their blood. They did this and for three days, blood-water ran down the river and Khalid's pledge was fulfilled.

In this conflict, those who were killed were mostly from the 'people of Amghaishiya' and the number of people killed amounted to seventy- thousand in number. Thereafter, Khalid attacked and destroyed the city of Amghaishiya. Seef says: Amghaishiya was a big city where Alees and Heerah were on its outskirt.

This fable-like story has been narrated by Seef and has come down in the dignified historical books of the Caliphate school. However, there was neither any city by the name of Amghaishiya nor a

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companion by the name of Q'aqa'a nor the pledge of Khalid and nor the merciless killings by the soldiers of Islam.(۱)

All these have been fabricated by Seef and by the help of these fictitious works, he has displayed Islam as a religion founded on merciless killings. Amongst the narration of killings fabricated by him in these wars are the following:-

(۱) Thirty-thousand dead in the battle of As-Thana.

(۲) Seventy-thousand dead in the battle of Alees.

(۳) One-hundred thousand in the battle of Faraz excluding those drowned.

(۴) Seventy-thousand dead in the battle of Fahl.

(۵) One-hundred thousand dead in the battle of Jalula'a.

(۶) One-hundred thousand dead in the battle of Nahavand.

Likewise, he has spoken about hundreds of thousand of killings in other wars which is absolutely baseless and ridiculous. We have discussed in brief some of these wars in .(section ۱, Vol. ۲ of «Abdullahibn-Sabah» (Persian translation

Fourth: The superstitious fabricated by seef the like of the miracle

Of Seef's fictitious works are the superstitions made by him under the name of miracles and wonders which have entered the Islamic history. For example, about the :victory of Shush, he says

The Muslims besieged the city of Shush and battled to gain control over it several» times. Whenever its citizens would inflict a blow upon the Muslims, the monks and priests would climb the tower and cry out loudly as such: 'O Arabs, we learn from our scholars that the city of Shush will be conquered only by Dajjal. The Muslims did not believe in their saying. Once more, they attacked and suffered defeat. Again the priests and

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Refer to the book «Abdullah-ibn-Sabah» - section of «Victory of Alees and - ۱ .«Amghaishiya

monks reminded them about Dajjal. Finally, Saaf-ibn-Saiyad(۱) from amongst the rank of the Muslim army took measures until he reached near the gates of the city and kicking it he cursed and said: [Arabic text] 'O lock and fetters of this door open up. Suddenly the fetters tore apart and the locks too broke down and fell. The door (opened and the people of the city surrendered.(۲

In the victory of «Hamas», the city collapsed and got ruined due to the chanting of «Allahu-Akbar» (God is the Greatest) by the Muslims. In this manner, the Muslims .gained control of the city

.In the victory of «Hairah», Khalid drank poison but nothing happened to him

In the victory of «Dara Bejurd» Caliph Omar cried out to «Sariayah», the commander of

the Muslim army from Medina as such: «Seek shelter in the mountains». They heard the Caliph's call and sought shelter in the mountains as a result of which were freed .from the foe's encirclement

!In the battle of «Qadesiyya», a cow spoke to A'asim in eloquent Arabic

And other fables a part of which we have brought in the second volume of the book «Abdullah-ibn-Sabah» (Persian translation) in the section: «Stories on superstition «.fabricated by Seef

.By the help of these stories, Seef has mingled the Islamic beliefs with superstitions

Fifth: Seef's Distortion of the time of occurrence of the historical events

Another set of destructive acts of Seef are his distortions in the period of occurence of :historical events like

A: The time of victory of «Aballah» which was achieved during Omar's caliphate but Seef has mentioned it to have

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Saaf-ibn-Saiyad has been introduced as the Dajjal in the books of hadith of the - ١ .Caliphate school

.Abdulla-ibn-Sabah» - Vol. ٢» -٢

.been achieved during Abu-Bakr's period

B: The time of the battle of «Yarmuk» which had taken place in the year ١٥ A.H. and . .Seef has mentioned its period of occurence to have been in the year ١٣ A.H

C: The time of conquest of «Juzairah» which had occured in the year ١٩ A.H., but Seef . .has mentioned the year ١٧ A.H

D: The time of the battle of «KHurasan» which had taken place in the year ٢٢ A.H. but . .Seef has mentioned its occurence to have been in the year ١٨ A.H

And other events a part of which we have mentioned in Vol. ۱ Pg. ۳۱۹ of the book «Abdullah-ibn-Sabah» in the section «Meddlings of Seef in the period of the occurence of historical events». Moreover, this wretched act was not due to misreading or miswriting of the dates of the historical events. Rather, it was deliberately done with the intention of destruction. For example, in the story of victory of «Abalah», not only has he distorted the date of its occurence but has also distorted the story itself. He :says

The polytheists had set their camps near a water pond in Abalah and the army of» Khalid came down upon an arid area. God sent a cloud and it rained over Khalid's army. After gaining victory, Khalid sent the «Khums» (one-fifth levy) on war-booty which amongst other things included an elephant along with a letter to Abu-Bakr who was in Medina. When the women of Medina witnessed this elephant, they

«.expressed their astonishment and said: 'Is this the creation of God

Such has Seef narrated while the conquest of Aballah had been achieved during Omar's era and the commander of the army at that time was Utbah- ibn-Ghazvan. .Whatever made up stories Seef has narrated in this regard are absolutely falsificated

Sixth: Distortions made in names

:We shall discuss this under four sub-parts

First sub part: Amongst the destructive acts of Seef is the alteration of names of :famous personalities in the history of Islam. For example

A) He has changed the name of Abdul-Rahman-ibnMuljim the murderer of Hazrat) .Amir, into Khalid-ibn-Muljim

.B) He has changed the name of Muawiya-ibn-Sufyan into Muawiya-ibn- Raf'eh)

.C) He has changed the name of Amro-ibn-Aas into Amro-ibn-Refa'ah)

This distortion too was not the result of a mistake. Rather, it was deliberately done considering the fact that the names of Muawiya-ibn-Abu Sufyan and Amro-ibn-Aas had come down in a tradition and the Holy Prophet had cursed both of them. In that tradition, Seef changed the name of Muawiya-ibn-Sufyan and Amro-ibn-Aas into «Muawiya-ibn-Raf'eh» and «Amroibn-Refa'ah» respectively so that the Holy Prophet's curse would not be directed toward Muawiya-ibn-Sufyan and Amro-ibn-Aas and instead would involve Muawiya-ibn-Raf'eh and Amro-ibn-Refa'ah who have never basically existed in history and whose names have never been witnessed in any other .tradition

Second sub part: Another kind of Seef's fictitious works was the creation of fictitious personalities in mind and then calling them with such name which were synonymous :with the names of famous personalities. For example

A: He made up another Khuzaima-ibn-Thabit character different from the

p: ٢٣٢

.«real Khuzaima-ibn-Thabit who is endowed with the title of «Zul- Shahadatain

B: He made up another Samak-ibn-Kharsha synonymous with the real Samak-ibn-.Kharsha - famous as Abu-Dajanah

C: He made up Wabrah-ibn-Yahnas Khuza'ee synonymous with Wabrah- ibn-Yahnas .Kalbi

Moreover, he has made up stories for each of false personalities which we have (already examined and discussed.(١

Third sub part: Another type of Seef's distortion is the reversal of positions like :changing the position of father to the son and vice versa. For example

.A: He has named Abdul-Maseeh-ibn-Amro as Amroibn-Abdul-Maseeh

.B: He has called Bazaan-ibn-Shar as Shar-ibn-Bazaan

.«note: «Ibn» in Arabic means, «the son of » or «born to *

Fourth sub part: Sometimes too, he has created a fictitious son, brother or relative for :a well-known personality in Islam. For example

He has created three sons for Umm-ul-Mumineen Khadija and has introduced them :to be the Holy Prophet's step-sons by such names as

Taher-ibn-Abi Haleh -

Zubair-ibn-Abi Haleh and -

Harith-ibn-Abi Haleh -

.Where recognizing and distinguishing them is itself a difficult task

So far, whatever we have mentioned of the destructive acts of Seef serves as an example of his widespread destructive acts. In the future discussions, we shall examine the extent of these falsifications being spread by this saboteur dualist and .how unfortunately they have found their way into the books of the Caliphate school

In the first part of this discussion, we shall set forth, before anything else the list of the dignified books of the Caliphate school wherein the traditions of Seef, the dualist, have found their way. Thereafter, in

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Refer to «Abdullah-ibn-Sabah» and also their life-histories in the second volume of - ۱ .(«Khamsuna-wa-Ma'ata-Sahabi-Mukhtalaq» - (Arabic text

the second part of our discussion, we shall examine the reason for dissemination of .such traditions in the books of the Caliphate school

First part: an account of the lofty books of the caliphate school in figures where seef's :traditions have found their way into

Despite the fabrications, fables and distortions which we had observed in Seef's traditions and also the fact that Seef had been well-known for these qualities, his traditions have extensively found their way into the Islamic texts and authentic documents of the Caliphate school.

Their eminent scholars have painstakingly narrated his fables and traditions in their respective books!

In order to reveal this bitter and rather astonishing truth, we shall put forward in this part of our discussion the list of scholars who have narrated traditions from Seef and also the names of books which these traditions have been recorded in:-

A: The learned scholars who have written biographies for the Holy Prophet's companions. They have mentioned the false names of the companions fabricated by Seef to be a part of the real companions of the Holy Prophet like:

Author

Year of Death

Name of the Book

1) Al-Baghavi

317 A.H.

Mu'ajam as-Sahabah

2) Ibn Qane

351 A.H.

Mu'ajam as-Sahabah

3) Ibn Ali-Ibn Sakan

353 A.H.

Huroof as-Sahabah

Ibn Shahin (۴

.A.H ۳۸۵

Mu'ajam as-Sahabah

Ibn Mendah (۵

.A.H ۳۹۵

Asmah as-Sahabah

Abu-Na'eem (۶

.A.H ۴۳۰

M'arefat as-Sahabah

Ibn Abdul Ber (۷

.A.H ۴۶۳

Al-Estee'ab-Fi-M'arefatul-Ashab

Abdul-Rahman-ibn- Mendah (۸

.A.H ۴۷۰

.At-Tarikh

Ibn Fathun (۹

.A.H ۵۱۹

.At-Tazaiyal-alal-Estee'ab

Abu-Musa (۱۰

.A.H ۵۸۱

At-Tazaiyal-ala Asma'a-ul-Ashab

Ibn Athir (۱۱

.A.H ۶۳۰

.Asad-ul-Ghaba-Fi Ma'refat-ul-Sahabah

As-Saghani (۱۲

.A.H ۶۵۰

.Durrus-Sahabah-Fi Bayan Mawazeh wa Fiyat-ul-Habah

Az-Zuhbi (۱۳

.A.H ۷۴۸

.Tajrid Asma'a-us-Sahabah

Ibn Hajar (۱۴

.A.H ۸۵۲

.Al-Asabah-Fi-Taimaiyez-ul-Sahabah

B: The following scholars too have written biographies on the fictitious champion characters of Seef's creation

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.reckoning them to be a part of the genuine commanders and conquerors

Abu Zakariya (۱۵

.A.H ۳۳۴

.Tabaqat-Ahl-e-Musel

Abu-Shaikh (۱۶

.A.H ۳۶۹

.Tarikh-e-Esbahan

Hamzah-ibn-Yusuf (۱۷

.A.H ۴۲۷

Tarikh-e-Jorjan

Abu-Na'eem (۱۸

.A.H ۴۳۰

Tarikh-e-Eabahan

Abu-Bakr Khateeb (۱۹

.A.H ۴۶۳

Tarikh-e-Baghdad

Ibn Asaker (۲۰

.A.H ۵۷۱

.Tarikh-e-Madinat-ul-Dameshq

Ibn Badran (۲۱

.A.H ۱۳۴۶

Tahzib Tarikh-e-Dameshq

:C: The poets of Seef's creation have been introduced in the following book

Marzbani (۲۲

.A.H ۳۸۴

Mu'ajam ash Shu'ara

D: The names of heroes of Seef's imagination have come down in the following books which are in effect pronunciation guide books so that no error is made when uttering ?!these names! how amazing

Darqutni (۲۳

.A.H ۳۸۵

Al-Mukhtalef

Abu-Bakr Khateeb (۲۴

.A.H ۴۶۳

Al-Mu'zeh

Ibn M'akula (۲۵

.A.H ۴۸۷

.Al-Akmal

Reshati (۲۶

.A.H ۵۴۲

Al-M'utalef

Ibn Debagh (۲۷

.A.H ۵۴۶

Mushtabeh-Asmah

E: The genealogy of some of the fictitious creatures of Seef have come down in the :following books

Ibn Hazm (۲۸

.A.H ۴۵۶

Al-Jumharah-Fi-Nasb

Sam'ani (۲۹

.A.H ۵۶۲

Al-Ansab

Muqaddasi (۳۰

.A.H ۶۲۰

.Al-Eatibsar

Ibn-Athir (۳۱

.A.H ۶۳۰

Al-Albab

F: The life-history of some of the fictitious narrators of Seef's creation can be found in :the following books

Raazi (۳۲

.A.H ۳۲۷

Al-Jarh-wa-T'adil

Zuhbi (۳۳

.A.H ۷۴۸

Mizan-ul-E'atedal

Ibn Hajar (۳۴

.A.H ۸۵۲

Lisan-ul-Mizan

G: The description of places fabricated by Seef have come down in the following :books

Ibn Faqih (۳۵

.A.H ۳۴۰

.Al-Baladan

Hamavi (۳۶

.A.H ۶۲۶

.Mu'ajam-ul-Baladan

Hamavi (۳۷

.A.H ۶۲۶

.Al-Mushtaraq Lafzan wal-Muftaraq Saq'an

Abdul-Mu'min (۳۸

.A.H ۷۳۹

.Marased-ul-Atlah

(Hemyari(۱ (۳۹

.A.H ۹۰۰

Ar-Rauzal-M'athar

H: The book of Seef on conquest and apostasy which are full of fables have been reflected in the following lofty and authentic historical books:-

Ibn Khayat (۴۰

A.H ۲۴۰.

Tarikh-e-Calipha

Balazari (۴۱

A.H ۲۷۹.

Fatuh al-Baladan

Tabari (۴۲

A.H ۳۱۰.

Tarikh-e-Tabari

Ibn Athir (۴۳

A.H ۶۳۰.

Tarikh-e-Ibne Athir

Zuhbi (۴۴

A.H ۷۴۸.

Tarikh-e-Islam

Ibn Kathir (۴۵

A.H ۷۷۱.

Tarikh-e-Ibn Kathir

Ibn Khaldun (۴۶

.A.H ۸۰۸

Tarikh-e-Ibn Khaldun

Suyuti (۴۷

.A.H ۹۱۱

.Tarikh al-Khulafa

I: Seef's fables which were connected to special instances have found their way into the following books which have been specially written about that particular matter:-

Ibn Kalbi (۴۸

.A.H ۲۰۴

Ansab-ul-Khail

Ibn (۴۹

۱- The author has referred to the hand-written manuscript of this book in the library of Shaikh-ul-Islam in Medina and found that this book has recently been printed.

A'rabi

.A.H ۲۳۱

Asmah-ul-Khail

Al-Askari (۵۰

.A.H ۳۹۵

.Al-Awa'el

Ghanad Jani (۵۱

.A.H ۴۲۸

.Asmah Khail al-Arab

Abu-Na'eem (۵۲

.A.H ۴۳۰

.Dala'el an-Nabuwah

Balqaini (۵۳

.A.H ۸۰۵

Amr al-Khail

Qalqashani (۵۴

.A.H ۸۲۱

.Nihayat al-Arab

:J. Books on Arabic literature too contain a great portion of these fables. For example

Esbahani (۵۵

.A.H ۳۵۶

Al-Aghani

Ibn Badrun (۵۶

.A.H ۵۶۰

Commentary on the odes of Ibn Abdun

Ibn Abil Hadeed (۵۷

.A.H ۶۵۵

.Commentrary on Nahjul-Balagha

Al-Muqrizi (۵۸

.A.H ۸۴۸

.Al-Khatat

:K: The lexicons too are not devoid of Seef's fables like

Ibn Manzur (۵۹

.A.H ۷۱۱

Lisan-ul-Arab

Zubaidi (۶۰

.A.H ۱۲۰۵

Taj al-Arous

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L: Anyhow, wherever you look into, you will discover the effects of this cunning fox - -:even in books of hadith such as

Tirmidhi (۶۱

.A.H ۲۷۹

Sunan-e-Tirmidhi, famous as Sahih Tirmidhi

Ibn Manadah (۶۲

.A.H ۴۲۷

Tarikh-ul-Mustakhraj min-Kitab an-Nas-Fi Hadith

An-Najirmi (۶۳

.A.H ۴۵۱

Usul-e-Masmuaat

Al-Yahsabi (۶۴

.A.H ۵۴۴

Al-Almah

Muttaqi Hindi (۶۵

.A.H ۹۷۵

Kanz-ul-Ummal

Ibn Hajar (۶۶

.A.H ۸۵۲

Fath-ul-Bari

M: Taking into account all these factors, it is but natural for Seef's name to fall in the category of liars and fabricators of hadith in the books which have been written for :the recognition of such group of people. For example

Aqeeli (۶۷

.A.H ۳۲۲

Az-Zu'afah

Ibn Jauzi (۶۸

.A.H ۵۹۷

Al-Mauzua'at

Suyuti (۶۹

.A.H ۹۱۱

.Al-La'ali al-Masnu'ah

Second Part: The Reason Behind The Dissemination Of Seef's Lies Into The Reliable Books Of The Caliphate School

point

After having mentioned the list of valuable books of the Caliphate school wherein one can find Seef's traditions, we shall now discuss the reasons behind the spread of these rather astonishing traditions of this dualist in the authentic books of the .Caliphate school

Here, we shall read the sayings of two eminent scholars belonging to the Caliphate -:school

The high-ranking Judge and leading exegetist and historian of the Caliphate school, «Ibn Jareer Tabari» in his book of 'Tarikh' (which is recognized to be the most important reference to Islamic history) mentions the

:event of the year ۳۰ A.H. as such

In this year (i.e. ۳۰ A.H.), the incident which occured between Muawiya and Abu-Zar» was this that the former sent Abu-Zar from Syria to Medina. In this regard, numerous accounts have been narrated most of which I do not like to set forth. However those who have wanted to bring an excuse for Muawiya in this affair have narrated a story

«....which “Serri”(١) has written. He says that Shoaib has narrated this from Seef that

Then, Tabari records in his «Tarikh», the rest of Seef's tradition which was about the .incident of Abu Zar and Muawiya

The compendium of his tradition is this that «Ibn-Sauda'a (i.e. the same Abdullah-ibn-Saba'ee created by Seef and introduced by him as a Jew who had apparently accepted Islam and had formed the group of Sabas and was given the title of Ibn-Sauda'a) instigated Abu-Zar to revolt against Muawiya and Uthman. In this and other traditions, Seef introduces Abu-Zar the great companion (of the Holy Prophet) as the «.follower of Ibn-Saba and regards him to be amongst the group of Sabas

Thus, Tabari here (in spite of the fact that most of the traditions narrated about the events between Muawiya and Abu-Zar have not been mentioned by him in his «Tarikh» because of his dislike towards them) has not completely neglected the entire traditions but, amongst all of them has selected the tradition of Seef who was a pretext for Muawiya's shortcomings and the one to justify his actions - Even

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١- Tabari has narrated most of Seef's traditions from Serri.

though in this traditions, we know to what extent «Abu Zar», - the great companion of the Holy Prophet - has been insulted and degraded and to what extent Seef has taunted his religiousness, introduced him as foolish and stupid person, put up unfair accusations against him and introduced him as one of the followers of Abdullah-ibn-Saba, - the Jew.

This is because in this tradition, the truth has been shown on Muawiya's side and his pretext to be plausible. Such leading historians like Tabari sacrifice and consider as insignificant character and honour of a great companion (of the Holy Prophet) like Abu-Zar just for the sake of safeguarding the respect of a character like Muawiya.

Another great and renowned scholar of the Caliphate school, Ibn-Athir says in the

:book of «Comprehensive History» as such

It was in this year (i.e. ٣٠ A.H.) that the incident of Abu-Zar and his expulsion by» Muawiya from Syria to Medina took shape. With regards to the reason behind this act, numerous matters have been written. Amongst them, Muawiya cursed Abu-Zar and threatened to kill him. All along the way from Syria to Medina, he made him ride on a camel with no litter and his banishment from Medina was so deplorable and shocking «!!!that it is not befitting to mention it

Although, Ibn-Athir has followed in the footsteps of the leader of the historians and has omitted the event of the clash between Muawiya and Abu -Zar and instead has divulged the same fable of Seef, nevertheless

p: ٢٣٨

he has been more just than Tabari as he has given hint of the manner in which Abu-Zar was taken from Syria to Medina as well as his banishment from Medina. Like them, the other historians too have followed Tabari and have narrated in their well-known books, the fictitious fables of Seef, the dualist.

As Seef has fabricated traditions wherein he has narrated the incidents right after the Holy Prophet's demise up to the event of the battle of Jamal i.e. from the beginning of ١١ A.H. until the year ٣٧ A.H. - taking into account the apostary wars and the Islamic conquests and exhibiting in his traditions the stories of the ruling Caliphs and the encounter of the companions, disciples of the companions and the other Muslims contrary to the realities, consequently his traditions give shape to the special insight .of the Caliphate school with regards to the historical events of this period

The tradition of other narrators - like Tamim-Dari (the true Christian) and Kab al-Ahbar (the true Jew) too form the philosophy of the Caliphate school. For perceiving the importance of this matter it is necessary to summarize the previous discussions .which God-willing we shall do so in the coming chapter

So far, we have brought a gist of the traditions which had been forged and entered

into Islam for the sake of the Caliphate court. With the fabrication of those traditions, .the Caliphate school and the branch of Sunnism came into existence

Sometimes too, due to the reliance of

p: ۲۳۹

the scholars of the Ahlul Bayt school on these books, these traditions have found their way into the dignified books of the Ahlul Bayt school. Now, we shall mention some of -:them as examples

A Few Examples Of Those Traditions Of The caliphate school which have entered the dignified books of the ahlul bayt school

:First:First

The first person about whom the author of the book «One hundred and fifty fictitious personalities» has devoted more than seventy pages is a character by the name of Q'aqa'-ibn-Amro Tamimi created by Seef-ibn-Omar (perhaps other fabricators too .(had cooperated with him in this affair

Anyhow, the makers of this phoney name and the related fables have introduced him as one of the companions who after the demise of the Holy Prophet (S) had joined Ali (a.s.) and had become one of his special Shias. This was so that they could level charges of bad training against Imam and his special companions and propagate .them in their fables under this very name

.As an example, they deceived Imam Ali (a.s.) as long as the battle of Jamal took place

Thereafter, Hazrat Ali despondantly and expressed his regret for this battle and the .blood-shed which took place in this battle

Moreover, under this name, they have attributed unfair things to Malik- Ashtar and other companions of Imam and have ascribed them with the false things which they .have made

It is more than twelve centuries that these matters have been propagated and spread in the references of Islamic history of the Caliphate school so much so that Shaikh Tusi has mentioned him to be one of the companions of Imam Ali (a.s.) in

p: ۲۴۰

.«his book of «Rijal

After him, other scholars of Rijal like Ardabeli (born in ۱۱۰۱ A.H.) in «Ja'ame ar-Revah» and Qahpa'ee (lived in ۱۰۱۶ A.H.) in «Majmah ar-Rijal» have narrated the very remarks of Shaikh Tusi from his book «Rijal». Mamaqani (born in ۱۳۵۱ A.H.) in his book «Tanqih al-Maqal» after narrating Shaikh Tusi's statement says: It has come down in «Osd-ul-Ghaba» as such: This Q'aq'a left a great impression by the killing of the Persians in .Qadesiyyah and other battles

He was one of the most valiant personalities and possessed a great influence. He accompanied Imam Ali in the battle of Jamal and other battles. Imam Ali sent him to Talha and Zubair. He spoke to them in good words as a result of which people came close to a peace treaty. He settled down in Kufa and about him Abu-Bakr has said: «The very voice of Qa'qa in the military (might and power) is equal to a thousand «.soldiers

Well, up to this point, Mamaqani has narrated from «Osd-ul-Ghaba» and Allama Shushtari too has brought these informations in «Qamoos ar-Rijal» from Osd-ul-Ghaba». If we refer to Osd-ul-Ghaba, we will discover that he has narrated from «Est'eeab» of Ibn Abdul Ber and if we refer to «Est'eeab» we will discover that he has in .turn narrated from Seef-ibn- Omar

Therefore, the scholars of «Rijal» (biography and criticism of traditionists) have not found any document other than the very traditions of Seef-ibn- Omar (which we reckoned to be in the third category amongst

p: ۲۴۱

(the influential elements of the Caliphate school

:Second:Second

In explanation of the verse of «Efq», Shaikh Tusi has brought in his book «Tibbiyan» the fables which have been narrated from Ayesha.

Later, scholars like Sheikh Tabarsi (born in ۵۴۸ A.H.) and Abul-Fotouh Razi (born in ۵۵۴ A.H.) have narrated this from Sheikh Tusi in «Majma-ul- Bayan» and «Tafseer-e-Rauzal-Janan» respectively. Gaazur (who lived in the year ۷۲۲ A.H.) has brought this in Tafseer Jalah al-Azhan» from «Rauzal-Janan» and «after him Mulla Fathullah Kashani (born in ۹۸۸ A.H.) has narrated this matter in «Minhaj-ul-Sadeqin» from Tafseer of Gaazur and all the other afore-mentioned names.

However, the verses have been revealed about Mary the copt and her acquittal from slander) the details of which have come down in the second volume of the) [إفك] Traditions of Ayesha.(۱) Sayyed Hashim Bahrani (born in ۱۱۰۷ A.H. or ۱۱۰۹ A.H.) too has referred to both the tradition in his Tafseer of «Al-Burhan».

In short, the criteria which Sheikh Tusi (may Allah be satisfied with him) and the scholars after him used to employ in measuring the reliability of legal hadiths was not observed by them in the case of these two recent traditions. They have unconditionally accepted the traditions, recorded them in their books and placed them at the disposal of all the readers. Unfortunately, they have not at all referred to the story of slander [أفك] against Mary and her acquittal.

:Third:Third

In «M'eraj as-Sa'adah», Mulla Ahmad Naraqi (born in ۱۲۴۵ A.H.) has written about the Holy Prophet as such:

The flames of

۱- This book has not been printed to this day.

love and attraction towards God has so intensified in the center of his heart that if on

occasions, water was not sprinkled over it his heart would have burnt and his blessed body would have been affected and thus broken up the parts of his prosperous existence. And the aspect of his immateriality was so dominant that if the worldly things had not affected him, he would have escaped entirely from the materialistic .world and his soul would have flown to the extreme end of the spiritual world

For this reason, Hazrat seeked several wives and made himself busy with them so that his attention to this world would always remain in him and the superfluity of his absorption in God would not lead to the disengagement of his heart. It was for this reason that whenever excessive absorption (in God) enveloped him he would touch :Ayesh's thigh with his blessed hand and would say

كلمينى ياحميراء، أشغلينى يا حميراء

O Ayesha, converse with me and make me busy with this world). It was for this') reason that some of Hazrat's wives who had entered into wedlock with him by Divine Will were in extreme wretchedness so that by means of superfluity of wretchedness, their worldly aspect would remain powerful and they would be able to face the holy aspect of Hazrat. And since they engaged Hazrat, the latter would pay attention to (this world.(۱)

Mulla Ahmad Naraqi has narrated this matter from «Jaame'h-ul-Sa'adat» written by his great grand-father Mulla Mahdi Naraqi (born

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.Me'raj as-Sa'adah» - page ۲۴۰ » -۱

(in ۱۲۰۹ A.H.).(۱)

Mulla Mahdi Naraqi too has narrated this account from «Ehyah- Uloomuddin» of .(.Ghazali (born in ۵۰۵ A.H

-:Ghazali says as such (شهوه الفرج) :In the chapter

و قد کان استغراقه بالله تعالی بحیث کانیجد احتراقه فیه الی حد کانیخشی منه فی بعض الاحوال أنیسری ذلک الی قالبه فیهدمه. فلذلک کان یضرب بیده علی فخذ عائشه أحیانا ویقول: کلمینی...۲۷۸

-:For recognizing Ghazali, suffice it to narrate the following two sentences from him

:he says (النهی عن اللعن) In the chapter

If it is asked whether it is permissible to curse Yazid for being the one responsible for" killing Hussein or giving orders for his death, we reply as such: Basically, such an affair has not been proved and it is not lawful to say that Yazid had killed Hussein or had given orders for his death. Such an affair has not been proved let alone the matter of '....cursing Yazid

If it is asked whether it is lawful to say: May Allah curse the killer of Hussein or may Allah curse the one who issued orders for Hussein's death, we reply. It is proper to say: May Allah curse the killer of Hussein if he has died without repentence although it "(is possible for Hussein's killer to have died after repentence....(۲

This is an example of the Ma'refat (gnosis) of the leader of mysticism belonging to the .Caliphate school

:Fourth:Fourth

Sayyed Ali-ibn-Ta'oos (born in ۶۶۴ A.H.) in the book «Al-Mujtana-min ad -Du'a al-:«Mujtana

This section consists of prayers and noble hadith which Ibn-Athir has brought in the third

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Jaameh-ul-Sa'adat - Research by Shaikh Muzaffar; Najaf print Vol. ۲/۱۱ - chapter -۱ And Hajj Muhammad Hassan Hajj Muhammad M'asum was .(الشـــهوه الجنســـیه) contemporary to the author of: «Jaameh-ul-Sa'adat». He has made use of this book and named his book as «Kashf-ul-Gheta-an-Wujuh- Marasem-ul-Ehtedah». Refer to

.«Az- Zariyyah» - Vol. ۱۸/۴۵

Ehyah-Uloomuddin - ۳/۱۲۵ -۲

:section of his «Tarikh» in the story of renegation of the people of Bahrain

In that battle, a monk from Hejr who had accompanied the Muslims had accepted Islam, when he was asked the reason for his acceptance of Islam, he said: When I came across three things, I feared that if I would not then bring faith, God would :metamorphose me in the form of animal

.(i) Appearance of water in the desert (for the Muslim soldiers)

(ii) Opening of the sea-waves (in order that the Muslim soldiers walk over the waves)

:iii) I heard the wizard in the air (angels) reciting this du'a)

(اللهم أنت أرحم الراحمين، لا إله غيرك، والبدیء البديع ليس قبلك شیء و الدائم غير الغافل و الحی الذی لا يموت و خالق مايرى و ما لا يرى...)

Ibn-Athir (born in ۶۳۰ A.H.) has narrated this part of his «Tarikh» from the «Tarikh» of Tabari (born in ۳۱۰ A.H.) and Tabari in turn has narrated this fable from Seef-ibn-.Omar

In this fable, Seef has fabricated some miracles for the Caliph's soldiers. For example, a pond of water appeared in the desert for the Muslim warriors and as soon as the water of this pond quenched their thirst, it disappeared. And when they reached the sea, they began to walk over it and the waves under their feet became soft like sand and monk heard the prayers of the Angels in the heavens who had been delegated for .the assistance of the warriors

* * *

In the previous examples, we saw how the eminent

scholars of the Ahl-e- bayt school of thought have brought down in their books the fables from the Caliphate school by relying on the books of biography and history of the Caliphate school. And how often the objections which have on occasions been levelled against their writings have been due to this very reason and nobody seems to realize that these fables which are a matter of objection have been narrated from the -:books of the Caliphate school. This reality is manifest in the following example

:Fifth:Fifth

Many criticisms have been levelled against «Bihar-ul-Anwar» of Majlisi. For example the fables which have come down in ۲۶۴ pages of the biography of the Holy Prophet in the recent edition - Vol. ۱۵/۲۶-۱۰۴, ۲۹۹ ۳۲۹, ۳۷۱-۳۸۴ and Vol. ۱۶/۲۰-۷۷ and are similar to the .or even more (ألف ليله وليله) fables of one thousand and one night

For example, the fables which, while mentioning the initial creation of the Holy -:Prophet (S), have come down in Vol. ۱۵(۱) and its text is as follows

Then God created an angel which was unparalleled in might. This angel was placed» .on earth while her legs did not rest on anything below

So God created a huge rock and placed it under this angels foot. However this rock itself did not rest on anything. So God created a very big bull which was so enormous in built and its eyes so sparkling that nobody had the awe to look at it - to such extent that if the seas were

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Al-Asabah ۱/۵۳۶ + Tahzeeb-ul-Tahzeeb ۳/۳۴۷ -۱

placed in one of its nostrils then (in comparison) it would be like dropping grains in an endless desert. This bull which is called as «Lahuta» bore the weight of the rock and carried it over its back and its two thorns. However, the legs of this bull did not rest on anything. So God created a mighty fish by the name of «Bahmut». This fish spread .under the four-legged bull and the bull rested over the fish

In this manner, the whole earth rests on the angel and this angel on the rock and this rock on the bull's back and this bull on the fish and this fish over the water and water over the air and the air over a (monstrous formation) darkness and gloom».

Where in the heavens has Majlisi brought these fables from? He has narrated these fables all from the seven sections of the book: [الانوار فی مولد النبی المختار] written by Abul-Hassan Ahmadi-ibn-Abdullah al-Bakari al-Ash'ari.

He has been called as «Al-Bakari» because he was from the progeny of Abu-Bakr, the first Caliph.(1)

Shaikh Hur Amali (born in 1104 A.H.) has copied this book in his own hand-writing and annexed it to the end of the book «Uyoon al-Mu'ajezat» of Shaikh Hussein-ibn-Abdul-Wahab.(2)

In «Seerah (biography of) Amir-ul-Mumineen (a.s.) too, Majlisi has brought from «Meqtaal» of Abul-Hassan al-Bakari (Vol. 42, Pg. 259-300)(3) and in "Seerah of Hazrat Zahra (a.s.) too, he has brought from "Mesbah al-Anwar" of Al-Bakari(4) in Vol. 43 of recent edition.(5)

In the chapter of the biography

p: 247

1- Refer to «Az-Zariyyah» (Vol. 2/409-411) - in the translation of «Al- Anwar-Fi-Mu'lad an-Nabi-ul-Mukhtar» and page 440 - in the translation of «Al-Anwar-ul-Muhammadiyah» and Vol. 23/276 - in the translation of «Mu'lad-un-Nabi» and Kashfuz-Zunoon (Vol. 1/167) and the writings of Rabbani Shirazi in the footnotes of Az-Zariyyah (Vol. 15/26).

2- Refer to «Az-Zariyyah» (Vol. 15/383-385) - in the translation of the book «Uyoon al-Mu'ajezat».

3- Refer to «Az-Zarriyah» (Vol. 22/30) - in the translation of «Meqtaal Amirul-Mumineen» written by Abul-Hassan Bakari.

4- Refer to «Az-Zarriyah» (Vol. 21/10 2) - in the translation of «Mesbah al-Anwar».

5- Two books: «Meqtaal Amir-ul-Mumineen» and «Mesbah al-Anwar» eventhough its

author is Abul-Hassan Bakari who is from the progeny of the first Caliph. But, since the style of these two books differ from the style of the first book, it seems that the author of all the three books are not of the same person.

in «Bihar», Allama Majlisi has quoted many views from these books of the Caliphate school and has noted down many unfounded fables by relying on the «Seerah» (biographies) and «Tarikh » (history) of the Caliphate school. All these have been put to criticism while in the chapters of jurisprudence of this same «Bihar», Majlisi, like all other eminent Shia scholars has narrated traditions from authentic books of Ahl-e - bayt school and for this reason these chapters have not come in for criticism.

Those who have criticized these type of fables have never realized that these fables have been quoted from the books of the Caliphate school. The wise will hopefully not find any fault with whatever mentioned so far.

In the matter of Imamate, you discuss and do research and rely, in your debate, on those traditions which have come down in the very books of the followers of the Caliphate school. This is because the status of debate necessitates that one should reason about things which the opposite person believe and admit. This is possible only if you refer to the books of the opposition and present its contents as an evidence.

This matter can be witnessed in all the books of debate of the people of discussion and research. They refer to the books of those groups of people who are in disagreement with their views and opinion and narrate those part of their belief which is accepted by them and have come down in their books. However, what is important

is this that a debator should have utmost assurance in the correctness and authenticity of whatever he narrates from the books of the opposition as evidence.

For example, we see Shaikh Mufeed narrating in his book «Jamal» a few traditions from Seef-ibn-Omar where the first of them is as follows:-

It has been narrated from Seef-ibn-Omar, from Muhammad-ibn-Abdullah Sawad»

from .... that after Uthman's death, the city of Medina was left with no governor except for the five-day rule of Ghafeqi-ibn-Harb Akki. At the outset, the people were in pursuit of someone who would accept their recommendation of Caliphate. However, they could not find anyone. The Egyptians searched for Ali. The latter concealed himself from them and sought shelter behind the walls of Medina. Finally they found him and put up their offer to him - i.e. acceptance of the responsibility of Caliphate. However, he did not agree to bear this responsibility and hence rejected it.» ((۱)

-:This tradition is the only one which contains the following points

The chain of transmission of this tradition is Muhammad-ibn-Abdullah- ibn-Sawad- (۱) ibn-Nuwaira where in the book of «Rewat-Mukhtalqun» we have proved with documentary evidence that such a person never existed at all and is in fact counted to .be one of Seef's imaginary creations

The tradition speaks about the five-day rule of a person by the name of «Ghafeqi- (۲) ibn-Harb Akki» in Medina. We tried to seek the trace of this Ghafeqi and we finally traced that this name has come down in five of Seef's traditions in

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The book «Al-Jamal» - Shaikh Mufeed, Haidaria print - Najaf ۱۳۶۸ A.H. (page ۴۷۴۸) De -۱ afore-said traditions have come down in Tarikh-e- Tabari, first edition - Egypt (۵/۱۰۳, (۱۵۵ ۱۵۶

Tarikh-e-Tabari where his name has been mentioned to be the leader of a certain (group who had come from Egypt to confront Uthman.(۱

We have not found his name or trace in any hadith or book other than in Seef's traditions in the book of Tarikh-e-Tabari. As such, we reckon him to be amongst the .fictitious characters made up by Seef to be ruler or a governor

In this tradition, it has come down that the city of Medina was without any governor or

!ruler save the five-day rule of the afore-said Ghafeqi

The invalidity of such talks can be proved by paying attention to the fact that the name of «Ghafeqi» has not come in any tradition other than the tradition of Seef, the .fabricator of traditions

In spite of this, we have further referred to the historical books in order to see what .they have to say about the city of Medina after Uthman's assassination

-:In this connection, they say as such

On the same day when Uthman was killed, allegiance was given to Ali-ibn- Abi Talib (٢). The details of this matter has come down in Tarikh-e-Tabari and the traditions other .than Seef's traditions

Uthman was killed on Friday ١٨ Zilhaj after twentyfive years of the Holy Prophet's .demise

Similarly Tabari writes under the title «Traditions about the Caliphate of Amir-ul-Mumineen Ali-ibn-Abi Talib and those who gave allegiance to him and the period of his -:allegiance» as follows

It has been narrated from Muhammad-ibn-Hanafia as such: "When Uthman was» killed, I was standing besides my father Ali

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١- This tradition has come down in Tarikh-e-Tabari European print ١/٢٩٥۴, ١/٣٠١٧ and ٣٠٧٣

٢- Muruj-az-Zahab - Mas'udi - Beirut print, ١٣٨۵ A.H. (٢/٣۴٩) in description of the .Caliphate of Amirul-Mumineen Ali-ibn-Abi Talib

a.s.)). My father arose and went towards his house. The Holy Prophet's companions) :approached him and said

This man (sarcastically referring to Uthman) has been killed and the people are having

no alternative but to have an Imam and leader amongst themselves. Today, we do not know anyone more worthy for the position of Imamate and leadership of this nation than you and it is not because of your previous services to Islam or even being the Holy Prophet's son-in- law. We will not let you alone until we have given allegiance to you. My father replied: This act should take place in the mosque because allegiance .to me should not be conducted in a concealed manner

Muhammad-ibn-Hanafia says: My father entered the mosque (mosque of the Holy Prophet (S) in Medina) followed by the Muhajirs (emigrants) and Ansars (helpers). They gave allegiance to my father and then the common people pursued in the same «.manner

:Tabari has also narrated from «Abu-Basheer A'bedi who said

I was in Medina at the time of Uthman's death when Muhajirs and Ansars - including» «.....Talha and Zubair approached Ali and said:- We have come to give allegiance to you

In the third tradition, Tabari writes:- «Uthman was killed on Saturady ۱۸th Zilhaj and «....people gathered in order to give their allegiance to Ali

:Conclusion of this Analogy

(۱) In the chain of transmissions of Seef's tradition, one can see the name of Muhammad-ibn-Abdullahibn-Sawad-ibn-Nuwaira who is the outcome of his .imaginary creation

(۲) In the text of the traditions, one comes across

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the five-day rule over Medina by a person called «Ghafeqi-ibn-Harb» who is of course .one of Seef's fictitious rulers and governors

(۳) After Uthman's death, nobody ruled over Medina even for an hour except Imam Ali.

(۴) The Muhajirs (emigrants) and Ansars (helpers) did not leave Imam and on the very

.day of Uthman's death, they gave their allegiance to Ali

Moreover, this fact that the Muhajirs and Ansars did not leave Imam until they gave allegiance to him and that Medina was not ruled even for an hour by anyone other .than Ali did not escape the attention of the eminent scholar like Shaikh Mufeed

But, since from Muawiya's era up to the time of the great Shaikh it had become famous that Ali was Uthman's killer and that Imam had taken allegiance from the people by force and intimidation and for this very reason Muawiya had made obligatory the practice of cursing Imam in the Friday-prayer sermons, the great Shaikh wanted to bring evidence from the traditions of the Caliphate school that Imam had not taken allegiance from the people by force or intimidation and called to witness the traditions which the historians like Tabari have brought in their «Tarikh» .((history

Thus, he brought this hadith in order to argue that Imam had no role in Uthman's murder and for some days he did not even agree to accept allegiance from the .people

:In this section, we shall discuss two points in two parts

A) The condition for referring to the primary sources)

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,.of Islam

.B) The condition for referring to the Holy Quran)

First Part: The Condition For Referring To The Primary Sources Of Islam

Regarding previous discussions, one can decisively say that reference to the primary sources of Islam i.e. the books of hadith, exegesis and biography for the purpose of writing exegesis or the biography of the Holy Prophet (S) and Imams (a.s.) or the story of the Prophets; and expressing views on them or on the origin (of this universe),

resurrection and all other Islamic beliefs is like reference to the same books for deriving one divine decree where the person ref erring so should be an expert in the .Arabic language, hadith of the Immaculate ones

Since of «Rijal» (biography and criticism of traditionists), contextual study of hadith and fundamentals of jurisprudence. Furthermore, he should have worked for sometime under the guidance of a fully qualified jurist, well-versed in the manner of making use of Quran and the Sunnah in deducing the divine decree. In other words, he should have attended the theological centers studying the seminary lectures (not based on .regarding textbooks) of the jurists

Similarly, a person inexpert in the afore-mentioned sciences, who may not have worked under the guidance of a jurist is highly unlikely to extract a legal decree or pass «Fatwa» (judicial decree) from the primary sources of Islam. An inexpert person in the afore-said sciences who is untrained and lacks the guidance of a jurist too cannot extract information about Islamic beliefs, Quranic exegesis, biography of the Holy Prophet (S) and Imams (a.s.) and relate them to

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.the Islamic society

This is really similar to an engineer or doctor in Physics, Chemistry or Thermodynamics who does not have the opportunity for referring to the books on medicine which are taught in the medical colleges however much that he wishes to cure himself or the patients by referring to those books. All the scholars, sages and scientific associations of the world reckon this affair to be perilous. The reference of an inexpert person in the afore-said sciences and the Islamic sources and his writings .and opinions too will be perilous for the beliefs of the Muslims

Such was the condition for reference to the primary sources of Islam and the -:condition for reference to Quran is as follow

Second Part: The condition for referring to the Holy Quran

To examine the condition for reference to the holy Quran, it is necessary to explain :the following

:The holy verses of Quran are divided into two parts

Definitive and ambigious; and the definitive verses too speak on the topic of .fundamentals of belief and all other commandments as well as Islamic gnosis

:All the verses which speak on the topic of fundamentals of Islamic beliefs like

Tawhid (Monotheism) of the Creator and Tawhid of the Lawmaking God and the verses which speak about resurrection, gathering, reckoning, reward and retribution and the verses which exist with regards to the appointment of the Prophets - right ;from Hazrat Adam till the last Prophet - and the necessity of their obedience

and in short, all these fundamentals of beliefs have been explained with such definite and lucid verses that anyone possessing

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a little knowledge of the Arabic language who wishes to perceive the idea can do so in .a very easy manner

:Now we shall explain a few examples of the verses on Tawhid

لاَ إِلَهَ إِلاَّ هُوَ

(There is no deity but Him... (Holy Quran, ۲: ۲۵۵

مَا اتَّخَذَ اللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذاً لَّذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ

Allah has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have sought to overcome others. Exalted is Allah above what they describe ([concerning Him]. (Holy Quran, ۲۳:۹۱

(لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ)

Had there been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe. ((Holy Quran, ۲۱:۲۲

قُلْ أَرَأَيْتُم مَّا تَدْعُونَ مِن دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ائْتُونِي بِكِتَابٍ مِّن قَبْلِ هَـٰذَا أَوْ أَثَارَةٍ مِّنْ عِلْمٍ إِن كُنتُمْ صَادِقِينَ

Say, [O Muhammad], "Have you considered that which you invoke besides Allah? Show me what they have created of the earth; or did they have partnership in [creation of] the heavens? Bring me a scripture [revealed] before this or a [remaining] (trace of knowledge, if you should be truthful." (Holy Quran, ۴۶: ۴

أَمْ جَعَلُواْ لِلّهِ شُرَكَاء خَلَقُواْ كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ

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قُلِ اللّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ

Or have they attributed to Allah partners who created like His creation so that the creation [of each] seemed similar to them?" Say, "Allah is the Creator of all things, and (He is the One, the Prevailing." (Holy Quran, ۱۳:۱۶

وَاتَّخَذُوا مِن دُونِهِ آلِهَةً لَّا يَخْلُقُونَ شَيْئاً وَهُمْ يُخْلَقُونَ

But they have taken besides Him gods which create nothing, while they are created,... ((Holy Quran, ۲۵:۳

الْحَمْدُ للّهِ رَبِّ الْعَالَمِينَ

(All] praise is [due] to Allah, Lord of the worlds. (Holy Quran, ۱:۲]

رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ

(Our Lord is the Lord of the heavens and the earth. (Holy Quran, ۱۸:۱۴"

Anyone familiar with the Arabic language can easily perceive monotheism in Divinity .of Lordship from these and hundreds of other verses

:Verses on Ma'ad (resurrection) like

وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ

(And indeed, all of them will yet be brought present before Us. (Holy Quran, ۳۶:۳۲

وَضَرَبَ لَنَا مَثَلاً وَنَسِیَ خَلْقَهُ قَالَ مَنْ یُحْیِی الْعِظَامَ وَهِیَ رَمِیمٌ. قُلْ یُحْیِیهَا الَّذِی أَنشَأَهَا أَوَّلَ مَرَّهٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِیمٌ

So let not their speech grieve you. Indeed, We know what they conceal and what they (declare. (Holy Quran, ۳۶:۷۶

إِنَّ السَّاعَهَ ءَاتِیَهٌ أَكَادُ أُخْفِیهَا لِتُجْزَی كُلُّ نَفْسٍ بِمَا تَسْعَی

Indeed, the Hour is coming - I almost conceal it - so that every soul may be (recompensed according to that for which it strives. (Holy Quran, ۲۰:۱۵

وَلِتُجْزَی كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا یُظْلَمُونَ

so that every soul may be recompensed for what it has earned, and they will not be (wronged. (Holy Quran, ۴۵:۲۲

From

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the previous verses and hundreds of other verses on resurrection, reckoning and .reward the matter becomes definite, clear and obvious

:About the Prophets, the verses say

فَبَعَثَ اللّهُ النَّبِیِّینَ مُبَشِّرِینَ وَمُنذِرِینَ

then Allah sent the prophets as bringers of good tidings and warners ... (Holy Quran, (۲:۲۱۳

وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلاَّ لِیُطَاعَ بِإِذْنِ اللّهِ

And We did not send any messenger except to be obeyed by permission of Allah...

((Holy Quran, ۴:۶۴

:About the last of the Prophets, the following verse says

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيراً وَنَذِيراً

And We have not sent you except comprehensively to mankind as a bringer of good (tidings and a warner... (Holy Quran, ۳۴:۲۸

:About obedience to him, verses says

مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا

And whatever the Messenger has given you - take; and what he has forbidden you - (refrain from. (Holy Quran, ۵۹:۷

وَمَا يَنطِقُ عَنِ الْهَوَى. إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى

Nor does he speak from [his own] inclination. It is not but a revelation revealed. (Holy (Quran, ۵۳:۴

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْراً أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالاً مُّبِيناً

It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear (error. (Holy Quran, ۳۳:۳۶

From the entire set of these verses, the idea can be comprehended in the most .simplest manner

* * *

Such verses which have come down

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with regards to the fundamentals of Islamic beliefs are the definitive verses and

.anyone familiar with the Arabic language can understand them fully

Apart from the previous verses, numerous other definitive verses too have come :down on such topics as Islamic commandments, ethics and gnosis like

:and its derivatives (أمر) The verses which have issued commands with the word of

أَمَرَ رَبِّی بِالْقِسْطِ

(My Lord has ordered justice... (Holy Quran, ۷:۲۹

إِنَّ اللّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاء ذِی الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاء وَالْمُنكَرِ وَالْبَغْيِ..

Indeed, Allah orders justice and good conduct and giving to relatives and forbids (immorality and bad conduct and oppression. (Holy Quran, ۱۶:۹۰

:On with the use of the word and its derivatives like

يَا أَيُّهَا الَّذِينَ آمَنُواْ كُتِبَ عَلَيْكُمُ الْقِصَاصُ

O you who have believed, prescribed for you is legal retribution for those murdered... ((Holy Quran, ۲:۱۷۸

وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌ بِالْعَدْلِ

(And let a scribe write [it] between you in justice... (Holy Quran, (۲:۲۸۲ ..

:And many verses which give commands in the form of the verb like

وَأَقِيمُواْ الصَّلاَةَ وَآتُواْ الزَّكَاةَ وَارْكَعُواْ مَعَ الرَّاكِعِينَ

And establish prayer and give zakah and bow with those who bow [in worship and (obedience]. (Holy Quran, ۲:۴۳

يَا أَيُّهَا الَّذِينَ آمَنُواْ أَوْفُواْ بِالْعُقُودِ

(O you who have believed, fulfill [all] contracts... (Holy Quran, ۵:۱

وَأَوْفُواْ الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ

(And give full measure and weight in justice... (Holy Quran, ۶:۱۵۲

and their (نَّهى) and (حَرَّمَ) And those verses which by making use of such words as derivatives have forbidden certain acts like:

قُلْ إِنَّمَا حَرَّمَ رَبِّىَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

Say, "My Lord has only forbidden immoralities -

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(what is apparent of them and what is concealed... (Holy Quran, ۷:۳۳

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِى أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَهِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِى فِى حُجُورِكُم مِّن نِّسَائِكُمُ اللَّاتِى دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا

Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has (already occurred. Indeed, Allah is ever Forgiving and Merciful. (Holy Qura, ۴:۲۳

مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا

And whatever the Messenger has given you - take; and what he has forbidden you - (refrain from. (Holy Quran, ۵۹:۷

(لا) On occasions, certain verses have issued forbidden commands by using the word like:

(لَا يَغْتَب بَّعْضُكَم بَعْضاً)، (لاَ تُسْرِفُواْ)، (ا يَزْنِينَ)، (لاَ تَأْكُلُواْ الرِّبَا)

These and numerous other verses are amongst the decisive verses on the .commandments and all the other Islamic gnosis

However, these definitive Quranic verses which are about lawful, forbidden, permissible, recommendable and

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undesirable commandments have expressed the general decree like: establish the prayers, give the poor tax, keep fast in the month of Ramadhan and refrain from .backbiting

The manner and condition of these and numerous other Islamic decrees and etiquettes whose general commandments appear in the holy Quran have not been :mentioned. In this connection, God Almighty says

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

And We have revealed unto thee the Reminder that you may make clear to men what» (has been revealed to them.» (Holy Quran, ۱۶:۴۴

Thus, in order to act upon these set of definitive verses, we should refer to the Holy Prophet (S) as he has been the delegate appointed by God to explain to us the details .of the commandments of the Quran

In order to acquire the detailed account of these commandments from the Holy Prophet, we are helpless in following the very primary sources of Islam and for referring to the original sources of Islam, it is necessary to follow the very conditions .which we have mentioned before

* * *

So far, we mentioned the two classes of definitive verses of the holy Quran. Other than these two classes of definitive verses in the Quran there are the ambigious

verses and to understand these ambigious verses it is obvious that one should refer to the one who is well-versed in the Quran and Sunnah.

Otherwise, the following divine saying will apply to him:

أَمَّا الَّذِينَ فِی قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاء الْفِتْنَهِ وَابْتِغَاء تَأْوِيلِهِ

As for those in whose

hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. (Holy Quran, ۳:۷)

Therefore, as mentioned before, reference to the definitive verses of the Quran in connection to monotheism of the Creator and the Law-making God; knowledge of the day of resurrection, reckoning, reward and retribution; obedience to the Prophet right to the last of them - is clear and easy for every person who is familiar with the Arabic language.

However, in order to act upon the definitive verses which have pointed out the generalities of the commandments, it is necessary to learn their details and conditions from the Holy Prophet. Similarly, with regards to beliefs - the details of Divine Attributes and the attributes of the Prophets and Imams - the details of the condition of resurrection, paradise, hell, intercession, the fountain of «Kauthar» and other Islamic gnosis; and the manner of creation of the heavens, earth, angels, jinn and men should all be learnt from the Holy Prophet. In other words, one must refer to the original Islamic sources - books of hadith and seerah. Moreover, reference to them too necessitates the same conditions which was mentioned in the first part of our discussion.

Another crucial condition in referring to the holy Quran is that the person doing so must really be desirous of acquiring some knowledge and matter from the Quran and not that he believes in some matters and (then) refers to the holy Quran and

other primary Islamic sources so as to set up an evidence for his claims. Such a person will interpret the Quran and hadith according to his own understanding and .whim

It will be like a person who has brought faith in the democracy of capitalism or has become devotedly attracted towards socialism or Darwinian theory or Freud's views and then refers to the Quran and hadith in search of proof for his claims and in this process interprets some of the verses or traditions as per his own views. Such a person has not wished to acquire knowledge from the Quran and hadith. Rather, he has pursued to load his views on the Quran and hadith where this act is unanimously .interpretation by personal opinion) by scholars) [تفسیر الرأی] referred to as

In order to understand the negative effects of this act, we shall now set forth a few .hadith which reproach and forbid interpretation by personal opinion

Thereafter, we shall mention some of the interpretations exercised through personal opinion by the exegetists and also by those who had no knowledge of the Arabic .language

:A few traditions forbidding interpretation by personal opinion

Hazrat Imam Ridha (a.s.) narrates from his forefathers who narrate from Amir-ul-:Mumineen who narrate from the Holy Prophet that Almighty God said

The one who interprets My words as per his own opinion has not brought faith in« (Me.»(۱

-:Tirmidhi narrates from the Holy Prophet (S) as such

The one who interprets Quran as per his own views has chosen the Fire as his" ".abode

١- Bihar - Kitab-ul-Quran; Chapter of: Interpretation of Quran through personal opinion (Vol. ٩٢/١٠٧) from Uyoon-Akhbar (١/١١۶); the book «Tawhid-e-Saduq» - Chapter ١ Pg. ٣٧; «Amali-e-Saduq» Pg. ۵ have narrated as such: (عن الرضا عن آبائه، عن أمیر المؤمنین- علیهم السلام- قال رسول الله- صلّی الله علیه وآله- قال الله جل جلاله: ما آمن بی من فسَّر برأیه کلامی...)

(١)

Moreover, in «Bihar», 'Sahih of Tirmidhi' and 'Abu Dawoud' it has been narrated from the Holy Prophet as follows:

«Anyone who speaks anything about the Book of Allah as per his own views and his sayings comes out to be true, has made an offense.»(٢)

In 'Bihar' too, it has been narrated from Hazrat Amir-ul-Mumineen (a.s.) who said:

«Refrain from interpreting the Quran according to your own opinion so that you may understand it (i.e. the Quran) from the scholars.»(٣)

From the Holy Prophet (S) it has been narrated as such:-

"I fear my nation from three qualities after my departure from this world:- that they interpret the Quran not in its true meaning; that they seek the blunders of this life; and that so much wealth is found amongst them that they become rebellious and obstinate. I will teach you the path of salvation:,

As for the Quran, act upon the unambigious verses and have faith in its ambigious one. Do not seek the blunders of this world and expect yourselves to return back from the blunders. And the way of deliverance from wealth is to express thanks for the bounties and paying its due rights."(۴)

Also, the Holy Prophet has said:

«The worst thing which I fear amongst my nation after my departure is misinterpretation of the holy Quran.»(۵)

In another tradition, one of the three things which the Holy Prophet has mentioned he

f ears most for his nation is the reasoning which a hypocrite sets forth in his debate (with the help of Quran.(۶

About the

p: ۲۶۳

۱- Vol. ۱۱/۶۷) [Arabic text] :Sahih Tirmidhi - Book of Exegesis; Chapter):(قال رسول الله- صَّلی الله علیه وآله: من قال فی القرآن برأیه، فلیتبوأ مقعده من النار)

۲- Chapter -;Sahih Tirmidhi - Book of Exegesis: (ما جاء فی الـذی یفسر القرآن برأیه) (;(Vol. ۱۱/۶۷

Vol. ۳/۳۲۰) :Sunan Abu-Dawoud - Book of Knowledge; Chapter of) (باب الکلام فی کتاب الله بغیر علم) Munyat-ul-Mureed) as per the narration from the Book (Vol. ۹۲/۱۱۱) and Bihar»: (قال رسول الله- صلَّی الله علیه وآله- من قال فی کتاب الله عزوجل برأیه فأصاب فقد أخطأ)

۳- has narrated as such ۳۶ from Tawhid-e-Saduq - Chapter (Vol. ۹۲/۱۰۷) Bihar:- (قال أمیر المؤمنین- علیه السلام- إیاک أن تفسر القرآن برأیک حتی تفقه عن العلماء).

۴- قـال رسول الله- صـلَّی الله علیه وآله: إنمـا أتخوف علی أمتی من بعـدی ثلاث خلال: أن یتأولوا القرآن علی غیر تأویله، و أن یتبعوا زله العـالم، أو یظهر فیهم المـال حـتی یطغوا ویبطروا، وسـأنبئکم المخرج من ذلـک، أمـا القرآن فـاعلموا بمحکمه و آمنوا بمتشابهه، و أما العالم، فانتظروا فئته، ولا تتبعوا زلته، و أما المال فإن المخرج منه شکر النعمه و أداء حقه.

۵- قـال رسول الله- صـلَّی الله علیه وآله: أکثر مـا أخـاف علی امتی من بعـدی:رجل یتأول القرآن یضـعه فی غیر مواضـعه. بحار. کتاب القرآن، باب تفسیر القرآن بالرأی و تغییره (ج۱۹۲/ ۱۲۲) narrated from Munyatul - Mureed.

۶- قال رسول الله- صـلَّی الله علیه وآله: أشـد مایتخوف علی امتی ثلاث: زله علم أوجـدال منافق بالقرآن... بحار. کتاب القرآن، باب تفسیر القرآن بالرأی و تغییره (ج۹۲/ ۱۵۵۸)، الحدیث/۴ Vol. ۱/۷۸) of Saduq «Khisal» From).

:interpretation of Quran by those not well-versed in Quran he says

Anyone who says anything void of wisdom with regards to the script of Quran has» (prepared his place in the Fire”. (۱

-:In another tradition he says

Anyone who says anything void of wisdom in the Quran shall appear on the Day of» (Judgement in a state when his mouth will be striked with a bridle of fire.” (۲

In the previous discussion, we expressed the condition for ref erring to the primary

sources of Islam. We also mentioned that the Quran possesses definitive and ambigious verses and whatever it has mentioned in connection with the proof of a maker (of this universe), monotheism, resurrection, sending of the messengers and the necessity of following them are all from the definitive verses where any Arabic-knowing person can comprehend them easily.

Moreover, the general commandments - right from prayers, fasting, poor-tax, usury and their likes are predominantly amongst the definitive verses. However acting upon them necessitates a detailed explanation of those commandments where they have been explained in the primary sources of Islam i.e. Seerah (biography) and hadith of the Holy Prophet.

Similarly all other beliefs and Islamic gnosis - right from the Divine Attributes up to the detailed account of the creation of the heavens, earth, angels, jinn and men - have to be acquired from the very primary sources. Also, the interpretation of the ambigious verses should be understood from revelation through the very primary sources.

Thus, the very conditions which are necessary

۱- قال رسول الله- صلَّی الله علیه وآله: من قال فی القرآن بغیر علم فلیتبوأ مقعده من النار. سنن الترمذی، کتاب التفسیر، باب ما جاء فی الذی یفسر القرآن برأیه (۱۱/۶۷)، مسند أحمد (ج/۲۳۳ و ۲۶۹)، البحار، کتاب القرآن، باب تفسیر القرآن بالرأی و تغییره، (ج۱۹۲/ ۱۱۱).

۲- قال رسول الله- صلَّی الله علیه وآله: من قال فی القرآن بغیر علم، جاء یوم القیامه ملجماً بلجام من نار. البحار، کتاب القرآن، باب تفسیر القرآن بالرأی و تغییره، (ج۹۲/ ۱۱۲). Narrated from Munyatul - Mureed.

while ref erring to all the primary sources of Islam are also necessary in the case of reference to the holy Quran. Similarly, the person referring to the Quran and the primary sources of Islam should not possess a way of reflection and belief such that he refers to them only for the purpose of seeking a proof for his already held views. In such a case, he will have interpreted through personal opinion. In any case the person referring so, should be acquainted with the Arabic language or else he will interpret the verses in a deviated and lighthearted manner.

Now, we shall set forth a few examples of the interpretation of Quran through personal opinion and interpretation by those men not familiar with the Arabic language:-

a) The one who introduced himself as the «intellect of the century» would read the verse: (1) [و لا تَقْفُ ما لیس لک به علم] as: [و لا تَقِف ما لیس لک به علم] and translate it as: «And do not stop when you have no knowledge; go and seek knowledge.»

b) In interpretation of the verse (2) [وَاتَّقُواْ اللّهَ الَّذِی تَسَـاءلُونَ بِهِ وَالأَرْحَـامَ] I heard another exegetist, whose name I refrain from mentioning, saying as such: «See how in Islam the position of women is elevated so much so that God has matched the womb of women - the place where the precious pearl of humanity is deposited with His own Name and said: «God and the womb of the women».

c) I heard another renowned

۱-) And do not pursue that of which you have no knowledge. Holy Quran, ۱۷:۳۶) - this was uttered by him in his speech which was broadcasted on Theran radio.
۲-) And fear Allah, through whom you ask one another, and the wombs . Holy Quran, ۴:۱ (- I heard this saying from a cassette where the lessons of his interpretation of Quran had been recorded.

exegetist saying as such: «If in interpreting the Quran we comprehend a meaning which had not been said by the people in the past it will not be acceptable. After mentioning this brief introduction, he gave a special detailed account and said:

«In interpretation of the verse: (1) [وَالـذَّارِيَاتِ ذَرْواً] Hazrat Ali has had an opinion. But my opinion about this verse is that God has informed us about the world of pre-existence (atom). The verse:

فَالْحَامِلَاتِ وِقْراً

too expresses the carrying of the load of electricity.»

(d) Another renowned exetegist has written: (2)

"With regards to the fact that Quran, by way of connotation is not only a factor of unity amongst mankind and by way of indirect influence seeks the formation of worldly government and human civilization and culture, but possesses special interest and urge in campaigning against the differences and discord amongst the nations. Neither the recent eastern or western thinkers nor the exegetists of Quran have explored deeply into this matter…. (3)"

"He notifies the Prophet and the Muslims that if there are people who consider their religion to be separate from others and create sects and factions, (then) surely you are not from them." (4)

"Neither He scorns nor interdicts the people of the Book i.e. the Jews and the Christians that: you are all ignorant and people of the Fire nor does He call them a confrontation for the purpose of elimination and victory. On the other hand, He has sent the last of the Prophets to all the people - amongst them,

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1- He uttered this in the lesson of "tafseer" (exegesis) and radio Iran broadcasted to the world.

2- The role of the Prophet in the civilization of the world - second edition Refer to its preface from page 26 to 31.

3- Same source; page 26

4- Same source; page 29 and he has wished to utilize this matter from verse 159 of Sura An'am and verses 31 32 of Sura Rum which have been revealed in connection with the polytheists.

the people of the Book; and has introduced him to be the guardian and certifier of their Book [مصـدِّقاً لمّا..] - while having a desire for rectifying their deviations and evil intentions, he invites them towards unity and harmony.

Thereafter he overlooks all the problems and differences and becomes content with

one basic matter. He says: «Come and curl around one creed or slogan (of faith) which is common between you and us (and by paying attention to this matter, all the factors of differences will be resolved) and promise not to be the slave of anyone but God and (not to consider our gods as the Cherisher and Lord of each another." (۱)

-:He tells the people of the Book as such

If there is any criticism against you from this stance that you do not follow your own" Book; and if you act upon it, (then) abundance and divine bounty will turn towards you (from the heavens and the earth." (۲)

If the Quran calls the people of the Book to congregate around the banner of Tawhid » (monotheism) it also advises the Muslims not to insist that they surrender and become .a part of their nation

On the contrary, God has set a way and custom for every nation and if He so desired, He could have made all of you a single nation. But, He wants to test each one as per what He has given him. So, if you speak the truth, then keep a competition in charities and good services and

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۱ - Same source; page ۲۹. Here, he is referring to Sura 'Al-Imran', verse ۶۴ as an .evidence

۲- Same source; page ۳۰ - He has called to witness Sura 'Ma'eda' verse ۷۲.

as far as the differences amongst you is concerned, God will judge on the day when (you will be gathered." (۱)

He severely pounds upon the motive of the people of the Book who seek insularity» and under majesty or on the Muslims who think themselves to be exclusive representatives of God and to be immune against (divine) chastisement; and explicitly declares that God and Paradise is not as per anyone's wish. Anyone who commits an evil act will receive evil without finding any support from anyone before the Lord. The

man and woman who perform a worthy action and are believers will enter (Paradise.»(٢

-:He has repeated the same matter once again and said

The subtle point which exists here and which is worthy to be repeated is that the Holy» Prophet did not say: 'O people and 'O the people of the Book, come underneath my flag and banner. He said: Gather under the banner of God and serve Him through any .one of the Prophets whom you desire

Do not spread about and earmark the one and single creed of the Prophets. The sigh of greatness and rightfulness of a school of thought too lies right here. Otherwise, the Holy Prophet too would have become like most other claimants. There are many who have invited the people in this world towards unity and integration or have taken a (step in the direction of the formation of a worldly government." (٣

-:He has even gone further and said

In the view of Quran, those»

Same source; page ٣١ -١

Same source; page ٣١ and has set the last point to be the translation of verse ١٢٢ of -٢ .'Sura 'Nisa

Same source; page ٣٨ -٣

not belonging to the group of the people of the Book too should not worry if they are (God-worshippers and believe in the Hereafter and step in the right path.»(١

Analysing These Exegesis

and [سکون قاف] which has appeared with [لا تَقفُ] What is the reason that the statement :give the meaning of [قفا] in the Quran and its past tense [ضم فاء]

where its past tense [سکون فاء] and [کسر قاف] with [لا تَقِفْ] He followed», has been read as»

Waqf] and means: «He stood»? Does it reveal anything other than non-] [وقـف] is ?familiarity with the Arabic language

With regards to the other exegetist too, since he was a Persian-speaking person and Arhâm] in Persian is usually taken in the sense of womb of women] [أرحام] the word of and is less utilized in the meaning of «relationship», he has reckoned the meaning of .in the said verse to be the womb of women [أرحام]

Since the other exegetist too was a Persian-speaking person, he did not pay attention Zarer] and] [ذرر] is from [ذره] Zorra] where today atom in Arabic is labelled as] [ذره] that Zarv] which is mentioned in the] [ذرو] which has come in the verse is from [الذاريات] that If he knew the Arabic language well, he would have .[وَالـــذَّارِيَاتِ ذَرْواً] :verse itself understood the interpretation which Hazrat Ali had given: «Wind that scatters far and wide». In the Quran itself (Verse ۴۵ / Sura 'Kahf') it has come down as such :[فَأَصْبَحَ هَشِيماً تَذْرُوهُ الرِّيَاحُ] ...broken into pieces which the winds

p: ۲۶۹

Same source; page ۳۱ ۳ ۲. He has taken this to be the translation of verse ۱۲۳ of -۱ .'Sura 'Nisa. and verse ۵۳ of Sura 'Ma'eda

.scatter

The recent renowned exegetist too, being a Persian-speaking person and because of interpreting the ambigious parts of Quran as per his own opinion has committed an error. If he had been an Arab-speaking person and had referred to the definitive :verses of the Quran he would not have made the mistake of saying

He does not scorn and interdicts the people of the Book i.e. the Jews and the» Christians that: You are ignorant and the people of the Fire; and neither calls them to «.fight for the purpose of elimination and victory

Besides, we realize from the definitive verses of the Quran that it calls them, especially the Christians to an imprecation for the purpose of achieving victory and

-:says

فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَاءنَا وَأَبْنَاءكُمْ وَنِسَاءنَا وَنِسَاءكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَةَ اللّهِ عَلَى الْكَاذِبِينَ

then say, "Come, let us call our sons and your sons, our women and your women, .. ourselves and yourselves, then supplicate earnestly [together] and invoke the curse (of Allah upon the liars [among us]." (Holy Quran, ٣:٦١

And the same Christians have been interdicted and the cause of their infidelity has :been described as such

لَّقَدْ كَفَرَ الَّذِينَ قَآلُواْ إِنَّ اللّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ

They have certainly disbelieved who say that Allah is Christ, the son of Mary. (Holy (Quran, ٥:١٧

The same interdiction has been repeated in verse ٧٢ too; and this belief, which according to Quran is the cause of their infidelity exists amongst all of them until .today

:In another verse, He says

وَقَالَتْ النَّصَارَى الْمَسِيحُ ابْنُ

p: ٢٧٠

اللّهِ ذَلِكَ قَوْلُهُم بِأَفْوَاهِهِمْ يُضَاهِؤُونَ قَوْلَ الَّذِينَ كَفَرُواْ مِن قَبْلُ قَاتَلَهُمُ اللّهُ أَنَّى يُؤْفَكُونَ. اتَّخَذُواْ أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَاباً مِّن دُونِ اللّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ

The Jews say, "Ezra is the son of Allah "; and the Christians say, "The Messiah is the son of Allah." That is their statement from their mouths; they imitate the saying of those who disbelieved [before them]. May Allah destroy them; how are they deluded? They have taken their scholars and monks as lords besides Allah, and [also] the (Messiah, the son of Mary. (Holy Quran, ٩:٣٠-٣١

:He has also said

لَّقَدْ كَفَرَ الَّذِينَ قَالُواْ إِنَّ اللّهَ ثَالِثُ ثَلاَثَةٍ وَمَا مِنْ إِلَهٍ إِلاَّ إِلَهٌ وَاحِدٌ

They have certainly disbelieved who say, "Allah is the third of three." And there is no god except one God. (Holy Quran, ۵:۷۳)

In yet another verse, He says:-

يَا أَيُّهَا الَّذِينَ أُوتُواْ الْكِتَابَ آمِنُواْ بِمَا نَزَّلْنَا مُصَدِّقاً لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهاً فَنَرُدَّهَا عَلَى أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ

O you who have been given the Book! believe that which We have revealed, verifying what you have, before We alter faces then turn them on their backs, or curse them as We cursed the violaters of the Sabbath». (Holy Quran, ۴:۴۷)

Here, the following verses of Sura Nisa elucidate the matter to a much greater degree:

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَن يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا بَيْنَ ذَٰلِكَ سَبِيلًا (۱۵۰)أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا

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بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا يَسْأَلُكَ أَهْلُ الْكِتَابِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِن ذَٰلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ فَعَفَوْنَا عَن ذَٰلِكَ وَآتَيْنَا مُوسَىٰ سُلْطَانًا مُّبِينًا

God says: «Surely those who disbelieve in Allah and His apostles and (those who) desire to make a distinction between Allah and His apostles and say:"We believe in some and disbelieve in others; and desire to take a course between (this and) that. These (it is that) are truly unbelievers, and We have prepared for the unbelievers a disgraceful chastisement. And those who believe in Allah and His apostles and do not make a distinction between any of them - Allah will grant them their rewards; and Allah is Forgiving, Merciful.» (Holy Quran, ۴:۱۵۰-۱۵۳)

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِن ذَٰلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِن بَعْدِ مَا جَاءَتْهُمُ الْبَيِّنَاتُ فَعَفَوْنَا عَن ذَٰلِكَ وَآتَيْنَا مُوسَىٰ سُلْطَانًا مُّبِينًا

The followers of the Book ask you to bring down to them a book from heaven.... (Holy» (Quran, ۴:۱۵۴

فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ وَكُفْرِهِم بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

Therefore, for their breaking their covenant and their disbelief in the communications (of Allah....» (Holy Quran, ۴:۱۵۵

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا

And for their unbelief and for their having uttered against Mary a grievous calumny.»» ((Holy Quran, ۴:۱۵۶

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ

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رَسُولَ اللَّهِ...

And their saying: «Surely we have killed the Messiah, Isa son of Marium, the apostle of (Allah.» (Holy Quran, ۴:۱۵۷

لَّٰكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا

But the steadfast in knowledge amongst them and the believers believe in what has» been revealed to you and what was revealed before you, and those who keep up prayers and those who give the poor-rate and the believers in Allah and the last day, (these are those whom We will give a mighty reward.» (Holy Quran, ۴:۱۶۲

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ...

Surely We have revealed to you as We revealed to Nuh (Noah) and the prophets» (after him....» (Holy Quran, ۴:۱۶۳

رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ...

(We sent) apostles as the givers of good news and as warners."» (Holy Quran, ۴:۱۶۵)»

لَّٰكِنِ اللَّهُ يَشْهَدُ بِمَا أَنزَلَ إِلَيْكَ أَنزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَىٰ بِاللَّهِ شَهِيدًا

But Allah bears witness by what He has revealed to you that He has revealed it with» His knowledge and the angels bear witness (also); and Allah is sufficient as a witness. ()«Holy Quran, ۴:۱۶۶

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا

Surely (as for) those who disbelieve and hinder (men) from Allah's way, they indeed» (have strayed off into a remote error...«(Holy Quran, ۴:۱۶۷

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا

,Surely (as for) those who disbelieve and act unjustly'

p: ۲۷۳

Allah will not forgive them nor guide them to a path, Except the path of hell, to abide in (it for ever, and this is easy to Allah.'(Holy Quran, ۴:۱۶۸-۱۶۹

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِن رَّبِّكُمْ فَآمِنُوا خَيْرًا لَّكُمْ وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (۱۷۰)

O people! surely the Apostle has come to you with the truth from your Lord, therefore' believe, (it shall be) good for you; and if you disbelieve, then surely whatever is in the (heavens and the earth is Allah's and Allah is knowing, Wise.' (Holy Quran, ۴:۱۷۰

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ...

O followers of the Book! do not exceed the limits in your religion, and do not speak' (lies) against Allah, but (speak) the truth; the Messiah, Isa son of Marium is only an apostle of Allah and His word which He communicated to Marium and a spirit from

Him; believe therefore in Allah and His apostles, and say not, three.', (Holy Quran, (۴:۱۷۱

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِ....

Then as for those who believe and do good, He will pay them fully their rewards and' (give them more out of His grace.'(Holy Quran, ۴:۱۷۳

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُم بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

O people! Surely there has come to you manifest proof from your Lord and We have' sent

p: ۲۷۴

(to you clear light.'(Holy Quran, ۴:۱۷۴

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُّسْتَقِيمًا

Then as for those who believe in Allah and hold fast by Him, He will cause them to' enter into His mercy and grace and guide them to Himself on a right path.» (Holy (Quran, ۴:۱۷۵

* * *

In all of these verses which have come down in Sura Nisa, emphasis has been laid upon this point that a believer is someone who believes in Allah and all His apostles and Quran names such a person as «Mu'min» (believer) and says: «If a believer in Allah and His apostles and the Day of Judgement does good, then his reward from Allah is .«the paradise

With regards to these verses, if a person does not believe in one of the Prophets even though he may believe in the rest of them - right from Adam to the last of them i.e. Muhammad-ibn-Abdullah (S), he is known to be an infidel and certainly not considered a Muslim or believer. Thus, in the verse previous to the above verses (verse ۱۲۳) which .(has come down in this very Sura (chapter

وَمَن يَعْمَلْ مِنَ الصَّالِحَاتَ مِن ذَكَرٍ أَوْ أَنثَى وَهُوَ مُؤْمِنٌ فَأُوْلَئِكَ يَدْخُلُونَ الْجَنَّةَ ..

And whoever does righteous deeds, whether male or female, while being a believer - (those will enter Paradise. (Holy book, ۴:۱۲۴

and to which, recent exegetist has rationalized, a believer is the one who believes in Allah and all His apostles and this matter

has been elucidated in the subsequent verse. And if such a believer does good, his .reward is the paradise

* * *

The afore-mentioned verses were all from Sura Nisa. Numerous other verses too :have cursed the people of the Book for not believing in the last of the Prophets like

وَلَمَّا جَاءهُمْ كِتَابٌ مِّنْ عِندِ اللّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُواْ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُواْ فَلَمَّا جَاءهُم مَّا عَرَفُواْ كَفَرُواْ بِهِ فَلَعْنَةُ اللَّه عَلَى الْكَافِرِينَ بِئْسَمَا اشْتَرَوْاْ بِهِ أَنفُسَهُمْ أَن يَكْفُرُواْ بِمَا أنَزَلَ اللّهُ بَغْياً أَن يُنَزِّلُ اللّهُ مِن فَضْلِهِ عَلَى مَن يَشَاءُ مِنْ عِبَادِهِ فَبَآؤُواْ بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ وَإِذَا قِيلَ لَهُمْ آمِنُواْ بِمَا أَنزَلَ اللّهُ قَالُواْ نُؤْمِنُ بِمَا أُنزِلَ عَلَيْنَا وَيَكْفُرونَ بِمَا وَرَاءهُ وَهُوَ الْحَقُّ مُصَدِّقاً لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنبِيَاءَ اللّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ

And when there came to them a Book from Allah confirming that which was with them - although before they used to pray for victory against those who disbelieved - but [then] when there came to them that which they recognized, they disbelieved in it; so the curse of Allah will be upon the disbelievers. How wretched is that for which they sold themselves - that they would disbelieve in what Allah has revealed through [their] outrage that Allah would send down His favor upon whom He wills from among His servants. So they returned having [earned] wrath upon wrath. And for the disbelievers is a humiliating punishment. And when it is said to them, "Believe in what

Allah has revealed," they say, "We believe [only] in what was revealed to us." And they disbelieve in what came after it, while it is the truth confirming that which is with them.

Say, "Then why did you kill the prophets of Allah before, if you are [indeed] believers?" ((Holy Quran, ۲:۸۹-۹۱

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِى الْكِتَابِ أُولَئِكَ يَلعَنُهُمُ اللّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ إِلَّا الَّذِينَ تَابُواْ وَأَصْلَحُواْ وَبَيَّنُواْ فَأُوْلَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ إِنَّ الَّذِينَ كَفرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَهُ اللّهِ وَالْمَلآئِكَهِ وَالنَّاسِ أَجْمَعِينَ

Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse, Except for those who repent and correct themselves and make evident [what they concealed]. Those - I will accept their repentance, and I am the Accepting of repentance, the Merciful. Indeed, those who disbelieve and die while they are disbelievers - upon them will be the curse of Allah and of the angels and the (people, all together. (Holy Quran, ۲:۱۵۹-۱۶۱

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَناً قَلِيلاً أُولَئِكَ مَا يَأْكُلُونَ فِى بُطُونِهِمْ إِلاَّ النَّارَ وَلاَ يُكَلِّمُهُمُ اللّهُ يَوْمَ الْقِيَامَهِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ أُولَئِكَ الَّذِينَ اشْتَرَوُاْ الضَّلاَلَهَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَهِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

Indeed, they who conceal what Allah has sent down of the Book and exchange it for a small

price- those consume not into their bellies except the Fire. And Allah will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment. Those are the ones who have exchanged guidance for error and forgiveness for punishment. How patient they are in pursuit of the Fire! (Holy Quran, (۲:۱۷۴-۱۷۵

After reading so many curses which God sends on the people of the Book who had disbelieved in the last of the Prophets and after realizing that the Quran labels anyone who has not brought faith in the last of the Prophets (whether belonging to the people of the Book or other than them) as an infidel and not as a believer, we can understand :the meaning of the verse which the exegetist had rationalized from Sura Ma'eda

إِنَّ الَّذِينَ آمَنُواْ وَالَّذِينَ هَادُواْ وَالصَّابِؤُونَ وَالنَّصَارَى مَنْ آمَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ وعَمِلَ صَالِحاً فَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

Indeed, those who have believed [in Prophet Muhammad] and those [before Him] who were Jews or Sabeans or Christians - those [among them] who believed in Allah and the Last Day and did righteousness - no fear will there be concerning them, nor will (they grieve. (Holy Quran, ۵:۶۹

:The same contents can be seen in another verse from Sura Baqarah

إِنَّ الَّذِينَ آمَنُواْ وَالَّذِينَ هَـادُواْ وَالنَّصَـارَى وَالصَّابِئِينَ مَنْ آمَنَ بِـاللَّهِ وَالْيَوْمِ الآـخِرِ وَعَمِلَ صَالِحاً فَلَهُمْ أَجْرُهُمْ عِنـدَ رَبِّهِمْ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

Indeed, those who believed and those who were Jews or Christians or

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Sabeans [before Prophet Muhammad]- those [among them] who believed in Allah and the Last Day and did righteousness- will have their reward with their Lord, and no fear (will there be concerning them, nor will they grieve. (Holy Quran, ۲:۶۲

:See how Allah mentions in the two verses

إِنَّ الَّذِينَ آمَنُواْ... مَنْ آمَنَ بِاللَّهِ

-:What is meant by these two divine sayings

«.Those who believe.... whoever believes in Allah»

:Its description is this that in the Quran, belief has come down with two meanings

a) Belief synonymous with Islam which in this case, bringing faith would mean) .bringing (faith in) Islam

.This type of faith applies to the believers as well as the hypocrites

.b) Belief opposite to hypocrisy where some of the Muslims possess this kind of belief)

in the beginning of both the verses [إِنَّ الَّذِينَ آمَنُواْ] After this description we say: Belief in

[مَنْ آمَنَ مِنْهُمْ] has come in the first sense i.e. Those who have brought Islam and belief in at the end of both the verses gives the meaning of belief opposite to hypocrisy. Thus, :the meaning of the two verses is as such

Those who have brought Islam and those who are Jews and the Sebeans and the» Christians and whoever amongst them believes in Allah and the last day and does «....good, his reward is with Allah

We have already realized that the Quran reckons belief in all the Prophets – to the last of them – to be integral to the belief in Allah and if such a believer does good, he

p: ٢٧٩

.shall neither fear nor grieve and his reward is with Allah

Thus, the meaning of the two verses is this that the one who has become a Muslim or is a Jew, Christian or Sebean and amongst them, if anyone believes in Allah, all the Prophets and in the day of Judgement and does good will have no fear and his reward .rests with Allah

And this means that in religion, there is no such thing as nationalism and it is not possible for a person who is called a Muslim but nevertheless a hypocrite to enter .Paradise

And someone who is from the Jewish, Christian or Sebean sect cannot enter the !?Paradise

It cannot be so. Rather, anyone from these sects who has brought faith in Allah, the Prophets and the Day of Judgement and does good will not fear and God will reward .him

* * *

I wish that the one who reckoned himself to be the thinker of the century would have humbled himself a little and realized that he was not an Arab – speaking person. By not being acquainted with the Arabic language, he should not have referred to the

Quran and brought an evidence for his saying from the holy Quran. If he had been humble, he would have referred to one knowledgeable person from the theological :center who would have taught him (in this regard) explicit verses of the Quran like

وَقُل رَّبِّ زِدْنِی عِلْماً

(and say, "My Lord, increase me in knowledge." (Holy Quran, ۲۰:۱۱۴ ..

or the traditions of the

p: ۲۸۰

:Holy Prophet like

إطلب العلم من المهد الی اللحد

Although he was educated in Paris nevertheless, he should have referred (in this .regard) to someone educated from the theological center

I wish that the other exegetist too, who was not acquainted with the Arabic language would have observed humility and learnt before anything else the interpretation of the Quran from the masters of exegesis of Quran in theological centers so that he :would have realized the meaning of the verse

وَاتَّقُواْ اللّهَ الَّذِی تَسَاءلُونَ بِهِ وَالأَرْحَامَ

(And fear Allah, through whom you ask one another, and the wombs . (Holy Quran, ۴:۱

.and then given lectures in exegesis to his students

I wish that the other renowned exegetist would have observed humblity and while its ;(تشدید) is having a germination (راء) where its (ذره) keeping a difference between and its third (ذرو) where its origin is (الذاریات) and (راء) and its third letter is (ذرر) origin is and while not going to such extent as saying: Hazrat Ali had an opinion (واو) letter is with regards to the interpretation of this verse but I too am having an opinion - would not have broadcasted his opinion and interpretation over the radio for the listeners all

.over the world

If this renowned exegetist did not recognize Hazrat Ali to be an immaculate Imam appointed from God's side, yet he was at least aware that Imam Ali was one of the Holy Prophet's companions and from the Arabs living during the time of Quran and this is proof enough

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for him to accept his words. I wish he had pondered over this reality and observed humility and had not reckoned his thought and opinion to be above or on par with .Imam's opinion

I wish the recent renowned religious writer had observed humblity and had not :written

In this connection that the Quran is not only a factor for the unity of mankind) (implicitly) and calls for the formation of a universal government and human civilization and culture (through indirect influence) but rather favours and insists on campaigning against the differences and discord amongst the nations. Neither the recent eastern and western thinkers have gone deep into this matter nor the exegetists of the Quran have paid careful attention to the human and social .«perspectives

* * *

I do not know whether this renowned religious writer also meant to include Imam Ali in his statement: «The exegetist of the Quran) who, according to him, had not paid attention to what he had considered or he meant to include only such exegetists like Shaikh Tusi and Tabarsi and reckoned only such exegetist not to have possessed the !perception of the writer! I do not know

I wish that this writer who believes in democracy and consequently believes that man should be free in his choice of beliefs would not interpret the Quran as per his own opinion and would not say: «It is not necessary for the Jews, Christians and the

Sebeans to enter the f old of Islam. If they stick to their

p: ۲۸۲

religion and act upon the Torah, Bible and the Book of Sebian, they will enter «.Paradise

-:Moreover, he would not have said

From the view-point of Quran, a person not belonging to the people of the Book too» should not worry if he worships God, believes in the Hereafter and steps in the right «.path

I wish he had adopted meekness and said:- The view-point of democracy is as such .and not that: these are the views of Quran

I wish that this renowned religious writer had adopted humbleness and had written books and given lectures on the subjects of his specialization which he had learnt in Europe and had left the writings and sayings of those sciences related to the .theological centers to the discretion of its rightful members

Just as people who refer, in all their affairs, to a specialist in that particular field: To a civil engineer in the matter of construction and to a physician in medical treatment - in the same manner, I wish that they refer to those specialists who have graduated from the theological centers in the matter of interpretation of the Quran and Islamic beliefs and commandments and not to those who have an unapplicable university !!!degree from Paris, London, Washington and Moscow

In the previous discussions, we witnessed the various fabrication of traditions and the interpretation and misinterpretation of Quran by opinion as a result of which innovations took place in the Islamic canons and spread in the society. Moreover, we witnessed the astonishing dissemination of those

p: ۲۸۳

.fabrications in every era ever since

The present discussion is about our own position in instances where we do not find fault with and criticize any of those distortions or interpretations. If any one of God's slaves wishes to reveal the intentional or the unintentional errors of those people he will be subject to merciless attack from all sides. Truly, why and for what reason so much unilateral freedom is given?

Now, by way of apology to those people who find fault with me for critisizing those distortions, I present two reasons:

FIRSTLY: - We shall narrate two traditions from the Holy Prophet (S) which are amply narrated in this regard.

(a)

قال الرسول- صلى الله عليه وآله: إذا ظهرت البدع فى امتى فعلى العالم أن يظهر علمه و إلا فعليه لعنه الله و الملائكه و الناس أجمعين

«When innovations shall appear in my nation, it is obligatory upon the learned to manifest their knowledge (to make known the heresies). If he does not do so, then the curse of Allah, the angels and men will be upon him.

(b)

قال الرسول- صلى الله عليه وآله: إذا رأيتم أهل الريب و البدع من بعدى فأظهروا البراءه منهم و أكثروا من سبّهم و القول فيهم و الوقيعه و باهتوهم كى لا يطمعوا فى الفساد فى الاسلام و يحذَرْهم الناس و لا يتعلمون من بدعهم. يكتب الله لكم بذلك الحسنات و يرفع لكم به الدرجات فى الاخره.

«Whenever you see skeptics and heretics in religion then denounce them, curse them, much speak against them and attack them unaware so that

they do not long to cause mischief in religion and so that the people keep distance from them and do not get affected by their heresies. God will write good rewards for you for this action and will raise your position in the Hereafter. » (۱)

SECONDLY: - As a result of the silence adopted in the face of distortions in the meanings of the verses and Islamic gnosis which were printed and distributed in tens of thousands of copies also the distortions of Islam which had come in the form of gift from Europe and were printed and distributed amongst the Muslim youths; and as a result of pounding on the mouth of those who wanted to reveal these distortions and the sticking of a tag over their mouth and the accusations, defamations and assassinations of their personality, (to such extent that their sayings and writings become creditless in society and get discarded by the youths)five thousand copies of the book of «Tawhid» of A'sHuri as an example was being sold in one week in one city .only

As a result of these propagations and those silences and assassination of characters, groups like «Furqan» and Mujahideen-e-Khalq were able to deceive the uninformed Muslim youths with the help of misinterpretation of the verses of Quran and the spread of heresies in Islam and infuse these innovations into their mind under the name of true Islam, and make them believe in them. In order to deceive these youths they went so far as

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The reference of the two traditions has come down in the Article «Heresy» in - ۱ .««Safinatul-Bihar

to assassinate the learned scholars of the Muslims in mosques and altars along with .hundreds of other Muslims - whether young, old or even children

In a talk with some of their followers, I examined the manner in which they were deceived. It became evident that firstly, they were given books which were distributed under the name of Islamic discussions (of the same kind) and later were .sent to the nests of these groups or assassins

:For those who protest, I present these two reasons for the time being and say

إِنَّمَا أَشْكُو بَثِّی وَحُزْنِی إِلَی اللّهِ

Another Painful Aspect

:As evidenced by this saying

قصم ظهری إثنان: عالم متهتک و جاهل متنسک

Our present-day society is afflicted with yet another pain such that these disorders cause some people to take detrimental steps imagining them to be a kind of service to Ahlul Bayt school. For example thousands of copies of the book «Mashareq-Anwar-ul-Yaqeen-Fi Haqa'eq - Kashf-Asrar-e- Amir-ul-Mumineen» - which contains a handful of fabrications and hyperbolic traditions and does not even have the chain of transmission of traditions - get printed and distributed with intense avarice. This takes :place even though Allama Majlisi has said about this book as such

لا اعتماد علی ما تفرد به لإشتماله علی ما یوهم الخلط والخبط

The traditions which have come down in this book alone cannot be trusted as this» (book comprises such matters which are against reason and erroneous.» (١

:Shaikh Hurr Amali too has said

إن فیه إفراط ربما نسب الی الغلو

This book has exceeded the bounds and is filled with»

(Az-Zar'iah (vol. ٢١/٣۴ -١

(exaggeration.» (١

Moreover, it also contains forged sermons full of errors and exaggeration with no chain of transmission under the title «Khutba-tul-Bayan» - where apparently its initiator is the same initiator of the sermon of who is the of Sayyed Kazim Rashty and .(.his school of thought. This sermon has been attributed to Imam Ali-ibn-Abi Talib (a.s

A few years ago, this sermon was translated into Persian being repeatedly printed and distributed. The learned scholars are aware that to what extent these publications can be detrimental to Shi'ism. On the one hand, it can give bad training and spread exaggerated belief amongst the uninformed youths and on the other hand it is a testimony to the involvement of those who wish to excommunicate the .Shias

:I was asked to give my opinion on this sermon. In reply, I wrote

With the good intentions that the publisher has had in his service to the Ahl -e-bayt» school, it was appropriate for him to have ref erred to the scholars in Qum, Tehran or Khorasan and derived their views before printing such matters. It is wrong to «.(.attribute this sermon to Hazrat Ali (AS

.This reply created an uproar

In the same manner, expressed my views on yet another unworthy deed which caused them to say: So and so a person is not a Shia. Verily I do not know why the learned scholars who are the guardians of Islam and the Shia school of though remain silent in the face of these affairs and distortions! Surely we

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(Az-Zar'iah (vol. ۲۱/۳۴ -۱

.are Allah's and to Him we shall surely return

We shall summarize the result of the previous discussions into one preface, three .sections and one conclusion

Preface

point

In the previous discussions, we saw that God, as per His Divinity, has fixed and decreed the life of all His creatures in conformity with their innate disposition and

nature and has guided all His creatures so that in accordance with the same, they continue the fixed system of their living until they reach the level of perfection in existence. This guidance in some of the created beings is as invincible as the stars, .planets or even the atom

With regards to some other creatures, He has guided through inspiration like animals whose guidance is called as 'animal instinct'. However with regards to the third type of created beings - which is the human-being - He has guided them by means of revelation through the Prophets and the Prophets in turn lead the people through .their own sayings and actions

But, after the demise of every Prophet, whenever the oppressors of that very nation of the Prophet saw that the divine canons of the Prophet are detrimental to their personal desires, they gradually concealed and distorted them to such extent that man could no longer have access to the divine system. In such a case, Almighty God would renew the divine laws by sending a new Prophet and this continued until the Prophethood of the last of the Prophets. Wisdom demanded that his divine canons should remain

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with mankind forever and should be the last of the divine laws not withstanding that man's nature is unchangeable and the Holy Prophet has said: «Whatever has taken place in the past nations will also occur for this nation so far so that if there had been anyone from the past nations who had gone to the mouth of an alligator, the same will «.occur for this nation too

Therefore, in this nation too, the powerful ones have embarked upon the distortion of .their Prophet's divine canons and the concealment of the same

Nevertheless, God has kept this «Shariat» (divine law) within man's reach forever such :that

In the previous nations, the details and explanations of the commandments were

present in their heavenly books. Thus, whatever law which was present in their holy books was detrimental is the personal desires of the powerful ones would be altered .and concealed by them and later nothing would remain in the hands of man

Secondly, the Prophet's legatees would not remain amongst the people for a long time. After them, man could no longer have access to the divine laws of their Prophet. However, as far as this nation is concerned, God has not made clear the details of the :commandments in His Book (Quran) and has said

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

Thus, the explanation and details of the Islamic commandments and their beliefs was the responsibility of the Prophet and he has explained them in his «seerah» (way of life) and hadith (his conduct

.(and speech

With this philosophy, God has protected the Quran from distortion and concealment :and He says in the Quran as such

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

In this connection, the oppressors of this nation have esoterically interpreted as per their own desire, those parts of the Quranic texts which were against their personal interests and have engaged in distortion and concealment in the «seerah» and hadith of the Holy Prophet. However, in this nation, the Prophet's legatees are having the responsibility of safeguarding the «Shariat» (divine law) until the end of this world. No matter to what extent the oppressors distorted and concealed the Propeht's «seerah» and hadith, the legatees spread the true «seerah» and unaltered hadith of the Prophet amongst the people. In this way, God has placed the divine laws of the last of the Prophets within the reach of man forever and it was for this very reason that the -:Prophet (S) said

إنّى تارك فيكم الثقلين كتاب الله وأهل بيتى, ما إن تمسـكتم بهما لم تضـلوا بعـدى, وقد أنبأنى اللطيف الخبير أنهما لن يفترقان حتّى يردا علىَّ الحوض

Whatever has occured for the past nations in connection with the distortion and concealment of the «Shariat» (divine canons) has occured for this nation (too) through .three channels. We shall now explain each one of them respectively in three sections

:First: Concealment of the Holy Prophet's Hadith and Seerah

It was mentioned in the introduction that in the «Shariat» (divine canons) of the last of the Prophets, the explanation and details of the Islamic commandments and belief s have been

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mentioned in the utterances and actions of the Holy Prophet. The first thing which the oppressors did was to debar the Prophet's companions from circulating the traditions. :The manner of prevention of dissemination of the Holy Prophet's traditions

a) They said: Do not write all that the Prophet says since, like all other human-beings) .he too may get happy or angry and he may utter words in both these conditions

b) They disallowed the Holy Prophet from writing his will on the death-bed; a will) .which, according to him would have never allowed his nation to go astray

c) Some of the companions like Abu Zar, Abdullah-ibn-Masoud, Abdullah -ibn-) Huzaifa, Abul-Dardah, Uqbah-ibn-Amer and others expressed their opposition and narrated the Holy Prophet's traditions outside Medina. The second Caliph ordered for .their presence in Medina and kept them under strict surveillance

d) Some of the companions had written down the Holy Prophet's traditions for) themselves. The second Caliph went on the pulpit and promised those who had put down the Prophet's traditions in writing to safeguard and publish them but when they .did so, he ordered all of those traditions to be put in the fire

e) Prohibition of dissemination of traditions was in force as long as time of the third) Caliph. He declared on top of the pulpit: Any tradition which had not been narrated .during the reign of Abu Bakr and Omar should not be narrated too

f) During the third Caliph's era, some people opposed him like: Abu-Zar who was) exiled from Medina to

.Syria and later to Rabzah where he died

.g) Ammar and Ibn Masoud were subject to severe beatings and foul language)

h) During Muawiya's era, they cut off Metham's tongue and severed Rashid Hujri's) .hands and legs

i) The prohibition for writing of traditions was in force right until the time of Omar-) ibn-Abdul Aziz (last century of first of Hijri) who then ordered for the Prophet's .traditions to be put down in writing

This was a brief list of the actions of the powerful ones of this nation in connection .(with the concealment of the Holy Prophet's hadith and «seerah» (way of life

Second: In Explanation of the Second Medium

point

In this regard, the powerful ones in the Caliphate school designed another medium :and that is

Exhibiting others to be more superior than the Holy Prophet and lowering the .Prophet's position from the level of (even) one ordinary man

Here, we shall set forth some of the traditions which wrongfully show the position of :the Holy Prophet to be lower than the level of an ordinary man

a) It has been narrated from many narrators like Ayesha and Abu-Huraira that the) Holy Prophet used to often curse the believers. But he would say: «I have requested God to set the curse which I send on any believer to become a blessing and mercy for .him

b) It has been narrated from Anas the companion of the Prophet and Ayesha that) once when the Holy Prophet was passing a palm grove he saw some men busy in the :pollination and insemination of date trees. He told them

If you desist from this act, the dates will become much better. The Muslims followed the Prophet's instructions. But the result was that the dates of Medina got spoiled. When the Holy Prophet was informed about this, he said: «You are more «.knowledgeable than me in the wordly affairs

c) It has been narrated from Ayesha and the famous companion Abu- Huraira that) once, the Holy Prophet was in the mosque and he heard a Muslim reciting the Quran, he said: 'May Allah shower His Mercy upon him. He has reminded me of a verse which I had completely forgotten and which I had dropped from so and so sura (chapter) of '.the holy Quran

d) It has been narrated from Abu-Huraira that the Holy Prophet once stood in the) mosque for prayers in the state of «Janabat» (major ritual impurity). All of a sudden he remembered that he was in the state of impurity. He ordered those praying behind him to remain in their places and he went towards his house, performed the the ritual .ablution and returned back to lead the prayers

e) It has been narrated that the Holy Prophet urinated against a wall in a standing) position. A companion who was accompanying him wished to keep distant from him. The Holy Prophet called out to him to come and stand behind the Prophet until he (finished urinating. (۱)

f) It has been narrated from the daughter of Ma'uzben Ufrah who said: 'The Holy)

Prophet attended my wedding ceremony and sat

Previously, we had spoken about the prevarication of these traditions and here we -۱ add the tradition of Ibn-Ishaaq in refutation of this tradition. He says: «Before his appointment to the position of Prophethood, the Holy Prophet used to go far away from the houses and take refuge in the mountain-valleys for the purpose of easing .(nature.» Refer to «Seerah»-e- Ibn-Hisham (۲۵۳/۲

in my special place besides me (God forbid) and listened to the songs of the girls who !were playing on the drum

One of them recited a poem in praise of the Prophet and the latter said: 'Recite the " '.same poem which you were reciting before

In another tradition it is mentioned that in a marriage ceremony a bride offered a (glass of drink to the Holy Prophet with her own hands! (God forbid

g) It has been narrated from Ayesha as such: I and the Prophet were underneath a) blanket when Abu Bakr approached who conversed with the Prophet and then left. Similarly, Omar came and went. Thereafter Uthman wished to come. The Prophet stood up, wore his garment and gave him permission to enter. In another tradition she says: He ordered me to well- dress myself and then he gave him permission to enter. Later, I asked the Prophet the reason for his different behaviours. He replied: ?Shouldn't I have shame before a man whom the angels have shame before him

h) It has been narrated from Ayesha that the Jews cast a spell on the Prophet and it) so much effected him that he imagined that he was in bed with one of his wives .whereas such a thing had not actually occured

Well, so far, we have read the traditions which brings the Prophet's position to a level much lower than the level of an ordinary person. From now on, we shall examine those traditions which are concerned with the

.Quran and divine revelation

In numerous traditions and in the authentic books of hadith, tafseer, (exegesis) seerah (biography) and tarikh (history) of the Caliphate school, it has been narrated :from Ayesha and others as follows

At the time of the first revelation in the cave of 'Hira', Gibra'eel told the Prophet:« 'Read'. The Holy Prophet replied: 'I cannot read'. Gibra'eel pressed the Prophet so much so that he sensed death. Gibra'eel said for the second time: 'Read'. The Prophet .'replied: 'I cannot read'. Again he pressed him and said: 'Read

This continued until the Prophet feared that lest he has become a soothsayer and Gibra'eel is a Satan who converses with him and wishes to cast him down from the mountain and cause him to die. Khadija consoled him and she along with a Christian man by the name of Warqah-ibn-Nufail gave the news of revelation to him. Warqah .assured him and gave him glad tiding that this was Prophethood and not soothsaying

Previously, we had spoken about the prevarication of these traditions and here -۳۷۲ we add the tradition of Ibn-Ishaaq in refutation of this tradition. He says: «Before his appointment to the position of Prophethood, the Holy Prophet used to go far away from the houses and take refuge in the mountain-valleys for the purpose of easing .(nature.» Refer to «Seerah»-e-Ibn-Hisham (۲۵۳/۲

The Gharaniq Fable

Worst than the above is the Gharaniq fable which has come down in numerous traditions in the reliable books of exegesis, biography and history of the Caliphate school and it goes

as such: «The Holy Prophet was put to harassment by the opposition of the Quraish

and longed for a verse to be revealed to him which would cause them to come on the path of guidance and hence become intimate with him. While sura «Najm» was :revealed to him and he was reciting it, he came to the verse

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى. وَمَنَاةَ الثَّالِثَهَ الْأُخْرَى

So have you considered al-Lat and al-'Uzza? And Manat, the third - the other one? ((Holy Quran, ۵۳: ۱۹-۲۰

:Satan inspired him with these two sentences

تلک الغرانیق العلی، وان شفاعتهن لترتجی

and the Prophet while reciting the verses of the afore-said Sura also recited these .two sentences

Thereafter, he prostrated and the Muslims prostrated for the sake of Allah's name and the polythesists prostrated for the sake of their idol's name. News reached the Muslims migrating towards Habasha that the polytheists had become Muslims. Some of them turned back to Mecca. Gibra'eel descended upon the Prophet and informed him of the event. The Holy Prophet became sad. God consoled him with the noble :verse of

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِى أُمْنِيَّتِهِ

And We did not send before you any messenger or prophet except that when he (spoke [or recited], Satan threw into it [some misunderstanding]. (Holy Quran, ۲۲:۵۲

* * *

Whatever we have narrated so far have been those traditions which if a person were .to believe in their authenticity would shatter the very personality of the Holy Prophet

Now, we shall examine those traditions

:which while diminishing the Holy Prophet's personality raised the status of others

They narrate from Ayesha as such: Two girls were singing and the Prophet was lying on his bed when Abu-Bakr entered and said: Satanic song and music in the presence of the Holy Prophet? The Prophet replied: Do not bother them for today is their «eid» .((festival

Moreover, they narrate that on the day of «eid», some of the «Habashis» were dancing in the Prophet's mosque. The Prophet told me: Do you wish to see their dance? He carried me on his shoulders and I placed my cheek over Prophet's cheek. The Prophet .told them to be busy with their dance. This continued so long that I became tired

In another tradition she says: The Holy Prophet had become tired and changed his position and asked me: Are you not yet satisfied, Ayesha? I would say: 'No'. I wanted to know my own worth and position before the Prophet. At that moment Omar .entered the mosque. The Habashis fled out to every corner out of fear from Omar

In another tradition she says: As they were fleeing, the Prophet said: I saw the devils .of men and jinn fleeing from Omar

They have narrated that during the period of ignorance, the Holy Prophet once spread the tablecloth which had meat on it as the meal and invited Zaid-ibn-Nufail :(Omar's relative) for eating. Zaid said

.I do not eat the meat which you sacrifice for the idols

Amongst the traditions which reduces the Prophet's status and

considers the position of others to be more superior than the Prophet's position are the traditions related to «Caliph Omar's agreement with God» or «the consensus of the .«Caliph with God in opinion

:The Caliph says

.I agreed with my Lord in many instances

a) The Holy Prophet prayed over the dead-body of Ibn Abi Munafiq. I stood before) him and said: Was he not the same person who on so and so a day, said so and so a thing? I swear by God that moments later, the verse: وَلاَ تُصَلِّ عَلَى أَحَدٍ مِّنْهُم مَّاتَ أَبَداً(١) was revealed to him.

:b) I advised the Prophet as such: Order your wives to wear the veil. Later the verse)

يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاء الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُوراً رَّحِيماً

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful. (Holy (Quran ٣٣: ٥٩

was revealed

c) I told the Prophet: (لو إتّخذنا من مقام إبراهيم مصلّى) and the verse: (وَاتَّخِذُواْ مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى) (٢) .was revealed

:d) I told the Prophet's wives)

عسى ربه إن طلقكن أن يبدله أزواجا خيرا منكن

:and the verse

عَسَى رَبُّهُ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُ أَزْوَاجاً خَيْراً مِّنكُنَّ

.was revealed (٣)

* * *

The previous verses indicate that whenever a difference would arise between the Holy Prophet and Omar, Almighty God would

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Taubah - ۸۹ -۱

Appoint for yourselves a place of prayer on the standing - place of Ibrahim! (Holy' -۲ (Quran, ۲:۱۲۵

Perhaps his Lord, if he divorced you [all], would substitute for him wives better than -۳ (you - submitting [to Allah], believing, devoutly obedient,... (Holy Quran, ۶۶: ۵

reveal a verse and charge the Prophet to act upon Omar's opinion. Then, the very opinion of Omar would become the divine decree. Some of these traditions merely possess the aspect of propagation of Omar's virtues like the tradition which they :narrate from Omar as such

:When this verse«

وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن سُلَالَهٍ مِّن طِينٍ

(۱)

from sura Mu'mineen was revealed, I said: فَتَبارَكَ اللَّهُ أَحْسَنُ الْخالِقِينَ (۲)

.A revelation descended and added this sentence to the previous verse

On the whole, numerous traditions exist in connection to the virtues of the Caliphs. -:Amongst them, they have narrated as follows

.a) God has set the truth on Omar's tongue and he speaks the truth)

b) The people have not uttered anything about a matter which Omar too would utter) about the same except that the Quran was revealed in the same form in which Omar .had uttered

Or that whenever Omar would give his view and opinion, the Quranic verses would be .revealed according to his opinion

These traditions have come down in tens of traditions from Abu-Bakr, Abu -Zar, Abu

S'aeed Khudri, Abu-Huraira and other companions and in particular they have :narrated from Amir-ul-Mumineen Ali (a.s.) as such

".In the Quran, you will find the views and opinions of Omar»

Moreover he said: «Tranquility and faith flow out from Omar's tongue» - and as per another tradition he says: «Tranquility and faith have descended on Omar's tongue» or that he said: We, the companions of the Prophet never denied with all our greatness that tranquility flows out from Omar's

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(And certainly did We create man from an extract of clay. (Holy Quran, ۲۳: ۱۲ -۱

(Blessed be Allah, the best of the Creators. (Holy Quran, ۲۳: ۱۴ -۲

«.tongue

Some of these traditions have come down in the authentic books of the Caliphate :school. Amongst them, they have narrated from the Holy Prophet (S) as saying

In the past nations, there existed such people with whom the Angels conversed. In» «.this nation if there is any such person, he is sure to be Omar

And he said: «If I had not been appointed amongst you as the Messenger, then Omar would have been appointed.» And he said: «If there was to come any Prophet after me, «.he would have been Omar-ibn-Khattab

«.And he said: «The sun has not risen on any man better than Omar

.This tradition has introduced Omar to be superior than all the Prophets

?Why have these traditions been fabricated

In the year ۴۰ A.H. when Muawiya came to power and gradually established the pillars of his government, he thought of fixing the Caliphate as a hereditary right amongst his descendants. In this regard, the first person whom he had in mind was his darling

son, Yazid. He was anxious enough to take allegiance for him from the Muslims. The only obstacle in the way of achieving this aim was Yazid's defame in anti-Islamic behaviour. In this connction, Hazrat Abu Abdullah Hussein (a.s.) says:- «We are the household of the Holy Prophet and Yazid is a winebibber.

مِثلی لا یبایع مثله

(۱)

Other renowned Muslims of that time like Abdul Rahman-ibn-Abi Bakr, Abdullah-ibn-Omar, Abdullah-ibn-Aziz and Sa'ad Waqqas possessed the same views. Thus, in overcoming this problem, Muawiya prepared a well- calculated plan and it

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۱- A person like me will never give allegiance to a person like him.

was this that traditions should be forged in connection with every matter in which the Muslims were taking an opposite stance against Yazid or Muawiya himself and the same deeds should be proved in the case of the Holy Prophet (S) so long that with the help of these traditions, there would no longer remain any place of criticism against Yazid or Muawiya.

Muawiya in collaboration with his self-appointed governors like Amro-Aas, Zujad-ibn-Abih, Mughaira-ibn-Sho'ba, Marwan-ibn-Hakam, Walid and other Bani-Umayyid governors (who more or less were afflicted with the same anti-Islamic behaviour as Yazid-ibn-Muawiya) employed all the governmental power and mobilized a group so that they could fabricate and narrate those traditions.

They employed all their capabilities, tricks and stratagem and propagated these traditions in all the Islamic countries right from the farthest point of the Muslims living in Iran to the farthest point in Africa, Yemen, Syria and Iraq. This affair progressed smoothly because during the rule of the Caliphs, the Holy Prophet's traditions had been disallowed from being propagated - except if they were to the interest of the

governmental policies and during Muawiya's reign, things had become worst because .the fabricated traditions were filling this strange vacuum in the Islamic countries

Another reason for the easy propagation of these traditions was that the opposition to the ruling power were all placed in Medina and had no access to the cities of the Islamic countries. It was only the ruling elite which was implementing its plans in all the cities and

p: ٣٠١

.villages of the Islamic countries with no challenge from any side

It was for this reason that the ruling power succeeded in achieving much higher aims -:than the above-mentioned aims such as

a) Exhibiting the position of Caliphate to be higher than the position of) .Messengership

.b) The Muslims reckoning religion to be obedience of the Caliph)

The ruling power during Muawiya's era, succeeded in achieving these two bizarre aims. It was after Muawiya's that the government of Yazid could fire the holy Ka'aba with catapult by the hands of those very Muslims who used to face it in their prayers; permit his soldiers to loot and plunder whatever they wanted in the Holy Prophet's Medina for three days; massacre the Holy Prophet's household in Karbala and take the Holy Prophet's daughters as captives along with the severed heads of the .Prophet's sons around the Muslim cities and display them to the Muslims

They performed all these evil acts because they reckoned the Caliph's command and the obedience of the Caliph to be the religion. For achieving these two objectives, the Umayyids had no alternative but to start the proceedings from the first and second Caliph and then to execute this reflection amongst the coming Caliphs - i.e. exhibiting the status and deeds of the first and second Caliph to be more superior than the Holy Prophet's status and deeds and showing that the (true) religion is nothing but acting .upon their sayings

(.Their problem in this affair was the government of Amir- ul-Mumineen (a.s

where Muawiya and his companions found its remedy in this to propagate that his government was against the government of the Caliphs and he himself was the killer of Uthman and so cannot be the true Caliph of the Muslims. Thus Ayesha and Caliph Muawiya revolted against him and the Holy Prophet's companions like Talha and Zubair too cooperated with them. In this regard too, they forged numerous traditions .and spread them amongst the Muslims

Finally, this matter has become clear that during Muawiya's era, they achieved all their objectives through fabrication of traditions. Therefore, we reckon fabrication of traditions to be the third factor in the alteration of Islamic beliefs and .commandments

Third:In Explanation of the Third Medium

point

.The third medium is the matter of fabrication of traditions

Previously, it was mentioned that most of the interpolated traditions had been fabricated during Muawiya's reign. This statement is not based on guess or conjecture. Rather, it has been recorded and registered in the books. Here, «Mada'eni» :has recorded some proofs in his book «Al- Ehdath» which are as follows

Firstly, in the first year of Muawiya's Caliphate (which they named as 'the year of congregation') he himself issued a command to all his officials in the entire Islamic territories that if anyone narrates anything about the virtues of Abu-Turab and his household they would be dismissed from government protection and his killing will .become allowed and the confescation of his wealth permissible

Secondly, for the second time he issued a command to all his officials that they should

not accept the

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testimonies of the Shias of Ali (a.s.) and that they should recognize, attract towards themselves and honour Uthman's friends and those who narrate traditions about his virtues and live in places under their rule and that they should write to him all that they narrate about Uthman's virtues and they register the narrator's name along with the name of his father and household members.

For this reason, the traditions narrated by anyone from the Holy Prophet in connection with Uthman's virtues would come out in the form of an official document and would be sent to the Ummayid court. This command was so implemented that Uthman's so called virtues and the traditions which contained Uthman's virtues gained abundance because Muawiya liberally donated money, gifts, robe of honour, land and property and whatever he had in possession in this way and distributed these among the Arabs and kinsfolk.

Thus, fabrication of traditions escalated and those seeking the worldly pleasures engaged in competition with each other in order to derive a greater share. There was no rejected or wretched person who would approach the official agent or Muawiya's governor and narrate a tradition about Uthman's virtue and excellency except that his name would be written down; his relation with the ruling power would become firm; his intercession with respect to others would be accepted and his social value and prestige would rise. Some time passed in this manner.

The Issue Of The Third Command

After this declaration, another command was issued by the central ruling Caliphate that traditions about

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Uthman have increased and have spread in all the Islamic cities and districts. When

you receive my letter invite the people to narrate traditions about the virtues of the companions (of the Prophet) and the initial Caliphs and do not keep with yourselves any traditions which people have narrated about Abu-Turab except if you level a contrary statement against it in the case of the companions. This is because such an affair gladdens me more and pleases me the most. Moreover, it shatters more the reasonings of Abu-Turab and his Shias and is more severe for them than the virtues .of Uthman

Muawiya's declaration was read out to the people and following this, numerous forged traditions were narrated about the virtues of the companions. Ignorant people pursued hard in this manner until these traditions also found their way on the pulpits of the Islamic cities and reached to the teachers of ideological schools where they repeatedly taught them to the children and youngsters until they accepted these forged traditions in the same manner they accepted the holy Quran. From here, it passed into the house amongst the women, girls, servants and slaves. The male-member of the house would listen to these traditions from the official pulpits and the Friday-prayer sermons and would then go to his house and reveal them for his .family-members - wife, children and servants

For years, things continued in this manner. Muawiya ruled from ۴۰ A.H. to ۶۰ A.H. During this period, the mammonists competed with each other

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and took preference over one another in fabricating and forging traditions. In this way, numerous traditions were forged and numerous lies were propagated. The .jurists, judges and governors all got entangled in this matter and all took this course

Those who were preoccupied the most were the deceitful and weak-faithed reciters of Quran who apparently exhibited themselves to be humble and men of worship. They fabricated traditions so that they could derive great pleasure and gains from the governors; that they could gain proximity towards the ruling power and make use of the lands and properties. Things continued in this manner until such false traditions reached the hands of religious and truthful people. Such people narrated the afore-

.said traditions in its true form and they never divulged and believed in them

Ibn Naftavia» a historian of the fourth century A.H. while confirming Mada'eni's» -:narration says

Most of the false traditions which divulge the virtues of the companions have been» fabricated during the period of Bani-Umayyids. By employing such methods the fabricator and narrator of such traditions wanted to gain proximity to the ruling power and draw the attention of the Umayyids. By this act the Umayyids too wanted to rub (the nose of Bani-Hashim to the ground.(۱

A Few Examples Of Such Traditions

(a) When the verse: وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ was revealed, the Holy Prophet invited the Bani-Hashim to his house and presented Islam to them. Thereafter he said:

أيكم يؤازرنى على هذا الامر فيكون أخى و وزيرى و خليفتى

All displayed disinterest in bringing faith and supporting the

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۱- Ibne Abid-Hadeed: Commentary of Nahjul-Balagha (Vol. ۳/۱۵ onwards) old edition; (Cairo edition - edited by Muhammad Abul-Fazl Ibrahim (Vol. ۱۱/۴۶

Holy Prophet and it was only Ali (a.s.) who expressed his acceptance. The Holy Prophet :said

هذا أخى و وزيرى...

In violation of this reality, they have narrated f rom Ayesha as saying: When this verse was revealed, the Holy Prophet gathered Bani-Abdul Muttalib and said: 'O my kinsmen, 'O Safiya daughter of Abdul Muttalib, 'O Fatema daughter of Muhammad (S) .act as the slaves of Allah. I am unable to do anything for you

They have also narrated from Abu-Huraira that when this verse was revealed, the Holy Prophet invited the Quraish and while addressing each one of their sects said: ....Deliver yourself from the Fire of Hell

Moreover they have narrated from others that the Holy Prophet mounted over a heap :of stones and said

....I warn you from the Fire

In this manner, they brought other traditions contrary to the afore- mentioned true .tradition

:b) In a famous tradition, the Holy Prophet said)

أنا مدينه العلم و على بابها

The contradiction to the above tradition is what they have narrated from the Holy -:Prophet as

أنا مدينه العلم و أبو بكر اساسها وعمر حيطانها و عثمان سقفها وعلى بابها

:c) The Holy Prophet (S) said)

الحسن و الحسين سيدا شباب أهل الجنه

-:The contradiction to this is what they have narrated from the Holy Prophet as

أبو بكر و عمر سيدا كهول أهل الجنه

Traditions About Ayesha's Virtues

Perhaps the traditions which have been narrated about Ayesha's virtues are of this type too and are similar to the traditions which exhibit the Holy Prophet's love towards :his daughter Fatemah. For example

Whenever the Holy Prophet would proceed»

for a journey out of Medina, the last person whom he visited before departure from (his family was Fatemah (a.s.).»(۱

And whenever he would return from a journey the first person whom he would visit“ (was Fatemah (a.s.)”.(۲

Another tradition says: “After offering two units of prayers in the mosque, he would (first meet Fatemah and then all his wives.” (۳

Moreover, he said: “Fatemah is a part of my flesh. Whoever angers her has angered (me.” (۴

Yet in another tradition he said: “Allah becomes furious due to the anger of Fatemah ((a.s.) and becomes pleased due to the happiness of Fatemah (A.H.)” (۵

Compatible to these and numerous other traditions in connection with the honour and value of the Holy Prophet's daughter before God and His Messenger, traditions have :been narrated about Ayesha (too) which are as follows

In one of the wars the Holy Prophet (S) made his soldiers to halt in an arid desert area» for the purpose of searching for Ayesha's necklace. The soldiers of Islam were in need of water in that dry desert area to perform ablution for prayers. This was while the Holy Prophet's head rested on Ayesha's knees for sleep. When he awoke, God :revealed to him the verse of «tayammum» (dry ablution). The Muslims said

ماهی أول برکتکم یا آل أبی بکر

O the family of Abu Bakr, this blessing from your side is not the first blessing. Abu» :Bakr replied

ما کنت أعرف کم أنت مبارکه یا بتیه

O my daughter, I was not aware that you are so'

۱- «Musnad» of Ahmad ۵/۲۷۵; «Sunan» of Baihaqi ۱/۲۶ and «Mustadrak» of Sahihain ۱/۴۸۹.

۲- «Mustadrak» of Sahihian ۳/۱۵۶.

۳- «Mustadrak» of Sahihain ۳/۱۵۵

۴- Sahih-Bukhari - chapter: (قول النبى (ص): فاطمه بضعه منى فمن أغضبها فقد أغضبنى) from the book of (بدء الخلق)- ۲/۲۰۵ and the book of (النكاح) - chapter: (ذب الرجل عن ابنته) ۳/۱۷۷ of «Musnad» and Ahmad ۴/۳۲۶ and Sahih-e-Muslim book of: (فضائل الصحابه) chapter: (فضائل فاطمه).

۵- «Mustadrak» of Sahihain (۳/۱۵۳); «Osd-ul-Ghaba» and «Asabah» (۴/۱۵۹)

bountiful.'

Similarly, all the traditions which were discussed previously like the one which mentions that the Holy Prophet carried Ayesha over his shoulders in order to show her the dance of the «Habashis» in the mosque are all and all commensurate that they should have been narrated along with the traditions about Fatemah's virtues.

* * *

Up to here we have mentioned such traditions which were in agreement with the official and open declaration of the ruling Caliph i.e. Muawiya who had ordered the people to narrate virtues about the Caliphate school as against the virtues of the household of Abu-Turab Ali.

However, what could be the reason for narrating those set of traditions which does not contain any virtue for the Chiefs of the Caliphate school but at the same time shatters the personality of the Holy Prophet and his household?

In this connection, apart from what we had previously mentioned about the objectives of the Caliphate school, we shall now mention another damaging objective of Muawiya - where history has recorded this objective from the very tongue of Muawiya.

In history, Muawiya's utmost dangerous objective has been recorded in the words of

-:Muawiya himself which as follows

Zubair-ibn-Bukar(۱) narrates in his book «Al-Muwaffaqiyat» from Matraf son of Mughaira-ibnShu'aba as such: «I accompanied my father in the journey to Syria. My father would visit Muawiya every day and would converse with him for long hours, on returning home he would narrate about Muawiya and his astuteness and sagacity with astonishment. However one night when I

Zubair-ibn-Bukar was from the progeny of Abdullah-ibn-Zubair and died in the year -۱ ۲۵۶ A.H. He has written this book in the name of Al- Muwaffaq Billah, son of Muttawakkil. This book has recently been printed in Baghdad in the printing-house of «Al-Aani» in ۱۳۹۲ A.H. and this narration has appeared on page No ۵۷۶. Mas'oudi has narrated from him in Muruj az-Zaheb. De same has also appeared in the margin of Tarikh-e-Ibn Athir (۹/۴۹) and in the Commentary of Ibn Abil Hadeed on Nahjul-(Balagha - first edition (۱/۴۶۳

saw him in an angry state, I paused for a moment because I felt my father's anger was due to our action or due to an event which has occured in connection with our :behaviour. When I inquired about his state, he replied

!O my son, I have returned from the most wicked and apostate person'

?I said: Behold! For what reason

He replied: Muawiya's gathering was devoid of any strangers. I told him: 'O Amir-ul-Mumineen, you have achieved your objectives and wishes. Now considering your old age, how good would it be if you embark on justice and treat others with kindness! If you show grace towards your kinsmen Bani-Hashim and strengthen your relationship with them then the future generation will indeed remember your good name after .your departure

I swear by God that today, they do not possess anything which may cause you to fear

or panic. (i.e. the Bani-Hashim are no more close to Caliphate). Muawiya replied: It is not so. It is not what you say! Abu-Bakr came to power, cherished justice and bore many hardships. I swear by God that when he died, his name too died along with himself except for one or two person who in a day might say. Abu Bakr!!

Thereafter, Omar came to power. He strived hard and during the ten year period of his Caliphate he suffered a great deal. Not even a few days had passed after his death that nothing remained from him except that a person may perhaps now and

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then say: Omar!

Then, our brother Uthman sat on the seat of Caliphate. From the view-point of ancestry, there existed no person like him!! He did whatever he did and the people did with him whatever they did. However when he got killed, I swear by God that his name too died and his conduct and deeds too were forgotten!!

On the other hand, this Hashimi man's name (i.e. the Holy Prophet) is loudly pronounced five times a day and remembered in a dignified manner in the entire Islamic world:

أشهد أن محمداً رسول الله

"What do you think is the person for this name to have remained alive 'O the wretched one? Nay, I swear by God that I shall not rest unless I bury this name...!!!" (١)

Muawiya's breast was burning in f lames like a fireplace because of the universal fame of the Holy Prophet's name - the one who had destroyed Muawiya's brother, uncle, grandfather and other kinsmen in the battle of Badr. He wanted to bury this name and for achieving this aim he had two plans in mind:

Muawiya's first scheme can be summarized in the following sentence:

«Not even one person should remain alive from Bani-Hashim»!!

This is not only we who infer this affair but Imam Amir-ul-Mumineen (a.s.) too stipulated as such: «I swear by God that Muawiya wishes that not even one person should remain alive from Bani-Hashim. By this means, he wishes to extinguish the .Divine Light

However, God will not remain satisfied but with the completion of His

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١- (فأى عمل يبقى مع هذا؟ لا- أُم لك! لا- والله إلّا دغنا دفنا) It has come dawn in the traditions that Muawiya uttered this sentence: (وإن أبى كبشه ليصاح به يومياً خمس مرات، لا والله إلّا دفناً دفناً)

.«Light even though the infidels may be averse of His Wish

The second scheme was the fabrication of those set of traditions which we discussed in the past wherein the Holy Prophet's character was diminished but did not contain :any virtue about the chief of the Caliphate school like

The Holy Prophet stood in the adytum of the mosque for prayers in the state of .(«Janabat» (major ritual impurity

.Or that the spell of a Jew had its effect on the Prophet

The traditions vilifying Ali too which were discussed previously belong to the same .category

However that which assisted Muawiya the most in reaching his objective was these :set of traditions where they have narrated the following fable

God revealed Sura Alaq upon His Prophet through Gibra'eel. The Prophet doubted» whether the bearer is a jinn or Satan! With regards to the verses of Sura Alaq too, he doubted whether the verses are like the rhyming prose of the soothsayers who learn them from the jinns or not! He also doubted about his own self lest he has himself become a soothsayer. For this reason, he became very much disturbed and thought of Hurling himself down the mountain so that he would die and not become a

soothsayer. Anyhow, he finally gained certainty with the help of Warqah-ibn-Nufail, a !!!Christian

:To what extent such a letter can help Muawiya and Yazid who said

لعبيت هاشم بالملک فلا خبر جاء ولا وحی نزل ۳۲۸

And the same in the case of the hypocrites where the holy

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:Quran has informed about them and says

وَمِنْ أَهْلِ الْمَدِينَهِ مَرَدُواْ عَلَى النِّفَاقِ لاَ تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ

And among those around you of the bedouins are hypocrites, and [also] from the people of Madinah. They have become accustomed to hypocrisy. You, [O (Muhammad], do not know them, [but] We know them. (Holy Quran, ۹:۱۰۱

The Destructive Activities Of The Infiltrating Agents in the Traditions

Well, so far we reviewed briefly the destructive activities of the internal agents in the traditions of the Caliphate school. Now we shall discuss the destructive activities of :the infiltrating agents in Islam

During the period of ignorancy and in the pre-Islamic era the thinking of the people of Mecca and Medina and the Arab tribes dwelling in the desert (who in their gatherings during the Hajj period and in the markets of «Akkaz» and «Zil-Mujaz» would converse with each other) were entirely concentrated on boasting of tribes, wars and plunders, camels, horses, sword, spear and sometimes about their beloved ones and their .territories. They used to worship idols and seek knowledge from the soothsayers

However, things completely changed in the Islamic society. The holy Quran persuaded them to ponder over the commencement of creation (Genesis) and its philosophy, the heavens, stars, admonitory stories of the past nations and thousands of other realities. The recitation of Quran would make their souls thirsty for acquiring

.such type of knowledge

On the other hand, as a result of the victories and eminence of nations like Rome, Persia and Egypt and with

all their different type of reflections, thousands of questions would arise for them and questions would be asked from them especially if we take into account the fact that the Caliphate had shut the mouth of those who had acquired such type of knowledge from the Holy Prophet (S) and had strictly forbidden the propagation of the Holy Prophet's traditions and the fact that the Caliphs too were unable to answer such questions just as we saw in the case of Subaigh Tamimi who in reply to his query the Caliph whipped him, sentenced him to (والـــذاريات) :about the meaning of imprisonment and exiled him until Amir-ul-Mumineen (a.s.) replied this query during his period of Caliphate. Under these circumstances, the Caliphate school was .supposed to find a remedy for this distress

The Caliphate school cured this distress and what a strange cure!! For the treatment of this distress, it employed the services of some of the scholars of «Ahl-e-Kitab» (people of the Book) - the same ones who had apparently accepted Islam like Tamim-Dari who in reality was a Christian monk and because of the theft which he had committed, had accepted Islam so that he would be safe from receving punishment .for his crime

During the period of the second Caliph, he was appointed as the Caliph's official speaker before the Friday-prayer sermons in the mosque and during Uthman's era, one more day was added to it. A specimen of his reflection in the books of «Sihah» belonging to the Caliphate

.(school is the fable of Jassaseh (a hairy beast - Jajjal

Another scholar from «Ahl-e-Kitab» who was befittingly utilized by the Caliphate school

was Kab al-Ahbar, a Jew. He accepted Islam during the period of the second Caliph and stayed in Medina on insistence of the Caliph. He remained the official speaker of the Caliphate court right to the period of Uthman's Caliphate and queries were always asked from him. Amongst the traditions which he has left behind is this saying: «The Ka'aba prostrates before Bait-ul-Muqaddas every day in the morning.»

The second Caliph inquired from him: Where was God before creating His «Arsh» (Throne)? From what matter He has created water upon which He later placed His Throne? Kab al-Ahbar said: «I have found in the source of wisdom i.e. the Torah that God was on top of the rock of Bait-ul- Muqaddas and the rock was hanging in the air. God spitted as a result of which oceans came into existence. He created His Throne from a part of the rock of Bait-ul-Muqaddas and then sat upon it and made the Bait-ul- Muqaddas from the remaining portion of the rock.» Hazrat Ali (a.s.) who was present at that moment disclosed his lies.

This scholar trained students like the companion Abu-Huraira, (who has narrated abundant traditions) Abdullah-ibn-Omar and Amro-Aas amongst the companions and disciples of companions. In this manner, the traditions belonging to the Ahl-e-Kitab astonishingly found their way into the reliable books of the Caliphate school.

Another Dangerous Infiltrating Agent

During the end of the first

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century A.H. and beginning of the second century, the Caliph of the time gave permission for the Holy Prophet's traditions to be put into writing. At that time, another dangerous infiltrating agent by the name of «Zanadeqa» (dualists) embarked on a wide-scale sabotage of all kinds of Islamic reflections where the most important of all was the fabrication of traditions. We have already discussed the destructive activities of one of them by the name of Seef-ibn-Omar Tamimi and mentioned for you the names of twenty-eight fictitious lands and cities in Iraq, Yemen, Hejaz, Syria and Iran which were fabricated by him.

We also discussed nine fables with regards to the apostasy which had never ever ;taken place

eleven Islamic conquests in wars which had never occured and the figure of hundreds of thousands of deaths in the Islamic wars which had never occured and which .consequently exhibited the progress of Islam through force, sword and bloodshed

And hundreds of other destructive acts such as introducing the virtuous companions .like Abu-Zar and Ammar as seditious persons

And he has reversed tens of historical events and hundreds of superstitious fables in the name of miracle and we have seen in our discussion that these destructive activities have found their way in seventy-two reliable books on hadith, history, .biography and geography belonging to the Caliphate school

Conclusion

Reference to the primary sources of Islam necessitates expertise where the vital :ones amongst them consists of the following

a) Expertise in the recognition of the Arabic language during the era of the)

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.revelation of the holy Quran

.b) Expertise in the knowledge of narrators of hadith)

(c) Expertise in «Ilme-Usul-e-Fiqh» (methodology of Jurisprudence)

d) Engaging in the above instances under the care of jurists and experts of sciences -) In other words, taking a course in seminary lectures. Acquaintance with the Arabic :language for perceiving the following matters from the Quran

(i) Existence of a Creator and His «Tawhid» (Monotheism)

ii) Prophethood of the Prophets - from Adam to the last of the Prophets and the)

.incumbency of their obedience

.iii) Resurrection - Reward and punishment)

.iv) General acquaintance with the Islamic commandments)

However, knowledge about the Divine Attributes, the Attributes of the Prophets, description of the Day of Judgement, creation of the heavens and the earth and similarly the manner of acting upon the Islamic commandments should be learnt from the Prophet through the very primary sources (hadith and seerah) which in these .circumstances necessitates the possession of the above-mentioned skills

The most vital condition for reference to the Quran and the primary Islamic sources is that one should not possess a pre-planned opinion so as to establish evidence from the Quran and hadith for one's claim. Otherwise it would amount to interpretation by .opinion and will invite the Divine Wrath

Aside from what we mentioned before, we were and still are entangled in other problems at the moment such as: Amusing interpretation by opinion by those unacquainted with the Arabic language; reference to the Quran and interpretation by opinion by inexpert persons and the silence of the learned scholars; the

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encouragement of these inexperts by others and assassination of those who wished .to clarify these heresies

All these gave an official status to this work so much so that deviated groups like Furqan and Mujahideen-e-Khalq succeeded in firstly acquainting the youths with the European-gifted Islam and then interpreting the Quran by opinion and later killing them in groups in the houses and killing whomsoever they desired by the hands of .these very deceived ones

On the other hand, it was the campaign by some of the inexperts against these actions and the propagation and print of unknown and superstitious writings

accompanied with exaggeration that afford an opportunity to those who wanted to .accuse the Shias of heresy

?Does there exist any remedy for these pains

Verily, the remedy for all the pains related to the Islamic societies lie in taking :measures to act upon the instructions of their Prophet who said

و أنی تارک فیکم ما إن تمسکتم به لن تضلّوا بعدی، أحدهما أعظم من الآخر، کتاب الله حبل ممدود من السماء الی الارض، وعترتی أهل بیتی و لن یتفرقا حتی یردا علی الحوض فانظروا کیف تخلفونی فیهما۳۲۹

In the future discussions, we shall by the Will and Power of Allah, resort to the examination of the Holy Prophet's traditions (S) in this regard and then stick to the ».main topic which is «the role of Imams in the revival of religion

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.successors

An inquiry concerning the manner in which the Holy Prophet’s (S) successors .۵ struggled for the resurgence of the Holy Prophet’s (S) Sunnah, their role in the revival of religion and recognition of Shi’ism. In fact, we began these discussions with this .very name. These topics will be dealt with in the next volume, Insha’Allah

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هُوَ الَّذِی بَعَثَ فِی الْأُمِّیِّینَ رَسُولًا مِّنْهُمْ یَتْلُو عَلَیْهِمْ آیَاتِهِ وَیُزَکِّیهِمْ وَیُعَلِّمُهُمُ الْکِتَابَ وَالْحِکْمَةَ وَإِن کَانُوا مِن قَبْلُ لَفِی ضَلَالٍ مُّبِینٍ

He it is Who raised among the illiterates an Apostle from among themselves, who“ recites to them His communications and purifies them, and teaches them the Book (and the Wisdom, although they were before certainly in clear error “ (Quran,۶۲:۲

هُوَ الَّذِی أَرْسَلَ رَسُولَهُ بِالْهُدَیٰ وَدِینِ الْحَقِّ لِیُظْهِرَهُ عَلَی الدِّینِ کُلِّهِ وَلَوْ کَرِهَ الْمُشْرِکُونَ

He it is Who sent His Apostle with the guidance and the true religion, that He may“ (make it overcome all religions, though the polytheists may be averse “ (Quran, ۶۱:۹

مُّحَمَّدٌ رَّسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِى وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِى التَّوْرَاةِ وَمَثَلُهُمْ فِى الْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا

Muhammad is the Apostle of Allah, and those with him are firm of heart against the" unbelievers, compassionate among themselves. You will see them bowing, prostrating, seeking Allah's grace and His pleasure. Their marks are on their foreheads due to the effect of prostration. Their like has been described in the Torah and in the

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Injeel as a seed-produce that puts forth its sprout, and then strengthens it, so it becomes stout and stands firmly on its stem, delighting the farmers, that He may enrage the unbelievers on account of them. Allah has promised those among them (who believe and do good, forgiveness and a great reward " (Quran, ٤٨:٢٩

Preface

point

Before commencing the main topic of this section (i.e. a short review of the Holy :Prophet's (S) biography), we shall look into two vital matters in this introduction

.Human instincts and the roots of need for religion for humanity (١

.The Arab world during the prophetic mission and before the advent of Islam (٢

On elucidation of the aforementioned points, the necessary background for acquiring .the finer aspects of the Holy Prophet's (S) life will be provided for, Insha'Allah

Human Powers and Instincts

Man is a combination of material-physical powers as well as sensual-spiritual powers. He possesses animal instincts, human instincts and metaphysical instincts. Every set of these powers possess some needs related to their state and these instincts too,

possess some desires connected to those very instincts. The Lord of the Universe has .created on this earth all that is required by mankind

:The Holy Quran says

وَسَخَّرَ لَكُم مَّا فِى السَّمَاوَاتِ وَمَا فِى الْأَرْضِ جَمِيعاً

And He has made subservient to you whatsoever is in the heavens and whatsoever is" (in the earth " (Quran, ۴۵: ۱۳

Thus, it becomes obvious that man is in need of guidance, in order to recognize the manner in which he should utilize all that has

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been created for him in the best possible manner. For example, to show him as to how he should overcome his hunger and thirst by eating and drinking, useful and healthy .things, and not harmful foods and drinks

And how he should satiate his sexual instincts through legitimate and healthy intercourse and not through illegitimate and fatal homosexuality. And how he should utilize the instinct of egoism in the correct manner and not to the extent of inflicting .harm on others

In all these affairs, man should be directed as to how he should tread the moderate path and abstain from extremities so that the evolution and progress of his existence reaches the utmost level of human perfection. For this reason, Allah the Almighty guided man to the religion of "Islam " through the Prophets (a.s.). On sending the last :of His Prophets (S) He perfected Islam for man and said

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ...

(This day have I perfected for you your religion " (Quran, ۵:۳"

By the Power of the Almighty God, we shall discuss in the near future, the means and channels provided for His Prophets (a.s.) by Allah, to enable them to propagate Islam

and allowing it to remain in the hands of the people until the end of this world. We shall also review how the Holy Prophet (S) endeavored and strove on this path on the .commands of God

In order to prepare the ground for such types of research, it is also necessary to study the Arab society before Islam. By

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.the Power of the Almighty, let us commence our discussion

The State of Arab Society in the Pre-Islamic Era

In order to explore the condition of Arab society in the pre-Islamic era, it is :indispensable to examine the following three affairs

۱) Arab race and origin.

۲) Religion, culture, economic and social conditions of the Arabs before Islam.

۳) Situation of Mecca and Medina before the Holy Prophet's (S) mission and migration.

۱. The Arab Race and Origin

It is said that the Arabs are from the descendants of Saam, son of Prophet Noah (a.s.). Originally, all Arabs are divided into two generations of Adnan and Qahtan. The :description of these two races is as follows

۱) The Adnan race is from the progeny of Ismaael, the son of Ibrahim. Initially, they were living in Mecca but later on, they resided in the lands of Najd and thereafter all over the Arabian Peninsula. Those who lived in Mecca before the prophetic mission .belonged to the tribe of Quraish

۲) The Qahtan race is from the offspring of Yahrab-ibn-Qahtan. Originally, they resided in Yemen. Thereafter, ten of their clans migrated to Syria, Iraq and Medina. At the time of their settlement in Medina, they consisted of two tribes- Aws and (Khazraj.(۱

۲. The Religious, Cultural, Economic and Social conditions of the Arabs in the Pre-Islamic Era

۱) Religious Conditions in the Arabian Peninsula

point

In Arabia and its environs, Allah revealed three divine laws (shariah) the Almighty for the guidance of the people, all of which were distorted by its followers before the advent of the Holy Prophet (S).

First- The Shariah of Ibrahim (a.s.), the Friend of Allah (Khaleel al-Rahman)

In the Holy Quran and the prophetic traditions, the followers of this "Shariah " are called as "Hanif

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۱ - Refer to "Mukhtasar Jumharah Ansab al-Arab " of Ibn Kalbi and "Ansab " of Ibn Hazm. For acquaintance with the Arab places, refer to "Qab.'el al-Arab " of Omar Ridha Kahhale.

Its plural is "Ahnaf " and "Hunafa ". "Hanafa " in Arabic means "turning away from falsehood towards the truth "(۱) and "Hanif " means: "(the one who has) turned away from falsehood towards the truth. " This name has appeared in the Holy Quran along with the word (Muslim) as follows:

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

"Ibrahim was not a Jew nor a Christian but he was a "Hanif " (upright man), a Muslim, "
((Quran, ۳:۶۷

After Ibrahim, his son Ismail and thereafter the son of Ismail pursued Ibrahim's "Shariah " and they were the "Hunafa ". The first one who effected a change in Ibrahim's "Shariah " was "Amr-ibn-Lahy ", a descendant of Ismail.

In his journey to Syria, he reached the city of "Ma.'ab " in the land of "Balqah. "(۲) There, the tribe of "Amaaleqah" worshipped the idols. Amr inquired: What are these that you worship? They replied, 'These are idols. We ask rain from these idols and we receive it. We seek help from them against our enemies and they assist us!.'

Amr requested, 'Give me one of these idols.'. They gave him the idol "Hubal ". He took it to Mecca and setting it there, he invited the people to worship and to revere it. He also brought about other innovations in Ibrahim's religion.(۳)

Thereafter, idol-worship became rampant amongst the Quraish and other tribes from the offspring of Ismail. This took place while they were the sons of Ibrahim, till then the biggest idol-breaker in

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۱- Refer to "al-Mufradaat by Raagheb Isfahani ".

۲- Balqah is situated between Syria and Wadi al-Qura (which is near Medina). For a detailed description on Balqah and Ma.'ab, refer to "Mu.'jam al-Buldaan ".

۳- Refer to Seerah Ibn Hisham ۱/۸۱-۸۲:- The story of Amr-ibn-Lahy and the worship of idols.

human history!

In this manner, Ibrahim's followers (who were from the offspring of Ismail and were living in Mecca) erected the most famous idols of the Arabs around the very Ka'ba, which the greatest idol-breaker in human history had constructed for the worship of the Unique God. Over there, they circumambulated around the idols and asked their needs from them!

Under these circumstances, the Quraish reckoned themselves to be the heirs to Ibrahim's "Shariah ", the custodians of the House of Ka.'ba and the host to the pilgrims to the House of God. Thus, they imagined themselves to be the chosen ones amongst the descendants of Adam!

The rest of the Arab tribes were also idol-worshippers (except for a few who were inclined towards Judaism and Christianity) and they all would perform the pilgrimage to the House of God. However, they had distorted the “Hajj” rites too as preached by .Ibrahim

They considered four of the months as forbidden, and did not fight or participate in battles during these months. These four months comprised of Zil-Qadah, Zil- Hajjah and Muharram during which they undertook the pilgrimage and Rajab during which .(they performed the “Umrah” (lesser pilgrimage

In these four months, the people of the Arabian Peninsula lived in peace. Even if ever a person came across the murderer of his father, he would not cause him any harm. During these four months, they would also engage in trade, and attend markets for .buying and selling goods

The tribe of Quraish and the other Arab idol-worshippers

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were not at all aware that Ibrahim’s “Shariah” was distorted until four of them .discovered this distortion on an occasion of idol-worship

”Few Who Sought Ibrahim’s “Shariah

Before the prophetic mission, four Meccan residents viz. Waraqah-ibn-Naufal, Ubaidullah-ibn-Jahash, Uthman-ibn-Huwairath and Zaid-ibn-Amr-ibn-Nufail said to each other, “Our nation has been led astray and they are not following the path of our father Ibrahim! What are these stones, around which they circumambulate and ask their needs from, while these can neither neither see nor hear? Come and let us visit “ .the cities until we find the upright (Hanif) religion of Ibrahim

Consequently, Waraqa and Uthman pursued Christianity; Ubaidullah accepted Islam, then became a renegade and reverted to Christianity; Zaid-ibn-Amr-bn- Nufail abandoned idol-worshipping and other heresies of the Quraish and called out to the

(Quraish in the House of Ka.'ba, "You are not on the path of Ibrahim's religion. "(۱

The work of these men acted as a catalyst in preparing the minds of the Quraish for the Holy Prophet's (S) mission.

(.The "Shariah" of Moses son of Imran (a.s

Although in the beginning, the "Shariah " of Musa-ibn-Imran (a.s.) was revealed to him in Mount Sinai, yet the addressee nation (i.e. the Bani-Israil) were in the state of journey towards Bait-ul-Muqaddas in Syria, and their "Qiblah" (direction of prayer) and religious center.

After their wars and skirmishes with other nations and prior to the proclamation of the Holy Prophet (S), a small number of Jews (who were the inheritors of this "Shariah ") lived in Yemen anonymously, while a few others lived a life of disgrace in Syrian cities.

۱- The life-history of Zaid has come down in length in Seerah Ibn Hisham ۱/۲۴۲-۲۴۷

However, a majority of them lived in Medina and its flourishing outskirts like Khaiber, Wadi al-Qura and Taima (near Syria).

Like Ibrahim's "Shariah ", the "Shariah" of Moses and his heavenly Book "Torah" too could not escape from the clutches of distortion. Moreover, the same distorted "Torah" was not within the reach of the common Jews. Rather, these were manuscripts in the hands of their religious leaders, the descendants of Harun (a.s.). Therefore, some parts were kept concealed by them. Besides, Moses.' "Shariah ", was mainly confined to such slogans like: Baitul-Muqaddas as the "Qibla ", Saturday being a holiday and the spirituality of Harun's descendants.

These books, in the possession of the Jewish religious leaders, also contained the glad-tidings given by the Prophets of Bani-Israil about the Holy Prophet's mission (along with his distinct characteristics) and had remained safe and intact. Of course,

.such prophecies were not in conflict with their daily affairs

Hence, the Jewish scholars residing in Medina conveyed about the Holy Prophet's mission and his stay in Medina to the people of Aws and Khazraj. Third- The "Shariah" (.of Jesus son of Mary (a.s

After Moses, Jesus son of Mary (a.s.) was sent on a mission as a Prophet in Bait-ul-Muqaddas and he too was from Bani-Israil. After his ascension to the heavens, his "Shariah " too got severely distorted like the previous two "Shariahs " so much so that his followers started believing in the Trinity: Father, son (Isa) and the Holy Spirit and changed the

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.holiday from Saturday to Sunday

Therefore, nothing remained much from Christianity either except for a few slogans like "Qiblah " and the carrying of the cross (where they believed that Christ was .(crucified on it

Nevertheless, the glad-tidings of Christ and the Prophets before him about the Holy Prophet (S) remained safe from distortions in the religious books of the Christians, simply because these did not come in conflict with their day to day affairs. Moreover, wherever they went, the Christian scholars would inform the people about the .(expected arrival of the Holy Prophet (S

In the Arabian Peninsula, the majority of the Christians lived in Syria and only a few amongst them lived in Yemen and Iraq. Some of their priests lived in monasteries on the way from Syria to Mecca where on occasions; they would come in contact with .the trade caravans and talk to them about the Holy Prophet's mission

Relationship between the followers of the Three Religions

The Jews and the Christians were at loggerheads from times ancient. While

:accounting their sayings against each other, the Holy Quran says

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ..

And the Jews say: The Christians do not follow anything (good) and the Christians" say: The Jews do not follow anything (good). This is while they recite the Book ((perhaps implying that they do not act upon it) (Quran, ۲:۱۱۳

The idol-worshippers reckoned themselves and the followers of the Book to be on the right path but respected the Jews more and called them as the first followers of the Book.

Belief in the Resurrection and Day of Judgement

Before the

p: ۱۰

Holy Prophet's mission, none of the religious groups, whether they were Sabians (star-worshippers), Magians (dualists), Jews or Christians, had any clear belief about resurrection and the Day of Judgment. The Arab idol worshippers too, denied :resurrection and the Day of Judgment. As per the Holy Quran, they would say

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ

There is naught but our life in this world; we die and we live and we shall not be" (raised again" (Qur'an, ۲۳:/۳۷

Moreover, their belief vis-a-vis god and the idols (which they reckoned to be God's partners) was such that they sought all their worldly needs from them. For example, they would ask them to degrade and despise their foes, send rain for them, cure their .sick, make their camels and sheep give milk, etc

Thus, they did not fear from indulging in any wicked and unjust acts like killing, plundering, persecuting, cursing and imprecating others save whatever was

unpleasant for them in this worldly life. For instance, as they were aware that if they killed someone, a person from the victim's tribe would seek revenge by killing someone from the assassin's tribe, they would refrain from committing such an act. Or they would desist from deeds that was considered improper by the society and .would be because of disgrace for them

.Such was the religious state and belief of the Arabs in the pre-Islamic era

The culture of the Arabs (۲

point

:The Arab culture in those days consisted of two vital branches

Science of Genealogy

point

In the era of paganism, the Arabs would lay tremendous amount of emphasis

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on the memorization of genealogy of their race (lineage of ancestors). Until the second century of hijri, every Arab knew by heart his ancestors lineage down to Ismail and Ibrahim (if he was from the descendant of Adnan), and to Ya.'rabibn-.(Qahtan (if he was from the descendant of Qahtan

They lent such significance to this science that they had memorized the genealogy of Arabian horses as well. The book, "Ansab al-Khail " of Hisham-ibn-Muhammad-ibn-al-Kalbi(۱) can be cited as an evidence of our point. Yet, notwithstanding the aforementioned information, whatever is within our reach and has come down in the books of genealogy about the descent of the Arab tribes is doubtful and refutable due .to a number of reasons

Firstly, sometimes a group amongst a tribe would detach from their original clan and

join another tribe. In this regard, Ibn al-Kalbi has a book titled "An- Nawaaqil "(۲), which in itself means those groups amongst the Arab tribes who transferred their genealogy from one tribe to another. Consequently, in the books of genealogy, these .sects have been related to those tribes to which they had moved

Secondly, many of the Arabs would adopt children, with the result, that while citing his genealogy, a person would not be linked to his real father but to the man who .adopted him

Lastly, during the period of paganism, there are other instances, which tamper the authenticity of the aforesaid descents in such documents. We shall relate one such example. Ibn Abil Hadid narrates from

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۱- .A manuscript of this book can be found in the library of Majma.' Ilmi al-Islami

۲- ۲/۵۰۹ ;" Refer to the life history of Hisham-ibn-Abi Nasr in "Hadiyat al-Aarefeen

:Rabii al-Abrar Zamakhshari as follows

The mother of Amre Aas was a wicked bondmaid living in Mecca and her name was "Naabegha", the freed one of Abdullah-ibn-Jad.'an. Five men slept with her in one "Tohr " (Tohr means the period of a woman's purity between two menstruation cycles). These five men were Abu Lahab, son of Abdul-Muttalib, Amiyya-ibn-Khalaf, Hisham-ibn-Mughaira, Abu-Sufyan-ibn-Harb and Aas-ibn- Waael. The result: Naabegha gave birth to Amr and though he resembled Abu Sufyan, all of them claimed to have fathered the child. Finally, they asked Naabegha to judge this matter herself. She said: "Amr is the son of Aas-ibn- Waael. " After this, Amr was called as Ibn (son of) Aas-ibn-Waael and was linked to his tribe and descent. The reason why Naabegha selected Aas-ibn- Waael was because he had endowed her with numerous (gifts and presents.(۱

Thereafter, Amr is introduced as the son of Aas-ibn-Waael in the books of Arab genealogy till date. Numerous incidents similar to the above exist in the Quraish

(genealogy.(۲

Besides the Quraish, the tribe of Thaqif, who lived in Taif some ۷۲ Km away from Mecca, had also experienced similar incidents. However, experts on genealogy have not said anything about the tribes of Aws and Khazraj in Medina, the tribes of .Hamadan in Yemen and the other tribes of Qahtan in the Arabian Peninsula

Experts On Genealogy In The First And Second Centuries

In the first and second Hijri, there existed experts on genealogy amongst the Arabs such as Abu-Bakr, the first Caliph, and Aqeel-ibn-Abi Talib who were well aware of these events and

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The genealogy of Amr Aas has come down in detail in the commentary of Ibn Abil -۱ .Hadid ۶/۲۸۳--Sermon No ۸۳ of Nahjul-Balagha

Refer to the genealogy of Muawiaya and Ziyad in the commentary of Ibn Abil Hadid -۲ ۱/۳۳۶ and ۱۶/۱۸۷; and also the incident of Zekwaan, the slave and adopted one of Amiyya whose agnomen changed to Abu-Omar and Walid-ibn-Uqbah-ibn-Abi Ma.'eet-ibn-Abi Omar was his grandson and Uthman's brother. (Refer to Aghaani ۱/۲۴); and also the incident of Walid in "The role of Ayesha in the Islamic history. " ۱/۱۵۲ ۱۰ Tarikh-Ya.'qubi ۱/۲۶۲: Arab poets

.people would acquire knowledge from them in this regard

Eloquent poems

Ya'qubi says:(۱) "The Arabs reckoned poems rather than knowledge and other sciences to be the true wisdom. Whenever an accomplished poet would emerge in a tribe, they would bring him to the market places (that were set up on special occasions during the year) and to the House of God during the Haj season so that the Arabs would gather and listen to his poems. This act, according to them, was the .source of their honor and dignity

Except for poetry, they did not possess any other culture or attraction in their activities. Sometimes, the poems would lead them towards hostility and enmity and on other occasions, it would result in friendship and unity. They would use these poems to enrich their speeches, seek precedence over each other and distinguish good and evil amongst themselves. By the help of poems, a tribe would fight with another tribe, engage in flattery and rebuke the other tribe.

The Arabs would compose poems having four different implications:

1. In describing the velour of a person in battles and their tools of war such as sword, spear, bow and arrow and horse riding. In this regard, their poems are similar to the poems of Firdousi about Rostam and his horse and tools of war (in Persian literature). The only thing addition in Arabic poems is the description about camels.

2. In describing their own generosity and their tribe's munificence, especially the food prepared for guests. Such type of poems

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۱- Arab poets: ۱/۲۶۲ Tarikh- Ya'qubi

is not in vogue in Persian.

3. In describing the beloved and the beloved's house and whatever is related to the beloved. This kind of poem is found in all languages. In this regard, sometimes very ordinary poems can be found in their lyrics like the poems of Ubaid Zaakani.

4. In describing the glories of a tribe, which the like of it cannot be found in any other nation.

Occasionally, of course, they rhymed verses on practical knowledge. Therefore, odes on good ethics by Arab poets can also be seen. Eloquent sermons calling for praiseworthy morals were delivered in the Arab market places. Insha'Allah, we shall mention these in the near future.

Before the advent of Islam, the greatest poet in Mecca was "Abu Talib " and the most famous poet in Medina was "Hassaan-ibn-Thabit ".

۳) The economic condition of the Arabs in the pre-Islamic era

point

Arab tribes residing in Yemen, Medina, Iraq and Syria were involved in farming, gardening and cattle breeding, while the Meccans who belonged to the Quraish tribe were engaged in trade and business. During winter, their trade caravan would move from Syria, Iran and Iraq towards Mecca and in summer, they would move from Mecca to Yemen and Ethiopia in Africa. In this regard, the Almighty God informs through the Holy Quran:

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ. لِإِيلَافِ قُرَيْشٍ إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ فَلْيَعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ الَّذِى أَطْعَمَهُم مِّن جُوعٍ وَآمَنَهُم مِّنْ خَوْفٍ

"For the protection of the Quraish, Their protection during their trading caravans in the winter and the suummer, So let them serve the Lord of this House,

Who feeds them against hunger and gives them security against fear". (Qur'an, ۱۰۶:۱-۴)

Verily, the Quraish had gathered enormous wealth as a result of these trade trips, which was unparalleled amongst other Arabs.

Such was the economic condition of these few Arab tribes. Except for them, all other tribes that formed the majority of the Arabian Peninsula were nomads living in distressing conditions. They lived in dry and arid places with scanty water and grass.

The real and vital wealth of these tribes was the camels, which possess greater power of withstanding thirst than other four-legged creatures. A few tribal warriors also possessed horses for the purpose of battles, hunting wild animals and fleeing

.((from the enemy

Like the Europeans of today who eat all kinds of animals and insects, the desert dwellers too, used to hunt and eat all types of animals!

Sometimes, a particular tribe would attack another tribe and after a battle with one another, the victor would plunder the wealth, women and children of the vanquished to the maximum possible extent. On occasions, they would even sell their captives to other tribes.

In all these situations (i.e. at the time of hunting wild animals or grazing camels or wars), the women and children were considered a heavy burden for the men and had no share in this entirely onerous life. Therefore, some of the fathers would bury their daughters alive. In this regard, the Holy Quran says:

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَهَ إِمْلَاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ

"And do not slay your children for (fear of) poverty.

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(We provide sustenance for you and (and so will We do) for them " (Qu'an, ۶:١۵١)

Another source of income for the Arabs was slavery, where they derived benefit from the work of their slave or bondmaid. At times, they would set their bondmaids to fornicate for the purpose of earning income and if in this the bondmaid became pregnant, their child would become a slave of their owner and this itself was another profit for the owner of the bondmaid!(١)

If a bondmaid was set free and she continued in the act of fornication and consequently gave birth to a child, it was she who would determine the father of this child. Consequently, the newborn would be linked to his tribe.(٢)

Sometimes, these harlots would fix a flag on top of the doors of their houses, a sign of their willingness to indulge in prostitution.(٣)

Whatever we have mentioned was only a hint of the economic condition of the Arab society in those days. In those periods, all Arab tribes would organize markets on .special occasions

The Arab Markets

The Arabs arranged markets on special occasions during the year where people from all over the Arabian Peninsula would congregate. At such times, their life and property was secured. Amongst all these markets, the market of “Akkaz “, situated beyond Najd (a distance of one day from Taif and three days from Mecca) was the most .important one

During the month of Zil-Qadah, the Quraish and other Arab tribes would gather in this market. Apart from being a place

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Refer to the story of Abdullah-ibn-Ubayy in the forthcoming discussion on the state -۱ .of Taif

.Refer to the story of genealogy of Amr Aas mentioned above -۲

.Refer to "Al-Muhbar", p. ۳۴۰. Such houses existed in Mecca and Taif -۳

for trading, it was also a ground for extolling tribal glories and virtues, a place for reciting poems and delivering sermons. Moreover, contracts were signed between .the tribes at this very place

From here, they would depart for the market of “Majaanah “ (a day’s distance from Mecca) where they would stay until the end of Zil-Qadah. Thereafter, they would leave for the market of “Mujaz “ (a distance of ۶ km from Arafat) and there, they would halt until the ۸th of Zil-Haj. On the ۹th of Zil-Haj they would leave for Arafat for (performing the Haj rites.(۱

:The sociopolitical condition of Arabs in the pre-Islamic era (۴

point

Human societies run either on system formulated by man himself, or a divine one. In case of the latter, people learn gnosis, world-view and ordinances pertaining to life from their Lord through Prophets. In such type of societies, they perform every act for the satisfaction of God and are called as monotheists. As for a society based on man-made regulations, its people perform every act as per their desire, personal gains and losses being their primary concern. Of course, if man thinks that the benefits and losses of a society is his own gain and loss, he will sometimes perform acts to the .benefit of the society even though it may result in personal loss

In a society based on man-made system, or established on racial principles, like the German Nazi society of yore and the present Zionist state in occupied Palestine, or founded on the basis of nationalism, a person acts for the

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Regarding this discussion, refer to the Arab history in the pre-Islamic era in Tarikh- -١ .Tabari, Yaqubi, Muruj az-Zahab and Seerah Ibn Hisham

interest of his society, even if he has to inflict loss on other societies and transgress their rights. But, in a society whose people are monotheists and fulfill the affairs for divine satisfaction, they perform acts for their personal benefits as well as for the .benefit of the society but never to the extent of transgressing the rights of others

During the era of paganism, the Arabs were egoists possessing strong patriotic feelings towards their own tribes. In other words, they performed acts for their own personal benefit as well as for their tribe's benefits even if this resulted in loss for other people and societies. This is because the tribal societies are either racial or .nationalists

:The basis of the Arab tribal system in the pre-Islamic era

The hierarchy of the Arab tribes during the period of paganism was established on

:four pillars

.The chief of the tribe .۱

.The poet of the tribe .۲

.The heroes and warriors of the tribe .۳

.The income of the tribe .۴

:The details of this resume are as follows

First: The Power Of The Tribe's Leader

In Arab society of those days, the leader of a tribe possessed the rank of a ruler and commander and the entire tribe was submissive before him. His rule over the people was established on the basis of love, respect and fear. One fourth of the war-booty belonged to the leader of the tribe(۱) and in exchange to this; he entertained his tribe, defended their rights and protected them. In Mecca, the Holy Prophet's (S) forefathers were the leaders of the

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One-fourth of war-booty that belonged to the leader was called as "Mirbaa ". Refer -۱ to the description of "Robh " (one-fourth) in Sihah Jauhari, Qamoos al-Muhit, Lisan al-Arab, Taj al-Arous and the story of Adi-ibn-Hatims.' meeting with the Prophet (S) in .Seerah Ibn Hisham

Meccan tribes, till this rule was taken over by Hisham and then by his son Abdul-.Muttalib. After him, Abu Talib became the Meccan chief

In Medina too, the various sects from the two tribes of Aws and Khazraj possessed .various leaders in every era

Second: The Power of Poems

In the Arabian society, poetry was the only beautiful art and admired culture. A tribe's poet was the official speaker, who waxed eloquent tribal glories. He was the protector of his tribe's interest and the defender of its dignity. Sometimes, through a single verse or a few lines of a poem, the antagonists were humbled and degraded. At times, battles and bloodshed would take place between two tribes because of a couplet or a few lines of poem. In contrast, an ode would bring friendship and love between two .tribes

Elegant poems would be recited in tribal gatherings during Haj and the market seasons and then, these very poems would be transferred from one person to another amongst the entire Arab tribes. In this way, poems were the only means for disseminating good and evil thoughts and ideas in the Arab societies. It shows that the .power of poem was more than the might of wealth and sword in that society

Third: The Heroes And Warriors Of The Tribe

In the early society of desert-dwellers, championship and physical power exerted considerable influence. Amongst the Arabs, the value of gallantry was much higher than other desert-dwellers. In the pre-Islamic era, Hamza-ibn- Abdul Muttalib and .Amr-ibn-Abdawud were the most famous champions of the Quraish in Mecca

Fourth: The Power of Wealth

point

Wealth and property

p: ٢٠

have always had a significant effect in human societies. But wealth exerted a greater influence in the Arab society of those days than in many other human societies. They .also reckoned spiritual values to be untrue and worthless

,They would say

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ

There is nothing but our life in this world; we live and die and nothing destroys us but" (time " (Qur'an, ۴۵:۲۴

The Positive Aspect

In their greedy, ignorant and malicious life, they possessed one righteous facet rarely seen in other human societies, especially the present day civilization. And that was .their fulfillment of all promises and agreements

The Importance of Promises and Agreements in Arab societies

Before Islam: The flow of social affairs in the human societies is based on fulfillment of promises and pacts between individuals in a society. Buying and selling of goods, property and necessities of life, partnership amongst individuals in various affairs, marriage contracts, and stipulation for their annulment are all based on reliance of .promises and contracts

Today, pledges and contracts are written down and are usually registered and notarized by government organizations, which ensure their implementation. But, in the pre-Islamic tribal Arab societies, pledges and contracts were based on an individual's respect for promises and contracts and he would strive hard to implement them in order to exhibit his worthiness. Implementation of promises and pacts was also the proof of one's dignity and superiority. Every member of that society strove to .respect and fulfill his promise to others

By uttering a few words like, "You are my

p: ۲۱

son ", to an alien belonging to another tribe (no matter how distant he was from the announcer in race, genealogy, place of residence and customs), this stranger would become the announcer's son, a brother to his sons and in genealogy; he would be counted amongst his tribe. The adopted son also had the right of inheritance.

Moreover, the experts on Arab genealogy have registered such a stranger as the announcer's son in the books of genealogy and have reckoned him to be amongst the .announcer's tribe

* * *

If two tribes concluded a peace contract and vowed to support each other, then each individual from these two tribes would become prepared to sacrifice even their lives .for the sake of their respective tribe's honor and dignity

Moreover, if a person belonging to a tribe would announce, "So and so person from so and so tribe is under my protection ", then all the announcer's sons, relatives and near ones would sacrifice their lives for the sake of protecting that man's life. Besides, each .of his tribesmen too would protect this man in turns

Similarly, if a person paid allegiance to another to cooperate with him in an affair, he would assist him to the extent of sacrificing his life. If two fighters clad in their war outfits faced each other in the battle-field with their swords and horses (where everything is fair) and if one would address the other, "You are safe ", then both could dismount peacefully, throw off their

p: ٢٢

.waroutfits and rest side by side without fear

An individual's firmness in fulfilling promises depended on the extent he held in esteem his own dignity, prestige and human values. This ethic and behavior prevalent in those days of ignorance was a plus point of that society, the like of which cannot be (found in any modern civilization.(١

The above mentioned quality by no means implies that disputes and conflicts did not exist amongst the Arabs. Rather, like all other humans, the Arabs too were involved in disputes and feuds and would drag their opponents to court. These courts were .presided by judges accomplished to solve such disputes

The Arab Judges

In every human society, there exist arbitrators and judges for settlement of disputes. The Arab society before Islam, was no exception to this rule and in every era, there was one or more persons (known for their intelligence, sagacity, steadfastness and rectitude), who settled litigation and cases among the various Arab tribes. These men were called as "Hukkaam " ((ÍßÇã. People from far and near would approach these .judges for solving any matter that required court proceedings

In Mecca, Abdul-Muttalib, followed by his son Abu Talib, were amongst the Arab (judges during their respective times.(۲

Such was the condition of the Arabs in the entire Arabian Peninsula and its environs. Now, by the Power of the Almighty, we shall further examine, in an impartial manner, .the condition of the people of Mecca and Medina

The Conditions of Mecca and Medina in the Pre-Islamic Era .۳

A- Culture of Mecca and Medina

Culture of the Meccans .۱

Due to their trade journeys to Syria, Iran, Iraq and Ethiopia, the Meccans were

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With regards to this discussion, refer to the Arab history in the pre-Islamic era in -۱ .Tarikh-Yaqubi, Tarikh-Tabari, Muruj az-Zahab and Seerah Ibn Hisham

.Tarikh-Yaqubi ۱/۲۵۸: The Arab Judges -۲

better acquainted with the culture of the civilized nations of their time than all other Arabs were. As a result of their social links with the people of the Book (i.e. the Jews .and the Christians) they were aware of their habits and customs

Similarly, owing to the constant inflow of the Arabs in Mecca for Haj and Umra and the markets in its outskirts (especially the market of Akkaz, which was an arena for the Arab poets and orators), the language and accent of the Quraishites, were the most eloquent amongst the Arabs.

In the pre-Islamic era, seventeen people from Mecca had learnt how to read and write.(١)

Culture of the people of Medina .٢

The people of Medina had close relations with the Jews and Jewish scholars. Consequently, they acquired most of their cultural information from them. Before Islam, there were eleven people in Medina belonging to the tribes of Aws and Khazraj who had learnt reading and writing.

Amongst them, seven were called as "Kaamil" because besides reading and writing, they also knew swimming and archery. Anyone who would learn these three arts would earn for himself the epithet "Kaamil" (meaning perfect).

B- The Socio-Political Conditions of the People of Mecca and Medina

point

Like the entire Arabian Peninsula, politics in Mecca and Medina was ruled by the tribal system. However, the social system of these two, just as we shall see, differed vastly with each other.

Sociopolitical condition in Mecca .١

point

In Mecca, the Quraish reckoned them to be the descendants of Ismail and Ibrahim and this itself made them feel haughty against all the other Arab tribes. Similarly,

nearness to the House of

.Futuh al-Buldaan ": Balaazari, p.۵۸۰ and ۵۸۳" -۱

God wherein all the Arab tribes (except the Jews and Christians) would gather for Haj and Umra had also become a source of additional honor and glory for the Meccans.

Moreover, the Quraish linked the incident of "Abraha " (who had come with the intention of destroying the House of God) to them and in this way, unduly held themselves to be dear before the Arab tribes.

On the other hand, various indecencies and unlawful acts like usury, gambling, fornication, arrogance and insolence was rampant amongst them. This was due to their regular trade with Iran, Syria, and Iraq, Yemen and Ethiopia and consequently, their amassment of enormous wealth. For this reason, they were unparalleled during those days in the Arabian Peninsula. The following verse applied to them:

إِنَّ الْإِنسَانَ لَيَطْغَىٰ أَن رَّآهُ اسْتَغْنَىٰ

Man most surely becomes inordinate, when he sees himself free from want". (Qu'an," (۹۶:۶۷

In that era, immorality and corruption was not as prevalent in any part of the Arabian Peninsula as they were in Mecca. This was due to a number of reasons, a few of which are as follows:

(۱) As they disbelieved in the resurrection and the Day of Judgment, they would, during their leisure time, engage in trade and during their stay in Mecca, involve themselves in debauchery and all sorts of voluptuousness.

(۲) As a group of Quraishites would move to tropical and cold regions during their trade journeys, it would be months that their families would remain without any male member. Consequently, with the absence of any

interactive barriers between the members of the two sexes in the Arab society, there remained no obstacle for sin between the voluptuous men who stayed behind and the .womenfolk present

The presence of slaves and virgin bondmaids in the houses of the aristocrats (۳) .amongst the Quraish, facilitated illicit sexual intercourse for both men and women

The aforementioned factors were influential in the spread of sins and indecencies in Mecca, more than in all other Arab societies. For better acquaintance with the morality of the Meccans, suffice it is to mention the following event taken from the :"book "Aghaani

Abu-Lahab, son of Abdul-Muttalib, laid a bet with Aas, son of Hisham, over a hundred camels. Their gambling was such that they would design a hole in the ground to the size of a pebble or walnut. Then, they would stand at a distance and cast this pebble or walnut in the hole. If the object would find its target then that person would be .declared the winner

In this gambling, Abu-Lahab won a hundred camels from Aas. Once again they laid a wager, with the same result. Again, for the third time, they played and Abu-Lahab emerging as winner. After losing whatever he owned, Aas addressed Abu-Lahab, 'O son of Abdul-Muttalib! I feel that the dice has befriended you. Let us take a final '..gamble and see which one of us will become the slave of the other

Abu-Lahab said: 'so be it..' Once again they cast the dice. Abu-Lahab emerged as winner and took

.Aas as his slave

After this incident, Aas would pay tax to Abu-Lahab. During the battle of Badr, the Quraish had stipulated that all should either themselves participate in this war or send

someone as a proxy. Abu-Lahab sent Aas in his place and promised to set him free (after his return. But he got killed in the battle of Badr.(۱)

The state of Taif, a rural district of Mecca

The wide spread fornication and indecencies in Mecca had their effect in Taif, a rural district located some twelve leagues from Mecca. A majority of the people of Taif belonged to the tribe of Thaqif. Also, a few affluent Quraishite also lived in this place. Perhaps, due to this very reason, the people of Taif were only second to the people of Mecca in fornication and usury.(۲) Now, in order to throw light on the influence of the Meccans on the people of Taif and the tribe

:of Thaqif, we relate a story narrated by historians

In Taif, Harith-ibn-Kaldah Thaqafi owned a bondmaid named "Somayyah ". He got her married to his Roman slave and was collecting tax from her prostitution business. Meanwhile, Abu-Sufyan returned from a journey and straightaway went to Taif. After getting on a high from his drinks, he approached Abu Maryam Saluli, a wine-seller and .asked, 'Indeed, my journey was a long one

Do you have any prostitute at your disposal?' Abu Maryam took him to Somayyah. .After this event, Somayyah gave birth to "Ziyad " in the year ۱ A.H

Initially, Ziyad was reckoned to be Ubaid's son

۱- - Aghani: ۴/۱۷۹--In explanation of the battle of Badr from the words of Hassaan-ibn-Thabit. Aas was the son of Hisham-ibn-Mughaira-ibn-Asad and his agnomen was .Abul-Bakhtari. Refer to Seerah Ibn Hisham ۲/۲۸۱-۲۸۳

۲- ۶/۱۰-۱۶ .Refer to the description of Taif in Mu.'jam al-Buldaan;

(the Roman slave who was Somayyah's husband). It was in the year ۴۱ A.H. or ۴۲ A.H., when Muawiya declared Ziyad to be Abu-Sufyan's son and his own brother because ,of his father's adultery with Somayyah. Right till the end of Bani-Ummayah's rule

Ziyad was reckoned to be Abu-Sufyan's son. Thereafter, during the Abbasside reign, .(he was called as "Ziyad-ibn-Abih "(١)

:From the above incident, we draw two conclusions

١. As mentioned previously, the affluent Quraish had polluted the city of Taif and the tribe of Thaqif with their (evil) deeds.

٢. The Quraish spread their wings of vices and evil not only in their own city and at their leisure time; rather they did not desist from their reproachable ways and habits, even during their travels and jaunts to other cities.

:Perhaps, the following incident is yet another evidence for such state of affairs

After the battle of Badr, the Muslims held as captives about seventy people from ?Quraish. Amongst them, was a group of the affluent and the elite

Abdullah-ibn-Ubayy, a hypocrite, tried to persuade one of his two bondmaids to have intercourse with one of the wealthy Quraishite captives, hoping that she would become pregnant and would give birth to a child. After the return of the captives to Mecca, he (Abdullah) would receive enormous amount of money from the wealthy Quraishite in return for his illegitimate son (who, as per the Arab custom, belonged to .(Abdullah-ibn-Ubai

However, none of these two bondmaids resorted to this wicked act and they complained

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١- Refer to the narration of the event of the year ۴۴ A.H. in Tarikhe Ibn Athir ٣/٢٢٣-٢٢۵; Estia.'b ١/۵۴٨-۵۵۵ and Al-Isaabah ١/۵۶٣.

:to the Prophet (S). Thereupon, Allah the Almighty revealed the following verse

وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاهِ الدُّنْيَا

Do not force your slave girls for prostitution to seek the life (wealth) of this world, if" [they want to protect their chastity..." [Qur'an ۷۱:۴۳

This incident shows that this rich Quraishite had made a request to Abdullahibn- Ubai (to have sexual intercourse with his bondmaids and hence the persuasion. (۱)

To conclude, we shall remind you of a story, which depicts noteworthy diligence of the .tribe of Thaqif in prostitution and perversion

In the year ۹ A.H., a group belonging to the tribe of Thaqif left for Medina in order to accept Islam conditionally. At that moment, they consulted amongst themselves and laid the following condition to accept Islam, "(We, the) Thaqif cannot refrain from fornication and wine. " But when the Holy Prophet (S) rejected their condition, they (were forced to agree to abstain from these two evil deeds.(۲)

Such was the state of Mecca and its rural outskirts (i.e. Taif) during the era of .paganism

Sociopolitical conditions in Medina .۲

:As far as Medina is concerned, its state of affairs was as follows

Before the Holy Prophet's migration to Medina, the Jews were residing in it and its outskirts, and possessed firm strongholds. They were equipped with the best war equipment of their time, complemented well with experienced men for warfare. In a few flourishing areas, they lived with the most advanced methods of gardening, farming and animal husbandry. All of them (especially those residing

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Tafsir al-Durr al-Manthur of Suyuti ۵/۴۷. On the same page, in connection with - ۱ "occasions of revelation " Of this verse, he has narrated other traditions as well. However the traditions that describe the above event are considered to be correct by .us and we have explained it in brief

Refer to "Amtah al-Asmah " by Muqrezi; Page ۴۹۲ about the visit of the group of -۲ .Thaqif to Medina

.in Medina) engaged in trade and usury as well

As per the revelation in their religious books, the Jews believe that God has created them a privileged nation to rule over all other nations and reciprocally He has created .all other people to serve the Jews

Hence, the Jews have always strove to dominate and behaved arrogantly with others, regardless of the society they lived. Similarly, taking into consideration their inclination for accumulating wealth and their greed, they have an astonishing exploration for .appropriation of other nations.' wealth by all possible means

For achieving these two aims (i.e. gaining supremacy over all nations and appropriating their wealth), they have resorted to all conceivable means within their disposal. Such a situation prevailed in every era and in every society that they lived. Moreover, as the Jews fail to achieve their objectives in a society established on ethics, they become the source of propagation of every type of sin and slipshod and .indulge in all sorts of conspiracies

Keeping in view these Jewish qualities, the Jews living in the ancient Arab society were rich and arrogant. Reading and writing were widespread amongst them and they reckoned themselves to be from the progeny of Bani-Israil, the chosen ones of mankind, the people of the "Shariah " (religious laws) and the first heavenly book. .They spread such ideas amongst the entire people of the Arabian Peninsula

In order to manifest their virtues, they would narrate to the people of Medina all that the Torah had foretold about the

advent of the last Prophet. They would explain the signs of his emergence, .prophesying that his coming is near and Medina will be his place of residence

These prophecies, prompted Abu-Aamer (whose name was Abd-Amr and who belonged to the tribe of Aws) to resort to the worship of God with this hope that he would become this promised Prophet.(1) He would wear coarse, woolen clothes such that he was addressed as Abu-Aamer, the monk. However, on the occasion of the Prophet's migration to Medina when he realized that he had not become the Prophet, he engaged in sabotage!(2)

As per their customary habit, the Jews in Medina would arouse antagonism between the two tribes of Aws and Khazraj and set them to fight against each other. Resultantly, on occasions, bloody wars would take place between them. The tribes of Aws and Khazraj each had a treaty of friendship and cooperation with one of the Jewish tribes. During wars, both the tribes would hire arms from their Jewish ally. Thus, the Jews would derive massive gains, while the two tribes of Aws and Khazraj would receive nothing but desperation and distress.

This is quite similar to the dealings of America and Russia today with their allies in the third world.....

By comparing the state of the two tribes of Aws and Khazraj with the state of the tribes residing in Mecca and Yemen, which coexisted peacefully in the same era, it becomes obvious that the wars that took place were the result of

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١- Ansaab al-Ashraaf: Balaazari ١/٣٤٠.

٢- Seerah Ibn Hisham ٢/٢٣٤ and Mughazi of Waqedi in the narration of the battle of Uhud.

Jewish conspiracies!

The people of Medina lived under such conditions till the Holy Prophet's migration to Medina, when the two tribes of Aws and Khazraj planned to find a remedy for their helplessness. They arrived at a solution that all should agree to elect a king, whereupon they would take commands from him to prevent future wars.

Thus, they selected an eminent person of Medina named Abdullah-ibn-Ubaiy. They were in the process of setting up the royal crown for him and buying the necessary jewels from the Jews that they came into contact with the Holy Prophet in Mecca and realized that he is the same Prophet about whom the Jews had foretold. Hence, they accepted Islam and invited the Holy Prophet (S) along with his companions to Medina.

After his entry into Medina, a treaty was signed between all the Medinites viz. the Jews, Aws and Khazraj, in accordance with the Prophet's (S) guidance and instructions. This truce stipulated that nobody would commit injustice against the other and if ever anyone did commit any wrong, the Prophet (S) would be the judge. Moreover, the entire Medinites were also backed up in the face of any possible external aggression or invasion.(۱)

Also, taking into consideration the Arab habits and customs of that time, the consequence of the treaty of fraternity and brotherhood between the Muslims and the pact with the Jewish tribe residing in Medina becomes obvious and evident.

By paying attention to what was said about the state of the Arabs in the pre-

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۱- Seerah Ibn Hisham ۲/۲۳۴ and ۱۴۷ and Uyoon al-Athar ۱/۱۹۷.

Islamic era, we can now cast a glance over the Holy Prophet's (S) biography.

A Brief Glance At The Biography of The Holy Prophet (S)

Before Appointment

The Holy Prophet's ancestors

To the best of Arab knowledge, the Holy Prophet's ancestors were leaders of the Quraish in Mecca. And considering that the pilgrims to the Ka'bah were guests in Mecca, the Holy Prophet's (S) ancestors assumed the responsibility of serving food and water to the pilgrims in the hot hills and valleys until this authority was taken over

by "Abd-Manaf ". He (Abd-Manaf) had four sons namely Hashim, Abd-Shams, Nufel (and Muttalib.(١

Hashim's Authority

After Abd-Manaf's demise, a severe power struggle in Quraish took place between "Hashim " and "Abd-Shams ", leading to hostilities and conflicts. Ultimately, Hashim emerged victorious. During his time, he earned more fame than even his forefathers .did

Hashim was the first person who established the two summers and winter trade trips for the Quraish. During the summer season, their trade caravan would set out for Syria and they named this journey as "Rehlat al-Saif". In winter, they would depart ."towards Ethiopia and Africa via Yemen and called this trip as "Rehlat al-Shetaa

In those days when no individual or tribe was safe from loot and plunder, Hashim at first entered into a security pact with Caesar, the Emperor of Rome who was in Syria, for protecting the trade caravans of the Quraish. Later, while returning to Mecca, he also took an undertaking from each Arab tribe on the route that the trade caravan of Quraish would not be harmed while passing through their territories. Thus, the

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Refer to Seerah Ibn Hisham ١/١١ and the biography of the tribe of Fahr in the book -١ .Ansab Ibn Hazm

safety of these caravans moving on trade trips was fully guaranteed. As mentioned earlier and as described by the Quran, the treaties of the Quraish with the Arab tribes ."were named as "Eelaf

During famine, Hashim would provide food for the Meccans. On one of his journeys to Syria, he alighted in Medina and got himself married to "Salma ", daughter of Zaid who was from the tribe of Khazraj. Salma stayed back in Medina and Hashim continued his trade journey. As a result of this wedlock, Salma gave birth to a son named "Shaibah "

.((Abdul-Muttalib

When Hashim died, the tribe of Quraish feared that other Arab tribes would prevail upon them and consequently, their trade caravans would come to a standstill. Therefore, Hashim's two brothers, Abd-Shams and Nufail renewed their covenant .and treaty with Najashi the King of Abyssinia and Casra the King of Iran

A few years later, these two also died and the reigns of governance fell in the hands of their brother "Muttalib ", the son of Abd-Manaf. Muttalib went to Medina and brought his nephew Abdul-Muttalib to Mecca. After Muttalib's demise, the power was .transferred to Abdul-Muttalib

Abdul-Muttalib's Authority

Several reasons contributed to the increase in Abdul-Muttalib's authority over the .Quraish and the Arabian territory than his forefathers

Firstly, he belonged to the progeny and race of both the great Arab sects of Adnan .and Qahthan

Secondly, there were many worthy deeds to his credit. Like the digging of the ZamZam well which was utilized by the inhabitants of Mecca

p: ۳۴

and the pilgrims to the House of Allah right from the time of Hazrat Ismail (a.s.). Consequently, the few elements that were buried under the soil were discovered by .Abdul- Muttalib and barring him, none was aware of its whereabouts

After his skirmishes with the Quraish, Abdul-Muttalib excavated the well with the help of his only son Harith and quenched the thirst of the pilgrims. Abdullah-ibn Abdul-Muttalib

In digging this well, Abdul-Muttalib had no helper, save his only son Harith. At that moment, he took an oath that if God provided him with ten sons he would sacrifice

one of them in His way. When the Almighty granted his prayer, his youngest son "Abdullah " was selected to be the sacrificial offering, for the fulfillment of his .covenant

Abdul-Muttalib wanted to sacrifice his son Abdullah in front of the House of Allah. But the elite of the Quraish, who had gathered there, advised him against it, saying, "Such an action would set a bad example for the others amongst the Quraish and others too " would pursue your footsteps and sacrifice their sons

Consequent to this argument, it was resolved that Abdul-Muttalib would draw a lot between a hundred camels and Abdullah for the sacrifice. If the lot fell on the camels, he would sacrifice them but if it fell in favor of Abdullah, his son would be sacrificed. When the lot was drawn it fell on the camels. Abdul- Muttalib did not accept this verdict until the lot was drawn thrice and on

all the three occasions, it was in the favor of the camels. Abdul-Muttalib sacrificed the one hundred camels and prepared food out of their meat. Thus, Abdullah was .delivered from sacrifice

Abdul-Muttalib's action brought back memories of Ibrahim's attempt to sacrifice his ." son, Ismail. Hence, Abdul-Muttalib was also called as "the second Ibrahim

Abdul-Muttalib got his son Abdullah married to Aamena, the daughter of Wahab. A son was born to them and they named him, "Muhammad-ibn- Abdullah-ibn-Abdul-.(Muttalib " (the last prophet-S)(۱

(Aam-ul-Feel (Year of the Elephant

The Holy Prophet (S) was not yet born when his father Abdullah died. In the year of the Prophet's birth, Abraha the commander of Ethiopia advanced from Yemen to Mecca along with huge army and war elephants, the aim being the destruction of the .House of God

Abdul-Muttalib climbed the mountains of Mecca and raised his hands in prayers and cried. God answered his prayers and sent the birds (Abaabeel) against Abraha's army .and destroyed them in entirety

Such incidents related to Abdul-Muttalib found fame amongst the tribes of the Arabian Peninsula and earned special laurels for him. The Arabs named this year as .(the year of the elephant (Aam-ul-Feel

Initially, the Prophet (S) was put under the guardianship of his grandfather Abdul-Muttalib. He was only a child when his mother Aamena died. Thereafter, when he turned eight, his grandfather Abdul-Muttalib too became fatally ill. Before dying, he .entrusted the guardianship of his grandson to his noble son, Abu Talib

Abu Talib's Authority

After Abdul-Muttalib's departure, the onerous task of governing the Quraish fell upon his son

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.Refer to "Tarikh Ya'qubi"- Vol: page ۲۴۲- ۲۵۲ -۱

Abu Talib. In the same year, Abu Talib, like all other Quraishites, departed for Syria for .trade, but in this journey, his nephew, Muhammad (S), accompanied him

During this excursion, the Christian monks discovered the qualities of the last Prophet present in Muhammad (S) and disclosed the same to Abu Talib. They also warned him of the lurking danger from the Jews and insisted that Abu Talib should return to Mecca along with Muhammad (S) and strive to safeguard him. Acting on their .(admonishments, Abu Talib returned to Mecca and took real care of Muhammad (S

When he was twenty-five years old, the Holy Prophet (S) married the wealthiest woman of Quraish, Khadijah (s.a.), and the daughter of Khuwaylid. In the year when severe famine struck Mecca, the Prophet (S) requested his uncle Abu Talib to entrust his son Ali to him so that he could take him home and keep him under his special

guardianship. Abu Talib accepted his nephew's request (۱) and Ali who was only a child .(was brought-up in the house and under the guardianship of the Prophet (S

Construction of the Ka'ba

The Holy Ka.'ba possessed a low wall, slightly taller than the height of one standing figure but sans any ceiling. Inside the Ka.'ba was a well wherein laid its treasures. In the thirty-fifth year of the Holy Prophet's life, some thieves stole these treasures, on which the Quraish decided to re-build the Ka.'ba. They divided the work of re-building the Ka.'ba amongst their own tribes. When the work reached the stage

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۱- ۳/۱۱۶۳ ,Tarikh Tabari, European Ed.

for fixing Hajar-ul-Aswad (the black stone), a dispute arose amongst the tribes of Quraish, as each was determined to place the black stone themselves to earn a .distinction

Things reached to a stage where the various tribes prepared themselves for a battle .so that the one emerging victorious would place the black stone

At this moment, the eldest man amongst the Quraish, Mughaira-ibn-Abdullah Makhzumi, (to prevent unnecessary bloodshed) addressed the Quraish who had gathered in Masjid-ul-Haraam, 'O the tribes of Quraish! Anyone who enters the '.mosque at this very moment will judge this dispute and you should accept his verdict

Everybody accepted his suggestion and fixed their eyes on the entrance of the mosque when suddenly they saw Abdul-Muttalib's grandson, Muhammad-ibn-Abdullah (S) setting foot in the mosque. Joyously, they all cried in one voice,

هذا الأمين , رضينا ! هذا محمد

."It is Muhammad, the trustworthy. We are satisfied with his judgement"

When the Prophet (S) came nearer, they narrated to him the incident. He (S) ordered

them to fetch a piece of cloth and they duly obliged. The Holy Prophet (S) placed the Hajar-ul-Aswad on this cloth by his own hands.

Thereafter, he (S) ordered every tribe to hold a portion of this cloth containing the black stone and carry it to the desired spot. When they did so, the Holy Prophet (S) elevated the stone by his own hands to its place, thereby bringing a threatening dispute to a friendly end.(1)

People of the Book awaiting the arrival of the last Prophet (S)

Allah, Exalted be He, had informed His prophets (a.s.) about all the qualities of the last prophet (S).

1- 204-210 Seerah Ibn Hisham (hadith regarding 'Construction of Ka'ba) Vol 1; pg.

He informed them about his birthplace, his house, the signs of the period of his mission and migration, the signs present in his stature, his characteristics, his behavior, the distinctions present in his sacred laws, etc.

He had commanded His prophets (a.s.) to reveal all these qualities to their nations and to take an undertaking from them that whenever such a prophet arrived with these characteristics and qualities, they should believe in him.

The prophets (a.s.), in turn, had propagated all these qualities and particulars to their people and divulged these to their own legatees. Moreover, this matter was recorded in detail in heavenly scriptures and their commentaries, written by the legatees.

As long as these were not detrimental to the worldly lives of the people of the book, such news and information remained untouched in these heavenly canons and were not distorted and were available with the Jew and Christian scholars and priests.

The Jew and Christian scholars would relate and explain these prophecies to all and sundry, including Abdul-Muttalib and Abu Talib, the Prophet's grandfather and uncle

.respectively

Moreover, the Jew scholars disseminated this report in Medina and informed that this Prophet would migrate to this city. It was for this reason that after the Prophet's appointment, Abu Talib would repeatedly stress this point in his poems. Also, for this very reason, when the people of Medina came in contact with the Prophet (S) in Mecca, they realized that he was the same Prophet about whom the Jews had talked and they

.brought faith in him. Insha'Allah, we shall explain this matter in its proper place

The Prophet's Appointment

Before turning forty, the Holy Prophet (S) would seclude himself every year in the cave of "Hera " for a few hours and preoccupy himself in the worship of God. In this .seclusion, the Holy Prophet (S) would allow Ali (a.s.) to accompany him

At forty, a revelation descended upon the Holy Prophet (S) for the first time in this very cave. Ali, who had accompanied him on that occasion as well, became the first .witness of the divine revelation

After revelation, Ali (a.s.) and Khadijah (s.a.) were the first to bring faith in the Prophet (S). They performed the congregational prayers with the Prophet and except for these three, none believed in Islam. In this connection, Tabari and other historians :have narrated from Afif Kandi as such

During the era of paganism, I went to Mecca and was the guest of Abbas-ibn Abdil" Muttalib. One day when the sun was above the horizon, I cast my glance over the Ka.'ba. I saw a youth approaching and he looked towards the sky. Then, he stood in the direction of the Ka.'ba. A few moments later, I saw a child approaching and he stood on his right side. Moments later, a woman too approached and stood behind .them. Then, the young man bowed in obeisance

The child and woman too followed him and bowed down. The young man stood on his feet. The child and woman too repeated the same action.

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The young man went in the state of prostration. The two followed suit.

I said,'O Abbas! It is indeed amazing..' Abbas queried, 'A great affair indeed! Do you know the identity of this young man?.' I replied in the negative. He said, 'He is my nephew Muhammad-ibn-Abdullah-ibn-Abdul Muttalib.'. Again, he inquired, 'Are you aware of the youth accompanying him?.'

I replied, 'No..'

He said, 'He is my nephew Ali ibn Abi Talib ibn Abdul Muttalib! My nephew (once) told me: "My Lord! The Lord of the heaven and earth has ordered them (i.e. the heaven and the earth) to follow the path for which they have been created. "

I swear by Allah that I am unaware of anyone on earth who is steadfast on this religion save these three.(۱)

Commencement Of The General Call

Till the Prophet's (S) message and practice was confined to the four walls of his house, nobody bothered him. But in the third year of his mission, the verse,

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

was revealed and the Prophet (S) invited his relatives over for dinner. When he finished serving, he invited them to Islam and said, 'who amongst you is ready to assist me in this affair so that he will be my successor, vizier and legatee?!

All refused except Ali who was then only in his teens. He responded, 'O Messenger of Allah! I am ready to assist you in this affair.'. The Prophet (S) repeated this call three times and on each occasion, the people refused to acknowledge positively save Ali. Thereafter, the Prophet (S) embraced

,Ali and said

.Tarikh-Tabari, European Edition, Vol. ۳, p. ۱۱۶۱ -۱

.’.You are my successor, vizier and legatee‘

(At this, Abu Lahab scoffed insultingly at Abu Talib and left in a huff.(۱

Later, Zaid, the Prophet’s (S) freed slave, and Jafar ibn Abi Talib, the Prophet’s (S) cousin, accepted Islam followed by Abu-Zar and a few others. The tenth to accept (Islam was Fatimah, the wife of Abu Talib and mother of Ali-ibn-Abi Talib (a.s.).(۲

(Reaction of the Quraish and their leader’s support for the Prophet (S

Islam spread in Mecca and a few from the various tribes of Quraish converted to Islam. However, till the time the Holy Prophet (S) and his followers were busy in the worship of the One God and did not condemn their idols, the Quraish did not show any .reaction except astonishment

But when the Prophet (S) was commanded by Allah to warn the idol-worshippers and explain to them the folly of idol-worship, the situation exploded. The polytheists approached their leader Abu Talib, saying, “You are our leader and master. Your nephew insults our gods and calls them names. Restrain him from defaming our idols “ .and abusing them. We too will allow him to be free with his own God

Abu Talib called the Prophet (S) in a gathering and addressed him thus, ‘They are eminent personalities and leaders of your nation and have requested to be allowed to .’.worship their idols

?Prophet (S): ‘O Uncle! Shouldn.’t I invite them to something better

?’.Abu Talib: ‘What’s that

Prophet (S): ‘I invite them to utter a creed (of faith) by which the Arabs would become

humble before them and the non-Arabs would come

.Refer to Tarikh-Tabari; ۱/۱۱۷۱-۱۱۷۲ and Uyoon al-Athar ۱/۹۸-۱۰۰ -۱

.Refer to Tarikh-Ya.'qubi; ۲/۲۳ and ۲۸ -۲

.'.under their domination

Abu Jahl: 'What is the single creed? Tell us for we are ready to utter this creed ten .'.times

:Prophet (S): 'The creed to be uttered is

لَا إِلَهَ إِلَّا اللَّهُ

'..[meaning: there is no god but Allah]

On hearing this, they all got up angrily and left, saying, 'By god! We shall defame you (and your God who has given you such commands.'.(۱

Other Recommendations of the Quraish

The Quraishite polytheists offered another proposal to the Prophet (S). They suggested that for one year they would worship the Prophet's (S) God and for one year, the latter would worship their gods. As a riposte to this demand, the following ,verses were revealed

قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Say: O unbelievers! I worship not that which ye worship, Nor will ye worship that" which I worship. And I will not worship that which ye have been wont to worship, Nor will ye worship that which I worship. You shall have your religion and I shall have my (religion " (Quran, ۱۰۹:۱-۶

.................And the Prophet (S) continued his task

For the third time, the Quraishite polytheists approached Abu Talib. This time, they took with themselves "Ammaarah" the most handsome and astute youth amongst all Quraish. They addressed Abu Talib thus, 'We offer you this youth who is the best amongst all the Quraish and you hand over to us Muhammad so that we can kill him and hence bring to an

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۱- This verse refers to the above event: وَانطَلَقَ الْمَلَأُ مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلَىٰ آلِهَتِكُمْ إِنَّ هَٰذَا لَشَيْءٌ يُرَادُ

.'.end this atmosphere of anxiety

To their absurd suggestion, Abu Talib replied, 'Should I hand over to you my son for ?'.you to kill him and keep your son to take care of him

At this juncture, the Quraish saw no alternative but to torment the Prophet's (S) followers. Consequently, each tribe began to trouble and torture the Muslims of their .tribe

When the torture and harassment increased, the Holy Prophet (S) commanded the .Muslims to migrate from Mecca to Ethiopia, with "Jafar ibn Abi Talib " as their leader

The polytheists dispatched Amr al-Aas and Ammaarah to Ethiopia with gifts and presents to meet "Najashi ", the King of Ethiopia and request him to extradite the Muslims to Mecca. However, Najashi declined their request and instead, continued to .honor Jafar and his companions

When Abu Talib received this news, he recited the following poem in honor of Najashi :and amidst his poem; he invited the King to Islam

تعلم خيار الناس أن محمد *** وزير لموسى والمسيح ابن مريم

أتى بالهدى مثل الذى أتيا به *** فكل بأمر الله يهدى ويعصم

وإنكم تتلونه فی کتابکم بصدق *** حدیث لا حدیث المترجم

فلا تجعلوا الله نداً وأسلمو *** فإن طریق الحق لیس بمظلم ۳۵

:In this poem, the leader of Mecca addressed the King of Ethiopia as follows

Behold! O best of men! Know that Muhammad (S) is the helper of Musa and Isa ,Messiah, son of Maryam

Like them (Musa and Isa), he (S) too has brought the guidance. Each of these three Prophets guides according to the divine

p: ۴۴

,command and protect the people from the evil deeds

You (Christians) read about him in your own Book (Injeel) unambiguously, and not out ,of words based on conjecture and surmise

Indeed when any group amongst us (Muslims) take refuge in you out of your grace .and magnanimity, they will surely respond with honor and respect

Najashi called a joint meeting of Amr-Aas and the Muslims under the leadership of Jafar ibn Abi Talib. Jafar gave (positive) replies to Amr, while Najashi rejected Amr .disdainfully

Najashi accepted Islam and introduced it as the official religion of the state, just like the "Shariah" of Moses (a.s.) and Jesus (a.s.). The number of emigrants to Ethiopia exceeded eighty. The news spread like wildfire amongst the various tribes in the Arabian Peninsula. Islam had crossed the frontiers of Mecca and people from other .Arab tribes, such as "Abuzar Ghaffari ", began accepting Islam

In his poems, while expressing support for the Prophet (S), Abu Talib also invited the ,people to Islam

مَنَعنا الرَسولَ رَسولَ المَلیکِ بِبیضٍ تَلَألأُ لمع البُروقِ

بِضَربٍ يُذَبِّبُ دونَ النِهابِ حذارَ الوَثائِرِ وَالخَنفَقيقِ٣۶

We supported and defended the Prophet, the master, with a sword that flashes like lightning.

I will support and defend the Prophet, the master; a support from a supporter who is tender and sympathetic to him.

In another poem, he challenges,

I swear by Allah that I shall die but not allow them (i.e. the polytheists) to lay hands on him.

You presented us a religion, which according to me, is the best religion for mankind.(١)

In yet another couplet,

١- Tarikh Ya'qubi; vol. ٢, p. ٣١.

he questions,

Don't you realize that we have found Muhammad to be a Prophet, similar to Moses, whose name has come down in the first Book (Torah)?(١)

* * *

Once again they suggested that if the Prophet (S) desired worldly wealth, they could offer him so much that he would become the richest man in Mecca or if he craved for power, they were willing to select him as their ruler.

The Prophet (S) responded, "By Allah! If they place the sun in my right hand and the moon in my left, I shall not refrain from inviting the people (to Islam)."

In these exchanges of offers and refusals between the Quraish, Abu Talib and the Holy Prophet (S), Abu Talib expressed his helplessness before the Prophet (S), saying,

“O my nephew, your nation has spoken as you see. Ponder over my affair and your “ !affair and do not ask me something which I am unable to fulfill

At this moment, the Holy Prophet (S) cried. Turning back, he began to walk away, but Abu Talib called out to him. When the Prophet (S) halted, he said, ‘O my nephew, you ’..may continue to preach as you wish (and) I shall not forsake you, come what may

Conflict between the Prophet’s uncle (Hamza) and Abu Jahl

One day Abu Jahl, finding the Prophet (S) all alone near Mount Safa, insulted and .abused him, and called Islam by ugly names. A bondmaid witnessed this scene

At that moment, Hamza Ibn Abdil Muttalib, an eminent Quraishite known for his bravery and valor, had left Mecca for

p: ۴۶

.Seerah Ibn Ishaaq, p. ۱۵۷; Seerah Ibn Hisham, vol. ۱, p.۳۷۳ -۱

hunting. It was his practice that after returning from hunting, he would hasten towards Masjid-ul-Haram and circumambulate the Ka.’ba and then depart for his .house

Inside the mosque, he would visit every group from the Quraish who would assemble in some corner of the mosque and offer his greetings to them. This time, on the way back, the aforesaid bondmaid narrated to him the incident of Abu Jahl’s misbehavior with the Prophet (S). Hamza was furious and hastened to the mosque angrily. But this time, without approaching anybody, he simply dashed towards the group amongst .who was Abu Jahl

When he approached them, he stood before Abu Jahl and raising his bow struck Abu Jahl’s head as a result of which his head split open and challenged, ‘How dare you insult my nephew while I follow his religion and pay heed to his words? If you can, try ’.!to get rid of me

People belonging to the tribe of Bani-Makhzum (Abu Jahl's relatives) wanted to assist Abu Jahl. But the latter, sensing the consequence, refrained them saying, 'Leave alone Abu Ammarah (Hamza) for I have insulted his nephew very badly.'

* * *

For the sake of supporting the Prophet (S), the chief of the Quraish (Abu Talib) stepped up his campaign against the Quraishite infidels. His blazing attacks on them in form of odes were like thunderbolts from the sky. In this battle, he also encouraged his relatives and associates to assist the Prophet (S). His odes would comprise of significant imports, a

few of

which were as follows,

"Nay! I swear by Allah that none can lay their hands on my nephew On this path, the brave warriors of Bani-Hashim shall draw their swords from the scabbard and like lions, which attack their prey, They will tear apart the enemies. (Even if) on this path, women may turn widows "

Abu Talib recited many such odes and one of them comprised ninety-four verses.(۱)

Revolt against the Meccan chief

The infidels among the Quraish became helpless in the face of all-round support by Abu Talib for the Prophet, Islam and the Muslims. Thus, in the sixth year of the Prophet's mission,(۲) they gathered to find a solution. In this meeting, they agreed to revolt against their chief as well as the tribes of Bani-Hashim and Bani-Muttalib who were backing the Prophet (S).

For achieving this aim, they prepared an agreement to impose sanctions on the Prophet's (S) supporters. They signed a covenant not to enter into matrimony with them, not to buy or sell anything from/to them and not to sit with them in any

.gathering. After signing this treaty, they hung it from the wall of the Ka.'ba

At that moment, the two sects of Bani-Hashim and Bani-Muttalib (with the exception of Abu Talib) abandoned their houses in Mecca and took refuge with the help of Abu ." Talib in a valley, which still stands in his name and is called "Sheb Abi Talib

Under the circumstances, Abu Talib addressed the Quraish through the following ,brilliant poem

Lo! Send message on my behalf to' .۱

.Seerah Ibn Hisham; ۱/۲۸۶-۲۹۸ -۱

.Tarikh-Ya.'qubi ۲/۳۱; Beirut print-۱۳۷۹ -۲

(Lui's tribe and in particular the tribes of Ka'b:(۱)

Don't you realize that we have found Muhammad (S) to be a Prophet similar to .۲ ?(Moses; whose name has come down in the first Book (the Torah

And that God has placed in the hearts of His slaves the love for Muhammad and who .۳ ?is better than the one in whose heart God has placed his love

And whatever you have written down in your agreement shall indeed become .۴ ominous for you just as the cry of the young one of Prophet Saleh's she-camel (after her union with her mother) became ominous for that nation. (In other words, a great .(calamity shall befall you as a result of your deeds

Awake! Awake! Before your grave is dug and the innocent become like the sinful .۵ ((equal in punishment

Do not follow the slanderers and do not break off ties of relationship and kinship .۶ !after friendship and fraternity

And do not cause a severe prolonged war for it is likely to be unpleasant and severe .۷

.for the one who kindles the flames of war

I swear by the Lord of the Ka'ba that we shall never abandon Ahmad (S) in times of .۸ !difficulties

.Until our hands and face are severed with the naked sword .۹

And in the battlefield are scattered pieces of spears and the black eagles gather .۱۰ .for devouring the dead bodies

And the hippodrome of horses and the roaring of the warriors fill the scene of the .۱۱

Lui-ibn-Ghalib is the great ancestor of the Quraish tribe and Ka.'b and Aamer are -۱ his sons. The lineage of the tribes of Quraish traces back to this very Ka.'b-ibn-Lui who is the addressee in Abu Talib's statement. Refer to the genealogies of Ibn Hazm; .the detailed account of the tribes of Bani-Lui

.battlefield

Is it not that our father Hashim tightened the belt and stated in his will that we .۱۲ .should familiarize ourselves with the spear and the sword

We, the Bani-Hashim never get weary and depressed from war until the war .۱۳ .(itself) gets tired of us and we have no grievance against events following the war

Yet, we are men of war and men of reason at the time when the lives of the .۱۴ .champions are at their wit's end

Abu Talib's odes had a comforting effect on the Quraish. Moreover, the Prophet (S) and the other Hashimiites were in peace from the harm of the Quraish. However, the economic sanctions had its effects on them, which lasted for years. During these three years, Khadijah (s.a.), the wealthiest lady of Quraish, donated her wealth to all (those who suffered from this economic blockade.(۱

During this period, they procured their foodstuffs by way of smuggling. At night, Abu Talib would send his son Ali to Mecca for procuring the necessary provisions. In this ,regard, Ibn Abil Hadeed narrates

At night, Ali would exit from the mountain-valley and wear the disguise of a bandit in" order to conceal his identity. Then, he would travel to the same place as instructed by (Abu Talib and return carrying loads of wheat and flour.(۲

During this period, none would come out from the mountain-valley and others too (would not visit them.(۳

Abu Talib would make the Prophet (S) sleep at night in such a place where he could not

p: ۵۰

.Seerah Ibn Hisham, vol.۱,p.۳۷۳-۳۷۶ -۱
Sharh-o-Nahjil-Balagha by Ibn Abil Hadeed; vol.۱۳,p.۲۵۴ -۲
.Ibid., vol.۱۴, p.۵۸ -۳

be seen easily. When a part of the night elapsed, he would transfer him to another spot and instead make Ali sleep in his place so that if in case anyone had marked the Prophet's (S) place with the intention of assassinating him, Ali would be there instead (of the Prophet (S).(۱

Those at the receiving end of this economic blockade were severely afflicted with poverty and want. Allah assigned the ants to eat away the writings of the pact. The Prophet (S) informed Abu Talib about this incident. Abu Talib approached the Quraish in Masjid-ul-Haram and narrated to them the incident and said, "Go and see the pact. If it is as my nephew says, then you should lift the economic sanctions. However, if his words turn out to be false, I shall

." surrender him to you so that you may kill him

The Quraish became glad. They brought the pact and saw for themselves that the

In Thy Name O Lord).) "باسمک اللهم" :writings had been destroyed except the words They said: 'This is nothing but sorcery............! At this moment, a group accepted (Islam.(۲

Thereafter, five people (who were related to the Bani-Hashim) along with Khadijah ((s.a.) got together and tore apart the pages in the presence of the Quraish.(۳

After this event, the Bani-Hashim and the Bani-Muttalib came out from the mountain-.valley and returned to their houses in Mecca

(.The Demise of Khadijah (s.a

As against the interests of the Arabs, Islam began to spread beyond the frontiers of Mecca. More than eighty Muslims traveled

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.Sharh-o-Nahjil-Balagha, vol.۱۴,p. ۶۴, and Uyoon al-Athar, vol.۱,p.۱۲۷ -۱

.Tarikh al-Ya.'qubi vol. ۲, p.۳۱-۳۲ -۲

.Seerah Ibn Hisham, vol.۱,p.۴۰۰, and Tarikh Tabari vol.۱,p.۱۱۹۶-۱۱۹۹ -۳

to the African continent and spread monotheism as far as Ethiopia. In all these places, they recited the Holy Quran and worshipped the One and Unique God. Under these circumstances, the Quraish could no longer impede the progress of Islam as they did .in the first year of the Prophet's (S) mission

On the other hand, at the age of eighty-four and after severe confrontation with the Quraish, Abu Talib had turned old and feeble. Khadijah (s.a.) too, after completing sixty-five years of age and spending her entire wealth in the way of Islam, had become indigent and physically shattered. Both these companions sincerely strove to .(their utmost capacity in assisting the Prophet (S

Finally Khadijah (s.a.) expired in the month of Ramadhan, three years before the (Prophet's migration.(۱

The last moments of Abu Talib's life

When he was on his deathbed, Abu Talib put in his last effort in the path of Islam and :protection of the Holy Prophet (S). He addressed the Prophet (S) thus

O nephew, after me, you may approach your uncles from the sect of Bani- Najjaar'. (from the tribe of Khazraj in Medina) as this tribe is more devoted than all other (people from the viewpoint of protection and assistance of their household..'(٢

When Abu Talib was breathing his last, his brother Abbas and the Prophet (S) were besides him. Abu Talib spoke in a frail voice. Abbas listened attentively and could hear (Abu Talib uttering, "La-ilaha-illallah" (there is no god but Allah).(٣

Thus, during the last moments of his life, Abu Talib uttered the same

p: ۵٢

.Tarikh al-Ya'qubi, vol.٢, p.٣۵ -١
Tarikh al-Islam by Zahabi, vol.١, p.١٣٨ -٢
Seerah Ibn Ishaaq in the Chapter of 'Demise of Abu Talib', p. ٢٣٨, and Seerah Ibn -٣ .Hisham vol.٢, p.٩۵

words for which he had spent his life (in its promotion and propagation). He passed ."away while uttering the word: "Allah

Taking into account his services on the path of Islam, his help to the Prophet (S) and the creed "La-ilaha-illallah", it can be said with certainty that Abu Talib was unparalleled. But since he was Ali's (a.s.) father, the pagans labeled such a Muslim an infidel due to their enmity with Ali! What a great injustice they have indeed inflicted on !themselves

:Ya.'qubi says

:The Prophet uttered these words over the dead body of his uncle

O uncle! You fostered me while I was a child; you acted as my guardian when I was" " ?an orphan and assisted me in my adulthood. May Allah give you a good reward

He would sorrowfully walk back and forth before Abu Talib's coffin and would then" :stand in front of the coffin and say

May you receive the reward for strengthening blood-kinship; and the reward for" (goodness has also been attained by you. "(١

The Prophet of Islam (S) uttered these words. But the Muslims said, "Abu Talib shall !(burn in the Fire of Hell. " And they narrate this from this very Prophet (S

In our view, those traditions which are indeed inconsistent with these set of traditions (which were mentioned before) were forged by them during the era of Muawiya Ibn .(Abi Sufyan, and were falsely attributed to the Prophet (S

Thereafter, all the Caliphs have substantiated and strengthened the aforesaid view, particularly the

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.Tarikh-Ya'qubi ۲/۳۵ -۱

.Caliphs of Bani-Abbas who faced the mutinies of Abu Talib's offspring

By such traditions, they wished to convince the Muslims that since they were from the descendants of Abbas (the Prophet's (S) uncle) who was a Muslim, they were the legal heirs to the Prophet (S) in all aspects, material and spiritual. On the other hand, the progeny (of Abu Talib) was from the descendants of Abu Talib (another uncle of the Prophet (S)) who according to them was an infidel and in Islam, a believer and non-.believer cannot inherit from each other

However, they do not possess any evidence to prove that Abu Talib was a non-Muslim. Besides, a lot has come down from the sayings and poems of Abu Talib in the books of history and biographies. In these books, not even one instance can be found wherein Abu Talib has called out the names of idols belonging to the Meccans and .Arab infidels such as Laat, Hubal and Uzza

In all the instances, words like Allah, Lord of the Ka.'ba and such other names of Allah were on his lips and he would swear by these names. Moreover, these names were his habitual phrase, whereas the names of such idols have excessively come down (from the Arab polytheists.(۱)

Abu Talib passed away (۲) just three days after Khadijah (s.a.)'s demise and as per some sources, he died even before Khadijah (s.a.). Thereafter, Allah assigned his son Ali (a.s.) to assist the Prophet (S) and Ali too exhibited such a role against the

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۱- It is worth mentioning that numerous books have been written about Abu Talib's faith. Some of them have been mentioned in the book "Az-Zariah" ۲/۵۱۰-۵۱۴ mainly: Baghyat-ul-Talib and Imaan Abi-Talib wa husna khatamah written by Allama Suyuti; Asnal-Matalib-fi-Nejat Abi-Talib written by Shafaee Mufti of Mecca Sayyed Ahmad-ibn-Zaini Dehlan and the books which have been been recently printed like: Imaan Abi-Talib written by Shamsuddin Abi Ali Fakhr-ibn-Ma'dal-Musavi and Abu Talib-the innocent figure in history, written by Allama Amini which is the translation of a portion .of Al-Ghadir

۲- About Abu Talib's demise, refer to Seerah Ibn Ishaaq; page ۲۳۶; Seerah Ibn Hisham .and Tarikh al-Ya'qubi

.Quraish

The stalwart of Islam face to face with the Quraish

point

After Abu Talib's demise, it was necessary on the part of the Bani-Hashim to instil some fear in the hearts of the Quraishite infidels so that they would never ever imagine that with Abu Talib's departure, the Prophet has now been left without any .(helper and that the Bani-Hashim would abandon the Prophet (S

This task was performed by Abu Talib's son, Ali (a.s.) in the best possible manner. In

the Arab society of those days, the best means were the very composition of odes. After his father's demise, Ali (a.s.) warned the Quraish in the form of a brilliant ode as :such

I remained awake at night after receiving news of Abu Talib's demise; (he was) a .۱ .shelter for the helpless accompanied by generosity and forgiveness

A master possessing forbearance, who was neither hot-tempered nor rough nor .۲ .disabled. They gave me the news of my master's demise, a great master indeed

Redresser for the distressed (such) that if any grievance would occur in any place, .۳ he would redress it; the protector of Bani-Hashim and the supporters of Bani-Hashim .from oppression and aggression

.The Quraish became glad by his departure but I do not see life to be immortal .۴

They intended to commit such deeds, which their carnal desires manifested to be .۵ pure and good and eventually a day will come when these very deeds will cause them .to deviate

They wished to display the Prophet as a liar and wanted to kill him. They strove to .۶ defame him and

p: ۵۵

.disparage his affairs

You have exhorted falsehood! Nay, I swear by the Ka'ba; until we make you taste .۷ .the tip of the spear and the sharp sword

And until you do not witness an irresistible and difficult scene from our side; at that .۸ .moment when we shall be ironclad

And until when either you shall destroy us or we shall annihilate you, or that you .۹ .consider peace with the people of your own tribe to be more prudent

.۱۰ Otherwise, this tribe is on the side of Muhammad (S) and they are his heralds. I am speaking about the Bani-Hashim; those very ones who are the best warriors.

.۱۱ The Prophet's succor is Allah against you people.

.۱۲ A Prophet who has brought for us a revelation and my Lord has named him Muhammad in the heavenly Book.

.۱۳ His face is radiant like the sun so much that nothing can overcome the brightness of his face (just as the clouds cannot prevent the radiant sun from shining).

.۱۴ He is trustworthy upon what Allah has deposited in his heart, and whatever he utters is salvation.(۱)

In this ode, Ali (a.s.) warns the Quraishite infidels that they should never ever imagine that since Abu Talib, the chief of the Quraish has passed away, the Bani-Hashim have now become helpless.

Like his father, Ali (a.s.) too declares in his ode, the prophet hood of Muhammad (S) from Allah's side and creates fear of Allah in the hearts of the Quraishite infidels. And if in case they do

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۱- ۲۳۹-۲۴۰ Seerah Ibn Ishaaq; page.

not fear and they will not fear so, he warns them of the fierce spears and sharp swords of Bani-Hashim who will be clad in iron.

And he warns them that for the sake of the Prophet's protection, confrontation is inevitable, wherein either the Bani-Hashim or the Quraishite infidels will be annihilated except if the Quraish follow the path of peace with their cousins Bani-Hashim. And here too, like his father, Ali (a.s.) strives to enliven the affection for ties of relationship amongst the tribe of Quraish.

In this ode, Ali (a.s.) appears to be the same Abu Talib, who is rebuking the Quraishite

infidels. How beautifully the Arabs have painted the scenario, (Verily, this lion-cub is the son of that same lion). The effect of this ode

:In order to perceive the effect of this ode, kindly pay attention to the following story

After the end of the battle of Jamal in Basra, Amir-ul-Mumineen (a.s.) went to Kufa and in a sermon delivered on the pulpit in the mosque of Kufa, he called the people to .prepare themselves for a battle with Muawiya in Syria

At this moment, a man stood up and facing Ali (a.s.) said, 'You wish to send us to Syria so that we kill our brethren just as you took us to kill our brethren in Basra? Nay, I swear by God that we shall never do such a thing!.'

This talk had its effect on the morale of the people. However, the brave commander of Ali (a.s.), "Malik

al-Ashtar" sprang on his feet and said that very soon he would give him his reply. Seeing Malik's mood, the man took to his heels. The people chased him until they caught him in the market where mules were sold. There, they trampled him (down) and fisted and kicked him to death. Amir-ul-Mumineen (a.s.) gave his blood money to his family members from the public treasury and then said: "His murderer is unknown and his blood-money is being given from the public treasury of the Muslims ".(۱)

Here, if Malik Ashtar had not stood on his feet and uttered these words then those of the same mind (as the murdered man) would have approved the murdered man's sayings and consequently, Amir-ul-Mumineen (a.s.) would have been defeated. However, Malik Ashtar's (the chief of the Hamadan tribe) remark prompted the people of his tribe and others to get on their feet and kill that man. In this manner, the .enemies held back their breath

The situation in Mecca was equally or even more dangerous. Bani-Hashim had lost their chief and leader and one critical blow from the Quraish was enough to destroy them. This ode from the son of the Quraish chief left two positive effects on that

:society

Effect on the tribe of Bani-Hashim and the entire believers-۱

The Bani-Hashim needed a strong-hearted pivot, who could cheer them up and give them hope and release them from dispersion and fear. Ali's ode met such a need and .also filled the other oppressed Muslims.' hearts too with hope and courage

Effect on the Quraish-۲

Under the given circumstances, if only

This was narrated in brief from "The Event of Siffeen " by Nasr-ibn-Muzaahem; - ۱ .page ۹۴

one person from the Quraish had attacked the Prophet (S), hundreds of others would have followed suit and a common assault resulted on the Prophet (S), the Bani-Hashim as well as the oppressed Muslims.

Allah appointed Ali (a.s.) and by means of this ode transformed the state of Mecca to the advantage of the Prophet (S), Islam and the Muslims just as Malik Ashtar's .statement had changed the situation to the benefit of this Ali (a.s.) in Kufa

The Quraishite infidels intensify their persecution on the Muslims Although the unbelievers amongst the Quraish were aware that after Abu Talib's demise, the Bani-Hashim would not abandon the Prophet (S) and they would not succeed in killing the Prophet (S), nevertheless, they inflicted such persecutions on the Prophet that they (never ever dared during Abu Talib's lifetime.(۱

Now we shall mention the names of two tormenters who tormented the Prophet (S) throughout his stay in Mecca and describe a few instances of the impediments laid by .(them in the way of Islam and the Prophet (S

Abu-Lahab was Abdul-Muttalib's son and the Prophet's uncle. "Lahab" Means the flames of fire and he was titled as Abu-Lahab because of his handsome face (i.e. one whose appearance emits light like the flames of fire).

The persecution and impediments by Abu-Lahab began right from the day the Prophet (S) invited Bani Abdil Muttalib to his house. It continued until after the battle of Badr, when Abu-Lahab died from a contagious disease called "Adsah ", similar to the disease

p: ۵۹

۱- Concerning the events in the post Abu Talib era, refer to Seerah Ibn Ishaaq, Seerah Ibn Hisham and Uyoon Athar.

of plague. Amongst his persecutions and impediments were the following:

At the outset of his general invitation, the Prophet (S) once climbed the mountain of Safa and cried out: "Wa Sabahah! " This cry is commonly used amongst the Arabs for inviting the people and warning them from frightful events.

After this call, the Quraish gathered around the Prophet (S). The Prophet (S) sough confirmation, 'If I tell you that mounted soldiers are approaching you (for attack) from this mountain slope, will you believe me?.' They affirmed, 'We have never heard you utter a lie..'

At this moment, the Prophet (S) said, 'I warn you from a severe retribution..'

Amongst all the people, it was the Prophet's (S) uncle Abu-Lahab who reacted and said, "May you perish! Have you called us here just to listen to these words? "(۱)

Abu-Lahab continued his vitriolic, "This Muhammad promises us the world after death and in this regard, makes certain claims. I for myself do not reckon that there is any news after death. " To display his mockery, he opened his hands and blew into it and

said, “May it be severed! I do not see anything but vain words coming out from (Muhammad’s mouth. “(٢)

Abu-Lahab’s wife, “Umm-Jameel“ (daughter of Abu Sufyan and aunt of Muawiya who belonged to the tribe of Bani-Umayyah) was another person who tormented the Prophet (S) with no end. She would throw thorns on the Prophet’s (S) path and excite sedition against him. About Abu-Lahab and his wife, the blessed verse of

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.Refer to the exegesis of Sura Lahab in the books of exegesis and in Sahih Bukhari -١
.Seerah Ibn Hisham ١/٣٧٢ -٢

:Masad“ was revealed where Allah says“

تَبَّتْ يَدَا أَبِى لَهَبٍ وَتَبَّ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ,سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ فِى جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

.Perdition overtakes both hands of Abu Lahab, and he will perish“

,His wealth and what he earns will not avail him

,He shall soon burn in fire that flames

,And his wife, the bearer of fuel

(Upon her neck a halter of strongly twisted rope.“ (Qur'an, ١١١:١-۵

Abu-Lahab’s two sons “Utbah “ and “Utaibah “ had married the Prophet’s (S) two daughters and “Aas-ibn-Wael Sahmi “ had married yet another daughter of the Prophet (S). The Quraish advised them to divorce the Prophet’s daughters so that their lives turn miserable and the Prophet’s (S) invitation to Islam is hindered. In .return, we shall allow you to marry any woman from the Quraish of your choice

Aas-ibn-Wael did not accept the advice and refused to divorce the Prophet’s (S) daughter. However, Abu-Lahab’s two sons divorced the Prophet’s (S) two daughters since, after the revelation of Sura Lahab, their mother Umm-Jameel threatened them

.that, "If you refuse to divorce Muhammad's daughters I shall not speak a word to you "

Umm-Jameel did not stop here in her enmity with the Prophet (S). Once, while reciting a poem condemning the Prophet (S), she picked up a stone and went to the House of God for flinging it at the Prophet's (S) face. However, even though she came face to face with the Prophet (S) she could not see him and returned disappointed.(1)

The obstacles created

p: ۶۱

۱- Refer to Seerah Ibn Hisham ۱/۳۷۸-۳۷۹.

by Abu-Lahab on the Prophet's (S) path were more than the all other Quraishites put .together

As stated earlier, following the pact designed by the Quraishite infidels, the Holy Prophet (S) and his followers (the two sects of Bani-Hashim and Bani-Muttalib) were .left in "Sheb Abu Talib ", walled on all sides by the infidels

Moreover, the Quraishite had prohibited all sorts of trade with them and they passed .their lives in hardship and hunger

At that time, whenever a trade caravan would enter Mecca and someone from Sheb Abu Talib would approach the caravan to purchase some provisions, the enemy of God (Abu-Lahab) would stand up and address the traders thus,

"Increase the prices of your merchandise for Muhammad's followers so that they are unable to buy them. You are aware of my wealth and know very well that I fulfill my .promise and agreement. I give you a guarantee that you shall face no loss or damage "

Thereafter, the tradesmen would increase the prices of their goods to such an extent that the Prophet's (S) followers were rendered helpless and would return empty

handed while their children would cry and wail due to hunger. At the end, Abu-Lahab would give the tradesmen a good profit for whatever clothes and foodstuffs they had not sold to the Prophet's (S) followers. In this manner, the Muslims passed their lives (in hardships and difficulties.(١)

Migration To Medina

point

Before migrating to Medina, the Holy Prophet (S) sought assistance from the Arab tribes during the Haj (pilgrimage) season

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.Seerat un-Nabawiya ۲/۱۷ -۱

so that he could succeed in propagating his message. At that moment, he came across a group from the tribe of Khazraj, which had come for Haj from Medina and invited them to Islam. This group, which had heard from the Jews the prophecy of the last Prophet's (S) advent, recognized the Prophet (S) and accepted Islam.

Moreover, while returning to Medina, they gave news about the Prophet (S) to the people of Medina and thus, gradually, Islam spread in Medina. In the subsequent year, a group from Medina came for Haj and there, paid allegiance to the Prophet (S). The Holy Prophet (S) dispatched "Mus.'ab-ibn-Umair" from amongst the Muslims to accompany them so that he could preach Islam and the Quran to the newly converted Muslims of Medina

.and lead them in the congregational prayers

Thereafter, Islam spread rapidly in Medina until in the third year, more than seventy Medinites came to Mecca for Haj. There, they swore allegiance to the Prophet (S) promosing to establish the Islamic government if the Prophet came to Medina. When this group returned to Medina, they established the congregational prayers under the .leadership of Mus.'ab and Islam was recognized as the official religion

At that very moment, the Holy Prophet (S) issued an order to the Muslims residing in Mecca to migrate secretly to Medina. No Muslim remained in Mecca save Ali (a.s.), and .a few other Muslims who were imprisoned by their parents and relatives

On the other hand, the infidels among the Quraish, who now feared

from the increasing number of the Muslims in Medina, gathered for consultation. At the end, they agreed that one person from each tribe should be selected for the task of killing the Prophet (S) and that overnight they should enter the Prophet's (S) house .and kill him so that Islam is uprooted once and for all

Jibraeel, the Archangel informed the Prophet (S) about their (evil) intention and on .behalf of Allah, ordered him to migrate to Medina

:The Prophet (S) charged Ali (a.s.) with four duties

Firstly, to prepare the required mounts for this journey

Secondly, to sleep on the Prophet's (S) bed for that night so that the killers would be under the impression that the Prophet (S) is lying on the bed and hence, he (S) could .leave Mecca safely

Thirdly, to return the things, which the Quraish had deposited with the Prophet as trust and to repay his debts

.Fourthly, to take along with himself the Prophet's (S) household members to Medina

Later, the same night, the Prophet (S) left Mecca along with Abu Bakr and together they hid themselves in the cave of 'Thaur', situated outside Mecca. Ali (a.s.) slept on the Prophet's (S) bed. The Quraish, among them Abu-Lahab (the Prophet's uncle), besieged the house with the intention of killing the Prophet (S). From behind the wall (which was of a low height in those days), they fixed their eyes over the Prophet's (S) bed so that with the approach of dawn they would kill the Prophet

S). They reckoned Ali (a.s.) who was lying on the Prophet's bed to be the Prophet (S).) But at dawn, when Ali (a.s.) got up from his bed, they realized their folly. When the infidels recognized their mistake, they searched for the Prophet (S) almost as far off (as the cave of Mount Thaur.(۱

At that moment, Abu Bakr was very scared. The Prophet (S) said, 'Do not grieve, for (Allah is on our side..'(۲

The Quraishites returned from the cave. Ali (a.s.) purchased a camel for the Prophet (S).(۳) A camel was brought for Abu Bakr along with Aamer-ibn- Fahira, the slave of (Ayesha's stepbrother.(۴

They also took along with them a guide by the name of Abdullah ibn Areeqah, a non-(Muslim from the tribe of Bani Dail.(۵

The Prophet (S) migrated from Mecca along with these three fellow travelers until they reached the village of Quba, which was situated two miles from Medina. They remained there until Ali (a.s.) returned the things which the Quraish had deposited with the Prophet (S) and then joined the Prophet (S) in Quba along with his family .members

This news reached the Muslims in Medina. Consequently, they would come out of Medina every morning and await the Prophet's (S) arrival until the end of the day. This continued till Monday, the eighth or twelfth of Rabiul-Awwal when the Prophet (S) .finally arrived in Medina along with his companions

The Prophet's (S) camel halted at a place in the centre of Medina. The Prophet (S) bought this place and

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Seerah Ibn Hisham vol.۲, p.۱۲۷ -۱

إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا :It is in reference to the blessed verse -۲

" Muruj az-Zahab - Masoudi; Chapter of "Migration -۳

Uyoon al-Athar ۱/۱۸۱ -۴

Uyoon al-Athar ۱/۱۸۴ and Murooj az-Zahab, Chapter of "Migration " ۲/۲۷۹ -۵

built there, the mosque of Medina, with bricks and mud and covered its ceiling with branches of date trees. On the rear side of the mosque, he constructed a small shed named "Junhah" and made the homeless "Muhajirs" (the Immigrants) reside in this .place

Similarly, he built houses alike the structure of the mosque for each of his spouses adjoining the mosque. Seven months after migration, he married Ayesha. Thereafter, he got his daughter Fatimah, his daughter from Khadijah (s.a.), married to his cousin Ali, the son of Abu Talib, and constructed a house (which looked similar to his own (.house) near his own house for Fatimah (a.s

The Foundation of the Islamic Society

As such, the Prophet (S) founded the first Islamic society. He created brotherhood between every two persons from the Muhajirs (immigrants) like Abu Bakr and Omar. Moreover, he set every Muhajir as a brother to every Ansar (Helpers) like in the case of Abu-Bakr with Kharejah ibn Zubair Ansari and Omar-ibn-Khattab with Etab-ibn-.Malik Ansari

,On both these occasions, he called Ali (a.s.) as his brother and addressed him as such

(You are my brother in this world as well as the Hereafter "(۱"

Similarly, for the sake of safeguarding this small society, he entered into a peaceful coexistence treaty with the Jewish tribes of Medina who were financially sound and wealthy. Moreover, the Prophet (S) signed a pact of cooperation with them (in particular, the tribes of Bani-Qainaqa who were tradesmen and usurers and the two tribes of Bani-Nazir and Bani-Quraizah, whose professions were farming, gardening

.Refer to Uyoon al-Athar ۱/۲۰۰-۲۰۱ -۱

and cattle-rearing) to fight against anyone who wanted to attack Medina. In this pact, (they had implicitly acknowledged the Prophet's (S) authority and rule in Medina.(۱

After concluding these agreements and gaining confidence in the internal security, the Prophet (S) turned his attention to the enemies of Islam (i.e. the Quraish in Mecca). This was while hundreds of Muhajirs existed who had left their entire wealth in Mecca under the occupation of the Quraish and were now living in utmost hardship, with the .assistance of the Ansars

To solve this problem, the Prophet (S) would dispatch warriors to overcome the trade caravans of the Quraish who would pass near Medina on their way to Mecca. On one occasion, they gained control over a small trade caravan belonging to the Quraish and .the Prophet (S) distributed the spoils amongst the indigents

The battle of Badr

point

This state of affairs continued until the month of Ramadhan ۲ A.H. when it was reported to the Prophet (S) that a big trade caravan belonging to the Quraish was on its way from Syria to Mecca. The Prophet (S) persuaded a few Muslims to move out of Medina to keep watch over this trade caravan. For this purpose, one hundred and thirteen men set out of Medina until they halted near a place called "Badr ". The valley .of "Badr " is situated seven stops from Medina

The big trade caravan of the Quraish, under the leadership of "Abu Sufyan ", received news of this event. Abu Sufyan informed the Meccans about this

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.Refer to Uyoon al-Athar ۱/۱۹۷ -۱

.entanglement but he managed to escape

The Quraish set out from Mecca with a thousand well-equipped men for encountering the Prophet (S). A few men from Bani Hashim too had accompanied this army, albeit reluctantly, and amongst them were Abbas, the Prophet's uncle and Talib (Ali's brother). The Quraish rebuked them and as a consequence, Talib managed to escape .and returned to Mecca

The Prophet (S) became aware of this event. A great portion of the Islamic army was formed by the Ansars (the helpers) who in their allegiance to the Prophet (S) in Mecca had promised to assist the Prophet but only during his stay in Medina. Thus, now that they were outside Medina and they had also not set out of Medina for the purpose of war, it was not out of place for the Prophet (S) to inquire whether they reckoned themselves to be obliged

.to fulfill their promise or not under the present circumstances

For this reason, the Prophet (S) gathered together his army for consultation and informed them about the flight of the trade caravan and the approach of the .equipped army. He addressed them, "Let me have your opinion

?" What should be done

,At this moment, Abu Bakr and Omar suggested

O Prophet of Allah! We swear by Allah that these are the Quraish who have come" .forward with all their might and splendor

We swear by Allah that from the time the Quraish have gained power and splendor, .they have never been defeated and humbled

We swear by Allah that

p: ۶۸

.from the day the Quraish have turned infidels they have not brought faith

We swear by Allah that the Quraish will never forsake their power and splendor and

(will fight against you. So be prepared for a battle. "(1)

(The Prophet (S) did not pay heed to these two and their intimidating sayings.(2)

After them, Miqdad said, "O Prophet of Allah! Act according to the divine command as we are on your side. We shall not repeat the statement of Bani Israel who said to their Prophet (S), 'You go along with your Allah and fight while we shall remain here.'. But, we say, 'Fight against them. We are on your side and we shall fight against them. I swear by the One who sent you by the truth! If you go as far as the shores of the sea " .we shall follow suit

The Prophet (S) sent blessings on him and repeated his earlier statement and said, (O .(people let me have your opinion

The Ansars became aware that the Prophet (S) wanted to know their response. Sa.'d-ibn-Ma.'z, an Ansar chief, stood on his feet and said, 'O Messenger of Allah. It appears '?that you want our reply

.The Prophet (S) replied in the affirmative

!Sa.'d said, "I give my response on behalf of the Ansars and say, 'O Prophet

Perhaps you have set out of Medina for some particular task and now, you have received a divine command for another task. O Prophet! We have brought faith in you .and have testified in you

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۱- The references for this statement as well as the Prophet's (S) consultations with the .companions will appear in the next reference

۲- About the Prophet's (S) heedless behaviour towards these two figures, one can .refer to Sahih Muslim; Book of Jihad and As-Sair; Chapter of Badr

We have also vowed to be obedient and submissive before you. You may act as per the divine command. I swear by the One who sent you by the truth, if you head

towards the sea we (too) shall head for the sea even if only one amongst us may remain alive. You may establish relationship with whomsoever you wish and severe relationship with whosoever you desire. You may take from our wealth whatever you wish. If you take from our wealth we will be happier, than if you refuse. "

After Sa.'d's speech, the Prophet (S) said, 'You have the blessings of Allah who has promised me victory. At the moment, I can see the destruction of the infidels..'

Thereafter, he showed them the killing spot of each of the eminent ones from the Quraish(1).

The Prophet's (S) army descended upon Badr. They prepared a shady place for the Prophet (S) and then put guards near it. Abu Bakr went near this safe spot and remained there till the end of the battle.(2)

The army of Quraish arrived, all decked up and ostentatious. And on the seventeenth of Ramadhan, the famous battle of Badr came to an end between the Muslims and the infidels.

From the Prophet's (S) army, Ali (a.s.) and Hamza (a.r.) exhibited their valour more than anybody else and killed the chiefs and champions amongst the Quraish.(3) Amongst the Ansars too, the valiant battled fiercely. The few men from the Hashimites who had come to Badr by force, did not assist

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١ - Refer to the incident of the battle of Badr in "Maghazi " of Waaqedi, Oxford publication; ١/۴٨-۴٩ and "Emtah al-Asmah " of Muqrizi; ١/٧۴--٧۵.

٢ - Refer to Seerah Ibn Hisham ٢/٢۶٧.

٣ - Refer to the incident of the battle of Badr in Seerah Ibn Hisham. In this book, Ali's name has been mentioned seventeen times in the list showing the killers of the Quraishite infidels.

the polytheists in their fight against the Muslims.

In this war, the Muslims emerged victorious. Amongst them, fourteen achieved martyrdom, six from the Muhajirs and eight from the Ansars. Amongst the polytheists, .seventy got killed and another seventy were taken as captives

Amongst those killed were Utbah, Shaibah and Hanzalah, Hind's father, brother and (son respectively, and Ali (a.s.) and Hamza (a.r.) killed them all.(١

On the day of Badr, the Prophet (S) declared as prohibited the killing of certain figures amongst the Bani-Hashim as well as a few others. These people were those who had -either come with the Quraish involuntarily, like the Bani

Hashim, and a few others, or had devoted some kind of service to Islam and had defended the Prophet (S) during his stay in Mecca like Abul Bukhtari, who was amongst those who had cooperated and torn apart the pact of the Qurasih against .the Muslims

In particular, the Prophet (S) announced the name of Abbas and said, 'Do not kill him .'as the Quraish have brought him by force

At that moment, Abu Huzaifa, the son of Utbah said, "Should we kill our fathers, sons, brothers and near ones but leave Abbas unharmed? I swear by Allah that if I see him, " I will pierce my sword in his body

The Prophet (S) turned to Omar and said, 'Do they wish to strike the Prophet's ?paternal uncle with the sword

Omar retorted, 'O Prophet, allow me to severe his head with the sword. I swear by Allah that he

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.Refer to Seerah Ibn Hisham ٢/٣۶۵ -١

(has revealed his dissension.'(١

.The Prophet (S) did not give him permission

When the Quraishite army faced defeat and turned its back in the battle-field, a group of Islamic soldiers pursued them in the desert and whoever was caught, was either killed or taken as captive. Another group stormed the enemy's tents and seized their belongings. A few others guarded the Prophet's (S) place lest the enemy finds an .opportunity and attacks the Prophet (S) when the Islamic soldiers were away

After the termination of the battle, a dispute arose between these three groups over the distribution of the spoils of war. The group that had brought the booties along with themselves reckoned they were the sole owners and believed that others had no .right over them

The group that had pursued the enemy said, 'We swear by Allah that you do not deserve this booty more than we do. Had we not pursued the enemy and kept them .busy in fighting, they wouldn.'t have allowed you to seize their wealth

Moreover, the group which was on duty guarding the Prophet (S) said, 'We saw the enemy's belongings without any caretaker but resisted from collecting the booty, lest the enemy might see the Prophet's place unguarded and hence return and attack the Prophet. Thus we remained in our position and guarded the Prophet and so you are '..not as worthy as we are in acquiring this booty

Under such circumstances, a revelation descended upon the Prophet (S) according to which he earmarked this wealth

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۱- ۲/۲۸۱ .Refer to the word "..." in Mu'jam al-Buldaan and Seerah Ibn Hisham

as that belonging to Allah and His Messenger (S). The Prophet (S) commanded all those who had taken these spoils of war to return them back and assigned one of the Ansars to collect and safeguard them. Thereafter, he set out from the land of Badr towards Medina until he reached a territory named "Seer " near Medina. He halted at

this place and issued a command for the equal distribution of the spoils of war (amongst all.(١)

The effect of the battle of Badr on the people of the Arabian Peninsula

Amongst all the tribes in the Arabian Peninsula, the most respected and affluent one was the tribe of Quraish in Mecca and its awesome presence was felt by one and all. In contrast, the most helpless people in the Arabian Peninsula were the Muslims of that time where a group amongst them fled to Ethiopia due to fear of torture and persecution by the Quraish while another group got scattered and secretly sought shelter in Medina. Amongst this helpless group, "one hundred and thirteen" unarmed men set out of Medina for the purpose of laying hands on the trade caravan of the Quraish. And in contrast, "one thousand well-armed and fully equipped men " from the .Quraish set out of Mecca with the aim of destroying the Muslims

These two groups, with all the differences that existed in their forces, battled fiercely in the land of Badr. Eventually, seventy men (amongst who were Quraishite chiefs) got killed and seventy men were taken as prisoners and this helpless group took with ,themselves the tents, horses

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١- Refer to the word "Seer" in Mu'jam al-Buldaan.

camels, warring equipment and other belongings of the Quraish to Medina. The survivors fled from the battlefield and retreated towards Mecca. This astonishing phenomenon moved these stonehearted men and altered their assessment on Islam .and the Muslims

With the Prophet's (S) entry into Medina and the conclusion of a security treaty between the tribes of Ansars and the Jewish tribes, Abdullah ibn Ubai's wishes came to a naught. (The same Abdullah ibn Ubai who before the Prophet's migration to Medina was a candidate for being its king and the people had prepared the royal throne for him). Just before the battle of Badr, he passed his days and nights praying

for the Prophet's (S) defeat. But after the battle of Badr, he gave up and accepted .Islam along with all his followers

On the other hand, the Jewish tribes, who had no consideration for this helpless group of new-entrants to Medina, realized their error after the battle of Badr. With the progress of Islam in Medina, they were losing their own factors of advancement, superiority and lordship. For, the Jews always thrived in undisciplined, aimless and .chaotic societies and engaged in usury and wealth accumulation

With the advent of Islam in Medina, the disorder was done away with. The tribes of Aws and Khazraj (whose futile arguments would lead to bloody wars, where each tribe would take on rent, the war-tools from different Jewish tribes and hence provide them the chance of engaging in usury) had now pronounced the formula of brotherhood with

each other. They were now living in a society abounding in peace, calmness, purity .and stability where no stranger had any influence on it

After the battle of Badr, the Jews became alert and started engaging in the sabotage of the Islamic affairs and creation of hatred amongst the Muslims. In this subversion, the most arrogant amongst them was the tribe of "Bani- Qainaqah ". Ibn Hisham writes, "The Prophet (S) gathered them in the market of Bani-Qainaqah and !addressed them in this manner thus, 'O Jews

Fear Allah and accept Islam, lest you suffer the same fate as the Quraish. You are aware that I am the divine Prophet. My prophet hood has been mentioned in your " .heavenly books and Allah has taken a promise from you regarding my prophet hood

The Jews replied, "O Muhammad! Do you think we are like your tribe, the Quraish? Do not become proud as you encountered (and got victory) over a nation that lacked the knowledge of warfare. By God! If we engage in a battle against each other, you will .(!realize our identity (i.e. if there are worthy humans, it is only us

The First Encounter with the Jews

The Jews continued their subversive activities and treason until one day the wife of one of the Ansars (the Helpers)(۱) visited a jeweler shop in the market of Bani-Qainaqah. They forcefully demanded her to uncover her face but she refused. Taking some tool in hand, the goldsmith raised her skirt till her waist and when she stood up, her nakedness

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۱- Waaqedi has narrated that the lady was the wife of one of the Ansars.

was manifested. The Jews had a hearty laugh. When the lady cried for help, a Muslim stepped forward and killed the goldsmith.

A mob of Bani-Qainaqah gathered and killed the Muslim. They broke their pact with the Prophet (S) and gathered in their castles and fortifications and prepared themselves for a war.

The Prophet (S) laid a siege on them for fifteen days i.e. from the ۱۵th Shawwal, ۳ A.H. till ۱st Zilqad. Eventually, they surrendered before the Prophet (S).(۱)

Amongst those who surrendered were seventy warriors. The Prophet (S) dispatched all of them to the land of Azaraat in Syria and took away their wealth as spoils of war. This wealth did not include their farms and palm groves. They were tradesmen and possessed abundant war tools as well as goldsmith tools.

The Prophet (S) took one-fifth of the war booty and distributed the rest amongst the Muslims.(۲)

After the battle of Badr, the Meccans were mourning for their dead for almost a year and were now preparing for avenging their murder. Finally, they headed for Medina with three thousand soldiers, three thousand camels, two hundred horses and a well-organized army.

The battle of Uhud

point

Uhud is the name of a mountain situated one mile from Medina. In the year ۳ A.H., the Quraishite infidels marched towards Medina under the leadership of Abu Sufyan with a well-equipped army and on Wednesday, ۱۲th Shawwal of the same year, they set .up tents near Mount Uhud

Abu Sufyan had brought along with his army the two idols of the Quraish, Laat

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.The history of this event was narrated from "At-Tanbih wal Ashraf" of Masoudi -۱

Refer to the battle of Bani-Qainaqah in Maghazi of Waaqedi ۱/۱۷۶-۱۸۰ and Seerah -۲ .Ibn Hisham ۲/۴۲۶-۴۲۸

and Uzzah. Moreover, fifteen of the Quraishite chiefs.' wives too, headed by Abu-.Sufyan's own wife (Hind) had joined his army with the aim of encouraging the soldiers

The Prophet (S) consulted the Muhajirs and the Ansars whether they should remain in Medina and fight the Quraish in hand to hand combat in the streets of Medina, with which the Quraish soldiers are unacquainted, and the women and children attack ?them from roof-tops? Or, they set out of Medina and fight the Quraish in the desert

As far as strategy was concerned, the Prophet (S) personally thought it to be more prudent to stay in Medina and fight. Abdullah-ibn-Abi Manafiq, the leader of the Aws tribe, held the same view. But, most of the warriors including Hamza said, 'If we don.'t '..go outside Medina to face the enemy, then defeat is certain

The Prophet (S) thought it wise to accept the opinion of the enthusiastic Islamic soldiers and confront the Quraish outside Medina because, if he stayed back in Medina, the Islamic soldiers.' morale (for achieving martyrdom) which was .accompanied with fervor and excitement would be shattered

The Prophet (S) left Medina with a thousand soldiers and amongst them were Abdullah ibn Ubai and his followers. On the way, Abdullah ibn Ubai addressed his followers as such, "The Prophet acted upon the opinion of the youngsters while he disregarded our views. " Saying this, he returned to Medina with three hundred of his .followers

The Prophet (S) reached near Mount Uhud with seven hundred soldiers

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and there, they came face to face with the Quraish army. The battle began on Saturday ١٥th of Shawwal and ended on the same day too. Array of troops on both sides

The Prophet (S) marshalled seven hundred Islamic soldiers in front of Mount Uhud in such manner that Mt. Uhud lay behind them. He placed fifty archers headed by Abdullah ibn Zubair behind the army for the purpose of guarding the mountain slope, so that if ever the Quraish horsemen thought of attacking the army from the rear, the .archers would drive them away

Abu-Sufyan appointed "Khalid-ibn-Walid " to lead the two hundred Quraishite horsemen and handed over the army banner to the heroes from the tribe of Bani Abdud Dar. Hind and other women, who accompanied her, walked behind the rows of the polytheist army and played the tambourine. They encouraged the soldiers by reciting epic verses. When they reached behind the heroes from the tribe of Abduddar :and the standard bearers of Quraish, the ones reciting the epic verses recited as such

!Behold O men of Bani-Abduddar"

Behold O the heroes supporting the army and guarding the rear side of the army! " .Strike by your naked swords

In the Quraishite army was a black and fearless slave called Wahshi, who from a far distance would take aim at the champions with his sharp weapon and inflict effective blows. Hind said to him, 'If you kill Muhammad, Hamza or Ali in this battle, you shall be

set free; either Muhammad or Hamza

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’..or Ali

Wahshi said, “I can neither kill Muhammad nor Ali. As for Muhammad, a group of soldiers are guarding him and as for Ali, he attacks like a lion while fighting although at the same time he is vigilant on his left, right and all other sides. However, I can kill Hamza because, even though he advances like a roaring lion, he is not careful on his “ .left or right side

The Commencement Of The Battle

Talha ibn Uthman, the standard bearer of the polytheist army, who was called “Kabshul-Katibah “ (indicating the hero of the army) started the battle and cried out, ‘O champions of Muhammad! Do you think that God will send us to Hell by means of your swords and will send you to Paradise through our swords? Is there anyone amongst you whose sword can dispatch me to Hell or that my sword will dispatch him !?to Paradise

Ali (a.s.) approached him and said, “I swear by the One to Whom I owe my life, I shall not depart until you step into Hell by means of my sword or I enter the Paradise by means of your sword. At that very moment, Ali (a.s.) struck him with his sword. He lost .one of his legs and fell on the ground with his private part exposed

At that moment, Talha said: “O cousin! For the sake of God and our kinship, let me free..’ Ali (a.s.) left him unharmed and the Prophet (S) cried, “Allah- O-Akbar” (Allah is .(the Greatest

When Ali (a.s.)

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went back to his position, the companions said, ‘Why didn.’t you kill him?.’ Ali (a.s.)

said, 'When my cousin's private part was exposed, he swore by our kinship and (so) I felt ashamed..'

At that very time, the battle between the two armies began. Ali (a.s.) displayed such magnanimity that he destroyed the standard bearers of Quraish. When one would fall, the other would raise the flag on his shoulder. The battle continued in this manner until ten amongst them were killed. Thereafter, the freed one amongst them carried the flag. Ali (a.s.) killed him as well. At this moment, the Quraishite flag fell on the ground.

When the Quraish witnessed this scene, they began to flee. Hamza, Abu Dajjaneh Ansari and other Muhajir and Ansar warriors too exhibited their valour. The Muslim warriors pursued the Quraishite soldiers until they reached their camps. The Quraish fled from their tents as well and headed for the desert.

The Prophet's (S) army went inside the Quraishite camp and became busy in collecting the spoils of war.

When the men guarding the mountain slope saw this, they felt that the battle had come to an end. Amongst them, forty disobeyed their commander and abandoned their duty and joined the Islamic soldiers in plundering the Quraishite tents.

Observing this scene, Khalid ibn Walid took advantage of this opportunity and appeared from the rear of the mountain with two hundred horsemen and killed Abdullah ibn Jubair and a few of his associates. Thereafter, he attacked the rear side

of the Prophet's (S) army from the mountain-peak. He entered the battlefield and attacked the Prophet's (S) soldiers who were now in disarray.

Under these circumstances, a man from the Quraish picked up the Quraishite flag from the ground. When the Quraishite army found the situation changed and witnessed their flag raised once again, they returned from the desert and attacked the Prophet's (S) army from another side. The Prophet's (S) army found itself

sandwiched, being attacked by the Quraishite army from two sides. A fierce battle .took place

At this moment, Wahshi found Hamza unguarded and flung a spear at him. Hamza fell on the ground and was martyred. A group amongst the Prophet's (S) army was .martyred

The polytheists attacked the Prophet (S) from all sides, when Nasibah Mazniah, a lady from the Ansars who had come to the battlefield for providing water to the injured(١) saw this situation, rushed to defend the Prophet (S). She received injuries and became .weak as a result of the battle

The news spread in Medina. Men from the Ansars who were in Medina came to the battlefield and got martyred. Under such circumstances, a polytheist flung a stone at the Prophet's (S) face. The Prophet's (S) blessed forehead and tooth broke. His nose .received injuries and blood flowed down his face

At this moment, one group after another from the Quraishite heroes attacked the Prophet (S) from all sides with the aim of killing him. The Prophet (S) cried out to Ali, 'O Ali! Repel

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Anyone, who bleeds profusely, becomes severely thirsty. In the past, it was the - ١ practice to appoint a few people in the battlefield for the job of providing water and first aid to the injured. Nasibah fulfilled this responsibility in the battle of Uhud. Those who set forth Nasibah's participation in the battle as the proof for permissability of women's participation in other such activities should take note of the following: Firstly, this war took place only a mile away from Medina and did not involve travelling. Secondly, Nasibah had entered the battlefield for the purpose of providing water to the injured and when she saw the polytheists attacking the Prophet (S), she hastened to defend the Prophet (S) and defending the Prophet (S) is obligatory upon every Muslim. However, this affair cannot be taken as a proof for permissibility of women's .participation in all other fields

this group..' At this time, Jibraeel (a.s.) addressed the Prophet (S) thus, 'O the Messenger of Allah, this is what is called self-sacrifice.' The Prophet (S) retorted, "Ali is from me and I am from Ali. "

Jibraeel (a.s.) said: " And I am from you two. "

Thereafter, they heard a cry:

'There is no sword but Zulfiqar (Ali's sword) and there is no stalwart but Ali.'

Under such circumstances, a polytheist killed Mu'sab-ibn-Umair, one of the Prophet's (S) companions and thinking that he had killed the Prophet (S), he cried out, 'I have killed Muhammad..'

This cry spread on both sides of the army and had a disastrous impact. The Islamic soldiers fled in all directions from the battlefield. Ya.'qubi says, 'No one remained near the Prophet (S) save Ali, Talha and Zubair..'

A group of deserters, who had climbed on Mount Uhud, assembled together and said, 'We wish someone would go and request Abdullah ibn Ubayy to seek protection for us from the Quraish..'

The Prophet (S) himself saw a few fleeing from the battlefield. He called them one by one by names. A few amongst them returned until they became fifteen in number and they rallied around him (S). Moments later, they took the Prophet (S) on top of Mount Uhud. Ali (a.s.) brought water and washed the Prophet's (S) wounds.

The battlefield became devoid of Islamic warriors. Hind brought her female accomplices to the battle arena and personally cut off Hamza's and other martyrs.' noses and made a necklace and an anklet

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out of them. She then wore them and gave away her own necklace and anklet to Wahshi. Her accomplices too did the same. Hind split open Hamza's stomach and

.extracted his liver. She tried to chew the liver but it fell off from her mouth

Abu-Sufyan came over Hamza's corpse and while striking Hamza's face with the tip of his spear, said, 'Taste it for you have broken off ties of kinship..'

Halees, the chief of the Ahabeesh tribe (an ally of the Quraish), was a testimony to the entire scenario. He cried out: .'O tribesmen see what the Quraish chief is doing to the lifeless body of his cousin!.' Abu-Sufyan said to him, 'Excuse me! It was an error!.'

Thereafter, Abu-Sufyan cried out, 'Is Muhammad (still) alive?.' His people replied in the affirmative.

Once again Abu-Sufyan cried out, "Exceed in superiority O Hubal! Exceed in superiority O Hubal!

The Prophet (S) replied: "Allah is most High and Glorified. "

Abu-Sufyan yelled, "We are having the idol Uzzah with us while you do not! "

The Prophet (S) said: "Our Master is Allah whereas you do not have a Master! "

The battle of Uhud ended with sixty-eight Muslims dead. On Prophet's (S) command, the dead were buried in that very mountain slope and all returned to Medina on the same day.

A Brief Comparison

In this battle, Ali's (a.s.) behavior with the standard bearer of Quraish is worthy of attention in contrast to Abu-Sufyan and Hind's (Muawiya's parents) behavior with Hamza, the chief of the martyrs. Similarly, the

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behavior of one Ansar woman (Nasibah) in connection with her love and self-sacrificing attitude towards the Prophet (S) and the behavior of one Quraishite woman (Hind) in connection with her hatred against the Muslims are also noteworthy.

The battle of Hamrah–ul–Asad

On their return journey to Mecca, the Quraish consulted with one another and said, 'After the defeat of Muhammad's army, why didn.'t we make an assault on Medina so '.!that Muhammad's affairs would come to an end

The Prophet (S) received this news on the first night after his arrival from Mount Uhud. The next day, Sunday, ۸th of Shawwal, he commanded his army to set out of Medina with the aim of pursuing the enemy. For this task, he permitted only those who had fought and received wounds to participate. This itself was a severe admonition for those who had deserted the battlefield. On the same day, the soldiers who had suffered injuries left Medina and moved forward until they reached Hamrah-ul-Asad, situated at about eight miles away from Medina. The soldiers halted at this place and two persons were dispatched in the direction of the Quraishite army for the purpose .of collecting information

A man belonging to the tribe of Khazah (an ally of Bani-Hashim) gave news of this event to Abu Sufyan and in an elegant poem, warned him of the aweinspiring army of .(the Prophet (S

Fear-struck and scared, Abu-Sufyan commanded the Quraishite army to move in the direction of Mecca and dispatched someone to warn the Prophet (S) not to pursue

the Quraish. After staying in Hamrah-ul-Asad for three days and receiving news of the Quraishite army's departure to Mecca, the Prophet (S) returned to Medina.(۱)

(After the Demise of the Prophet (S

point

The Holy Prophet Muhammad (S) was appointed as Prophet in the cave of "Hera ". With this nomination (bethat), fourteen chapters of the Quran were revealed, and the Prophet's "Sunnah" (practice of the prophet) was presented for our guidance. Islam came into force as a religion. It is practiced until date (in whatsoever manner), and

.shall continue till the Day of Judgement

For the sake of inviting the people towards Islam, Abu Talib (the Meccan chief and the Prophet's uncle), helped the Prophet (S) in his mission while amongst the women, it was Khadija, the Prophet's (S) wife. The first among men to bring faith in the Prophet (S) was Ali ibn Abi Talib (a.s.) and again, amongst the women, it was the Prophet's .wife, Khadija

Long before, the Holy Prophet (S) had taken Ali (a.s.), a child, to his own house. He (S) would put morsels of food in his mouth and feed him. He (S) would cling to Ali (a.s.) and make him smell the sweet fragrance emitting from his body. It was Ali (a.s.) who had (accompanied the Prophet (S) at the time of revelation in the cave of "Hera ".(٢

When the Prophet (S) invited the Bani Hashim to accept Islam (on the day of Dhul Asheerah) and inquired about their willingness to help him, it was only Ali (a.s.) who paid

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The battle of Hamrah-ul-Asad has been mentioned in "Maghaazi " of Waaqedi ١/٣٣۴ -١ .and Seerah Ibn Hisham ٣/۵٢

(Nahjul-Balagha (Sermon of disparagement -٢

allegiance to him (S). In the tenth year of the Prophet's (S) appointment, Abu Talib and Khadija, the Prophet's (S) two helpers on the path of Islamic propaganda expired. The .Prophet (S) named that year as the year of sorrow

The Prophet (S) migrated to Medina. In Medina, the Prophet (S) would constantly remember Abu Talib and Khadija. Whenever he would sacrifice a sheep, he would distribute its meat amongst Khadija's friends. After Abu Talib, his son Ali (a.s.) became .the Prophet's (S) special friend and helper

Amongst the Muslims, Ali (a.s.) killed and captured the maximum number of the - .Quraishite infidels in the battle of Badr

- In the battle of Uhud, it was Ali (a.s.), who used his sword to protect the Prophet (S), battling the Quraish single-handedly while the others fled.

- In the battle of Khandaq, Ali (a.s.) killed Amr, the hero amongst the Quraish and the polytheists fled from the battlefield.

- At Khaibar, it was Ali (a.s.) who conquered the fort.

For the Prophet (S), Ali (a.s.) was Abu Talib's remembrance and Fatimah (a.s.) was that of Khadija. The Prophet (S) gave Fatimah's (a.s.) hand in marriage to Ali (a.s.) in Medina.

Fatimah (a.s.) gave birth to Hasan (a.s.) and Husain (a.s.). After the revelation of the verse,

فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

"Then say, come let us call our sons and your sons and our women and your women and ourselves and yourselves, then let us be earnest in prayer, and

pray for the curse of Allah on the liars " (Qur'an, ۳:۶۱),

The Prophet (S) caught hold of Hasnain's (a.s.) hands and along with Ali (a.s.) and Fatimah (a.s.), went for Mubahela (malediction or mutual invocation of a curse) against the Christians of Najran.

When the verse of purity,

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

"Allah only desires to keep away the uncleanness from you, O people of the House and to purify you a (thorough) purification"(۱)

was revealed, the Prophet (S) made Hasnain (a.s.) sit on his knees, Fatimah (a.s.) in front of him and Ali (a.s.) behind him, and while spreading the cloak over all, he (S)

,said

O Lord! These are my Ahl-ul-bayt (people of the House)." In this manner, these five" .(personalities were named as "Ashaab al-Kisa" (privileged ones of the cloak

After revelation of this verse, the Prophet (S) would visit his daughter's house five .times a day before every obligatory prayer

The door of Fatimah's (s.a.) house would open inside the mosque and there was no other door. Before the very eyes of the worshippers (the Muhajirs and the Ansars) who would await the Prophet's (S) arrival by standing in the rows of the congregational prayer, the Prophet (S) would stand on the threshold of her house and ,say

السلام عليكم يا أهل البيت! (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا) الصلاه! الصلاه!

After reading out this series of traditional prayers, the Prophet (S) would move .towards his mehraab and then lead the congregational prayer

And with the

(Qur'an (۳۳:۳۳ -۱

,revelation of the verse

قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِى الْقُرْبَىٰ

(Say: I do not ask of you any reward for it but love for my near kinsfolk" (Qur'an,۲۶:۲۳"

.Ali, Fatimah, Hasan and Husain became recognized as the Prophet's kinsfolk

,With the revelation of the verse

وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ

and give to the near ones their right(1)" the Prophet (S) donated Fadak to Fatimah..."
.(.(a.s

,After the revelation of the following verse in Ghadir al-Khum

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ

O Messenger, announce that which has been revealed to you from your Lord, and if (you do not, then you have not conveyed His message. (Qur'an, ۵:۶۷

,The Prophet (S) held Ali's (a.s.) hand, and raising him high, he proclaimed

مَنْ كُنْتُ مَوْلاهُ فَهذا عَلِيٌّ مَوْلاهُ

.The Holy Prophet (S) appointed Ali (a.s.) as his legatee in a very lucid manner

The Prophet (S) fell sick and on Monday, he rested his head on Ali's (a.s.) chest and .expired

As a duty, Ali (a.s.) along with just a few of his close friends and relatives were .engaged in giving Ghusl (ceremonial bath) to the Prophet (S) and shrouding him

At that very moment, the Ansars had gathered at Saqifa Bani Saaedah for paying .allegiance to Sa.'d ibn Ubadah and for appointing him as the Prophet's (S) successor

Among the Muhajirs, the Quraish dashed to Saqifa. Once there, they claimed their right for the caliphate and argued, "The Prophet was from the Quraish. (So) the Arabs " .will not allow the caliphate to fall in the hands of the non- Quraish

The Muhajir Quraishites achieved their objective

۱- (Qur'an, ۱۷:۲۶)

through this dispute, and paid allegiance to Abu Bakr! They said to each other, "If anyone from the Prophet's (S) Ahle-bait becomes the Caliph, then nobody else will get

a chance of attaining the caliphate ever. Allow the caliphate to rotate amongst the Quraish families so that every tribe of Quraish gets a chance (to rule). “

The group that paid allegiance to Abu Bakr took him around the streets till dawn (to introduce him as the new Caliph). They brought whomsoever they met on their way before Abu Bakr and urged him to pay allegiance to the Caliph. Thus passed the black Monday in Islamic history.

On Tuesday, they took Abu Bakr to the Prophet’s (S) mosque and made him sit on the Prophet’s (S) pulpit and paid allegiance to him for the second time. Thereafter, Abu Bakr and Umar delivered sermons and the people recited their prayers behind the former. This was the manner in which allegiance to Abu Bakr came to an end on Tuesday.

During these two days (when the mockery of appointment of caliphate was going on), the Bani Hashim had gathered in the Prophet’s (S) house and a few amongst them were busy helping Ali (a.s.) in giving the ceremonial bath and shrouding the Prophet (S), followed by the ritual funeral prayers. The Muslims of Medina came in groups to the Prophet’s (S) chamber and independently offered prayers over the blessed coffin of the Prophet (S).

This took place on the whole of Monday and terminated on Tuesday

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evening.

The same night, Ali (a.s.) and a few others buried the Prophet’s (S) Holy body.

During these two days, the caliphate gang strove hard to bring to the matter of Abu Bakr’s allegiance to a conclusive acceptability. Thus, this was the manner in which Abu Bakr became the Caliph and gained allegiance from the people!

By means of this very allegiance, Umar became the Caliph!

By means of this very allegiance, Uthman became the Caliph!

By means of this very allegiance, Moaviyah became the Caliph!

By means of this very allegiance, Yazid became the Caliph!

By means of this very allegiance, the Bani Umayyah, the Bani-Abbas and the Uthmanis became the Caliph!

By means of this very allegiance, Abu Bakr did whatever he desired!

By means of this very allegiance, Umar did whatever he lusted for!

By means of this very allegiance, the Bani Umayyah, Uthman, Moaviyah and Yazid did whatever they wished!

By means of this very allegiance, the Bani Abbas and the Uthmani Caliphs did whatever they liked!

By means of this very allegiance, (undesired and unfortunate) events took place in Islam from that very day and will continue to occur till the advent of the Mahdi (a.s.)!

* * *

In this discussion, we shall examine the policies of the following Caliphs, which left a deep impression on the Prophet's (S) Sunnah. Insha'Allah

۱. Abu Bakr

۲. Umar

۳. Uthman

۴. Ali (a.s.)

In this discussion we shall review first of all that portion of their general policies, which throws light on their stand towards the Prophet's hadith and Sunnah.

*****

لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ

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اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Certainly you have in the Apostle of Allah an excellent exemplar for him who hopes in" (Allah and the latter day and remembers Allah much " (Qur'an, ٣٣: ٢١

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And whatever the Apostle gives you, accept it and from whatever he forbids you," keep back and be careful of (your duty to) Allah: surely Allah is severe in avenging ((evil) " (Qur'an, ٥٩: ٧

The Sunnah During Abu Bakr's Era

Abu Bakr, the Caliph from the Quraish

Abu Bakr attained the caliphate in the month of Rabiul-Awwal ١١ A.H. just after the Holy Prophet's (S) demise and he died in Jamaadi-us-Saania ١٣ A.H. His rule lasted for .over two years

Those who swore allegiance to Abu Bakr belonged to the tribe of Quraish, which differed from the clan of Bani Hashim. His opponents within Medina were the clan of Bani Hashim from the Quraish as well as the Ansars and his foes outside Medina .consisted of a few Arab tribes

Abu Bakr's policy vis-a-vis the supporters and opponents of his allegiance

The Muhajirs (the Immigrants) from the Quraish supported Abu Bakr's allegiance. They emphasized that the Caliph should be from the tribe of Quraish but excepting the Bani Hashim. In this regard, as mentioned before, the Muhajirs addressed the Ansars (the Helpers) as such, "The Prophet (S) is from the Quraish and so the Arabs will never agree the caliphate to be selected from a tribe other than the Quraish. " Practically too, it was Abu Bakr, Umar or Abu Ubaidah who introduced the candidate

for the

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Caliphate and they never even once uttered the name of Ali or Abbas (the Prophet's uncle). They swore allegiance to Abu Bakr for the reason that he was from the .Quraish

During Umar's caliphate, while Umar was conversing with Ibn Abbas, he stressed on this point and said, "O Ibn Abbas, your father is the Prophet's uncle and you are his cousin. What made your tribe and your people keep a distance from you? (In other (?words, why didn.'t your own tribe viz. Quraish appoint you to the seat of caliphate

!'.Ibn Abbas said, 'I do not know

.'.Umar said, 'I know. They disliked your rule upon them

?'.Ibn Abbas said, 'Why is it so while we are good and beneficial to them

Umar said, 'May Allah shower His Mercy! They feel unpleasant if the prophet hood and caliphate are (both) placed in your household lest pride overcomes you. Perhaps, you !may say Abu Bakr had done such and such act. By Allah, no

(Abu Bakr acted most prudently with regards to the affair entrusted to him..'(۱)

In another tradition, Umar addressed Ibn Abbas thus, 'O Ibn Abbas, do you know '.?what made your tribe (the Quraish) keep a distance from you

Ibn Abbas says, "I did not want to reply to this question and so I said, 'If I am unaware !" of the reason, Amir-ul-Mumineen (Umar) will make me aware

Umar said, 'they were reluctant to see the prophet hood and the caliphate merge in your household (Bani Hashim) as in such a case

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The detail of this tradition has come down in Tarikh-Tabari ۵/۲۷۶۸; (printed in - ۱
.(Europe

you would have behaved arrogantly and braged over your tribe and nation. For this reason, the Quraish selected a Caliph for themselves and in this selection they have !'.traversed the true path and turned successful

Ibn Abbas says, "I said, 'O Amir-ul-Mumineen! If you don.'t turn angry and allow me to .'.speak, I shall reply

.'.Umar said, 'Ibn Abbas, you may speak

Ibn Abbas said, 'O Amir-ul-Mumineen! As for your saying that the Quraish appointed a Caliph for themselves and in their selection they traversed the true path and became successful, I reply, 'If the Quraish had selected the one whom Allah, Exalted be He, had appointed for this affair, they would have traversed the true path and would have become successful. And as for your saying that the Quraish were reluctant to see the prophet hood and caliphate gather in our household, Allah says about the nation, :which is reluctant as such

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ

That is because they hated what Allah revealed, so He rendered their deeds null "" ((Qur'an, ۴۷:۹))

Umar said, 'Alas! O Ibn Abbas! By Allah, I was informed of your talks about which I !'.was reluctant to accept. Let not your position fall before me

I said, 'O Amir-ul-Mumineen! What were those talks? If it is the truth, then truth should not bring down my position before you and if its false, then someone likes me !will repel falsehood

Umar said, "I have been informed that you say, 'They have done injustice against us and cherished jealousy

!“ and for this very reason, they have kept away the caliphate from us

I said, ‘O Amir-ul-Mumineen, the point that we have been done with injustice is a matter well known to all - the learned as well as the ignorant. With regards to jealousy, the Satan cherished jealousy against Adam and we are Adam’s sons against !’.whom jealousy has been cherished too

Umar said, ‘Alas! O Bani Hashim! Your hearts are filled with jealousy, which will never fade away, and full of spite and deceit, which will never file away! I said, ‘Be calm, O Amir-ul-Mumineen; about the hearts from which Allah has kept away every kind of impurity and uncleanness(۱), do not say that they are filled with jealousy, spite and .’.deceit; as the Prophet’s heart too is the same as ours i.e. Bani Hashim’s heart

!’.Umar said, ‘Get out of my sight

!’.I said, ‘I shall do so

When I was about to depart, he felt ashamed and said, ‘Ibn Abbas, wait! I swear by“ !’.Allah that I shall observe your right and I prefer whatever pleases you

I said, ‘O Amir-ul-Mumineen, I have right over you and every other Muslim (for being the Prophet’s cousin). Whosoever observes this right will earn his reward and .whosoever tampers my right has indeed ruined his own lot

(After this conversation, Umar stood up and departed. “(۲

* * *

In this connection, Ali (a.s.) too, while referring to the event of the Consultative Committee of six men for the appointment of a Caliph, said after Uthman’s

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Allah“ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا :It is in reference to the verse -۱ only desires to keep away the uncleanness from you, O people of the House and to (purify you a (thorough) purification. (Qur'an, ۳۳:۳۳

.Tarikh-Tabari ۵/۲۷۷۰-۲۷۷۱; printed in Europe -۲

death as such, "The people fixed their eyes on the Quraish and awaited their action. The Quraish reflected on their own affairs and said, 'If the Bani Hashim takes over the caliphate, then at no time will the caliphate depart from them.

However if the caliphate and government is handed over to the people from the Quraish but not the Bani Hashim then it will rotate amongst them and all will get a chance to rule.(۱)

Appraisal of These Utterances

The aforesaid three speakers were the three exact witnesses to these events and two amongst them were two rulers from hostile flanks. Umar was the chief figure who hatched the conspiracy at Saqifa. Can anybody know the reality of those events better than they can?

In the course of these conversations, Umar wished to acquaint himself of the internal secret of Bani Hashim through Ibn Abbas, who was then a youth. He would repeatedly provoke Ibn Abbas and persuade him to talk.

Umar repeatedly tells Ibn Abbas as such, 'Your tribe (Quraish) were reluctant enough to see the prophet hood and caliphate gather in your household (Bani Hashim) lest you take pride over them. For this reason, the Quraish appointed a Caliph for themselves and succeeded in their affair..'

After seeking the Caliph's permission and assurance that he would not get angry, Ibn Abbas says, 'Had the Quraish selected the same leader, whom God had appointed, then surely they would have been successful in their affair. And about your saying that they were reluctant to see the prophet

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.Tarikh-Tabari ۵/۲۷۸۷; printed in Europe -۱

hood and caliphate gather in our household, Allah says, "That is because they hated

“ what Allah revealed, so He rendered their deeds null

Umar said, “I have been informed that you say, ‘Injustice has been done and jealousy “ .cherished against us and for this reason they have kept away the caliphate from us

Ibn Abbas said, “That injustice has been done to us is something well known to all, the learned as well as the ignorant. With regards to jealousy, the Satan bore jealousy against Adam and we too are Adam’s sons against whom jealousy has been .cherished

* * *

In these conversations, all the three speakers were unanimous in this that whatever had occurred in the matter of caliphate was due to the endeavors of the Quraish. Amongst them, Umar explained the reason for the action initiated by the Quraish. He stressed that the Quraish were reluctant in seeing the prophet hood and caliphate gather in the Bani Hashim because the latter would have taken pride and bragged .over all the tribes of the Quraish

And Ali (a.s.) adds to this reality and says, ‘The Quraish feared lest the caliphate would rotate amongst the Bani Hashim and (so) the other household amongst the Quraish would not get the chance to rule. They wished that the caliphate should rotate .amongst all the Quraish and so they kept away the caliphate from the Bani Hashim

Ibn Abbas reckoned this action to be the result of the jealousy cherished by the Quraishite families against the

p: ۹۶

Bani Hashim. In this regard, he claimed that they had committed injustice against the .Bani Hashim and kept away the caliphate from the one appointed by God

!Umar failed to give any reply except that he cursed Ibn Abbas

* * *

From what was explained, it becomes obvious that the selection of the first three Caliphs was based on this argument that the caliphate should circulate amongst the household of the Quraish, save the household of Bani Hashim. In implementing this policy, the Qurasihites first selected "Abu Bakr " from the family of Teem, followed by ."Umar " from Adi, and "Uthman " from the Bani Ummayah for the post of caliphate

Such was the opinion of those who supported Abu Bakr's allegiance and such was the consequence of their action. The consequences of the opposition's actions are as :follows

The result of the opposition's actions against Abu Bakr's allegiance

point

Three groups amongst the Muslims opposed the matter of allegiance to Abu Bakr: The Ansars and Bani Hashim in Medina and the Arab Muslim tribes outside Medina. :Hereunder, we mention the results of their action

A) The result of the actions of the Ansar

After the Holy Prophet's (s.a.wa.) demise, the first group that abandoned his corpse and assembled to attain the caliphate was the group of Ansars. Allah too deprived them from the caliphate forever and after their defeat against the Quraish, they were .driven from the political arena

B) The result of the actions of the Bani Hashim

point

The Bani Hashim's candidate for the post of caliphate was the very legatee of the Prophet (S) i.e. Ali Ibn Abi-Talib (a.s.). After burying the Prophet (S), Ali Ibn Abi Talib (a.s.) went

to his house. Ali's house was the same as that of Fatimah, the Prophet's (s.a.wa.) daughter. For this reason, this house was commonly named as "Fatimah's house " in history just as the Prophet's houses were named after his wives.' names such as "Ayesha's house " And "Umm-Salma's house ". While referring to this house, we too .have followed their style and given the same name as they have given

The Bani Hashim and a few of Ali's followers who had not paid allegiance to Abu Bakr .rallied around Ali in Fatimah's house and discussed the matter of allegiance

Abu Bakr Jauhari narrates that during those days, Ali (a.s.) would make Fatimah (a.s.) sit on a long-eared animal at night and together, they would visit the houses of Ansars seeking their assistance (in the matter of his own allegiance). (In Shi'a traditions, it has come down that Hasan and Husain (a.s.) would accompany them too, holding their .(father's hand

.(Fatimah (a.s.) too would seek their assistance (in this affair

The Ansars would say, 'O the Prophet's daughter! We have paid allegiance (the matter is already over) to this man (Abu Bakr). If before allegiance, your cousin had '.approached us, we would have given our allegiance to him and none else

In reply, Ali (a.s.) would say, 'Was it appropriate for me to have abandoned the ?Prophet's (S) corpse and refrained from giving him the ritual ablution

Was it proper for me to have abstained from shrouding him, offering prayers over him and burying his

blessed body and instead, come out of the house and scuffled with the people over ?this government

And Fatimah (a.s.) would say, 'Abul Hasan (Ali) did nothing except whatever was (worthy of him. And they did that what Allah will certainly take their reckoning.' (۱)

.Fatimah's utterances applied to the Ansars too

The reaction of the caliphate vis-à-vis Fatema's house and its inhabitants For the purpose of creating discord amongst the Bani Hashim, the caliphate went to the house of Abbas, the Prophet's uncle. Abu Bakr said, 'We wish to keep a share for you in this affair (caliphate).'. Abbas replied in the negative, forcing them to leave in .despair

Consequently, the caliphate system, which saw its affairs incomplete, found no alternative but to attack Fatimah's house. This task was put into action under .regarding the story of Saqifa

the leadership of "Umar " and a few companions amongst the Quraish. They attacked the door of Fatimah's house but could not force through. And finally, they set the door of Fatimah's house on fire - the house of the Prophet's daughter. The very door besides which the Holy Prophet (S) would stand five times a day before his prayers ,and cry out

السلام عليكم يا أهل البيت..

And after reciting these words, he would return to the prayer-niche to establish the .congregational prayer

The same companions of the Prophet, who used to witness the latter paying respect to this very house, burnt down its door and they did what they did. They entered the house and dragged Ali

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Refer to the commentary on Sermon No. ۶۶ of Nahjul-Balagha by Ibn Abil-Hadid; -۱ Egyptian edition ۶/` ۱۳

a.s.), who had been instructed by the Prophet (S) to adopt self-control, to the) .mosque, forcing him to pay allegiance

There, Ali (a.s.) delivered a speech. When the Ansars heard his utterances, they said, 'O Ali, if the Ansars had heard these words before their allegiance to Abu Bakr then, (not even) two amongst them would have infringed upon your right of allegiance. But (it is now all over and they have paid their allegiance.(١)

Here, Ali (a.s.) did not pay allegiance and the caliphate left him off. Ali (a.s.) returned to .Fatimah's (a.s.) house

Following this event, the caliphate began a severe economic campaign against the Prophet's (S) legatee and daughter. In this regard, they deprived them from their right of receiving the Khums (one fifth levy). And this deprivation took place while they were forbidden and not permitted to utilize Sadaqah (which is today commonly known as .(Zakat

In their enmity, they (also) deprived the only heir to the Prophet i.e. Fatimah (a.s.) from receiving the inheritance of the Prophet (S). They usurped the "Fadak " that was given to her by the Prophet (S) whereas others, who had received gardens and farms from .the Prophet (S) were not treated in this manner

Considering that Ali (a.s.) and the other Ahle Bayt (a.s.) were not having any other source of income, we can easily perceive the effect of this economic war against the .Prophet's (S) household

Consequent to the sanctions, it had become impossible for the household members to .arrange any sort of gathering

In

١- Commentary on Nahjul-Balagha - Ibn Abil-Hadid ۶/١٢.

this economic campaign, a hot and severe dispute and debate took place between the caliphate and the Prophet's daughter. Fatema (a.s.) made this dispute and debate public by discussing it in the Prophet's mosque and sought help from the Ansars but

they turned silent. The Prophet's daughter returned to her house with almost unbearable pain. It was not long before she passed away and joined her great father !((S

After Fatimah's demise, Ali (a.s.) remained alone and the people kept a distance from him. We have explained the events that followed in the first volume of the book "Abdullah-ibn-Saba " (on the subject of Saqifa). Thus came to an end the affairs of the .opponents of Abu Bakr's allegiance

Keeping Aloof the Ansars and the Bani Hashim from the Political Arena

Following these events, the caliphate kept off the Ansars and the Bani Hashim from the political arena and under no circumstances did the military directorship permit the Ansars and the Bani Hashim to participate in the conquests and rule of the Islamic .cities

Such was the affairs of the caliphate system against these two opponents within :Medina. Their treatment with the opponents outside Medina was as follows

C) The actions of the Arab tribes who resided outside Medina

The ruling caliphate labeled the group of Arab tribes who resided outside Medina as renegades. They were killed, their property plundered and taken as war-booty, and their women, children and the aged taken as captives to Medina. A few amongst them, who possessed means of transportation, were set free while others were taken .as slaves

Amongst these tribes, three persons from three Arab tribes claimed to be

the Prophet. The ruling caliphate attacked them too and gained victory over them. They killed their warriors, seized their property and took their survivors as captives. In the initial stages of Umar's caliphate, Umar set free every Arab, man and woman, .held as slaves

The Policy of Abu Bakr's Government Towards the Prophet's Sunnah and Hadith

Keeping in view the general policy of the caliphate during Abu Bakr's rule, one can examine his policy with regards to the Prophet's Sunnah and ahaadith. Now, while examining in brief all that was mentioned, we shall narrate a tradition approving Abu .Bakr's government

Narration of a Hadith in Approval of Abu Bakr's Rule of Government

After the Holy Prophet's (S) demise, the Ansars assembled in "Saqifa Bani-Sa'eda" for swearing allegiance to "Sa.'d ibn Obadah " as the Prophet's (S) successor. But they did not possess any proof from the Quran or the Prophet's Sunnah to endorse their claim. .Rather, tribal prejudice persuaded them to resort to such a step

When the Muhajirs amongst the Quraish received this news, they rushed to Saqifa and argued their case, "The Prophet is from the tribe of Quraish and (so) it is unacceptable to the Arabs that his successor should be from a different tribe. " For this reason, they swore allegiance to Abu Bakr. This was while the Bani Hashim were engaged in giving ablution, shrouding and offering prayers over the Prophet (S) and .were absent from the entire dubious proceedings

Finally, allegiance to Abu Bakr came to an end and he became the Caliph. The parties to the dispute over the matter of caliphate viz. the Ansars and the Quraish had no proof

p: ١٠٢

:from the Quran or the Prophet's Sunnah to support their claims! Thereafter

They deprived the Prophet's (S) household as well as the entire Bani Hashim from .١ their right of acquiring the Khums (one fifth levy), without any documentary evidence from divine texts for their move. On the contrary, this right (of the Ahle Bait (a.s.)) was firmly established in the Quran in the verse regarding Khums(١) and the Prophet too .acted upon it during his own lifetime

۲. They took away the garden of "Fadak " from Fatimah (a.s.), which was given to her by the Holy Prophet (S), and demanded evidence to establish that the Prophet (S) had gifted her the "Fadak ". This occurred while the gardens and the agricultural lands, which the Prophet (S) had given to others, were not seized and no evidence was demanded from them!

۳. They deprived the Prophet's (S) daughter, Fatema (s.a.) from her rightful inheritance. Inheritance by son from father was a part of the clear Islamic commandments, and all the Muslims had read about this in the Quran and acted upon it during the Prophet's (S) lifetime. Now, the caliphate had no alternative but to forge and fabricate a tradition from the Prophet (S) to cite an exception to the rule

Therefore, Abu Bakr (mis)quoted the Prophet (S) saying, "We Prophets do not leave behind any inheritance. What remains behind us is "Sadaqahh " (charity). " Considering that "Sadaqahh " is forbidden for the Prophet's household, the tradition was fabricated in the reverse.

This

۱- Ref. To Holy Qur'an, Anfal, ۸: ۴۱.

tradition was narrated in the debate that occurred between the Prophet's daughter, Fatema (a.s.) and Caliph Abu Bakr. After these events, the Prophet's daughter thought it expedient to disclose publicly this row between herself and the caliphate. In this manner, she wanted all the companions and the Muslims to become aware of these events and by listening to the arguments from both sides; she wished to hold them equally responsible for non-observance of this commandment.

For this task, she went to the Prophet's (S) mosque along with a group of female relatives. A curtain was put up for the Prophet's daughter and her accomplices. The Prophet's daughter along with her accomplices took position on one side of the curtain while the companions, the entire Muslims and the ruling government were

.placed on the other side

The Prophet's daughter sighed as a result of which the attendants started to weep. Thereafter, she praised Allah and then said, "I am Fatimah, the daughter of :Muhammad (S). She continued until she said

O son of Abu Qahafa (the name of Abu Bakr's father)! Have you the right to inherit" " ?from your father but not me

Thereafter, she addressed the Ansars and criticized them. After she finished her sermon, Abu Bakr delivered a sermon wherein he praised the Prophet (S) and then ,addressed the Prophet's daughter and extolled her. Then, he said

O daughter of the Prophet (S)! I personally heard the Prophet saying, 'We Prophets" do not leave behind any inheritance. Whatever remains with us

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" .is the "Sadaqah " (charity)..' And I have acted upon his commands

,In reply, Fatimah (a.s.) said

Have you intentionally set aside and forsaken Allah's Book, wherein the Almighty'. :says

وَوَرِثَ سُلَيْمَانُ دَاوُودَ

(And Sulaiman was Dawoud's heir" (Qur'an, ۲۷:۱۶"

Thereafter, she recited a few other verses too and openly challenged Abu Bakr in the presence of all the Muhajirs and Ansars concerning the hadith that he attributed to the Prophet. Not one among them said, 'O daughter of the Prophet (S)! I too have '..(heard this tradition from the Prophet (S

Taking into account whatever was explained, the policy during Abu Bakr's rule called for the narration of such traditions that substantiated their actions. They achieved

their objective and it was for the first time that a hadith, contrary to the text of the Holy Quran, quoting on authority of the Prophet (S), was officially narrated. Apart from .this, numerous similar instances can be found in the affairs of the caliphate

The Reason for the Silence of the Prophet's Companions Before the Caliphate

Here, a point which attracts one's attention is this: Despite the caliphate's harsh behaviour towards the Prophet's household; the narration of hadith contrary to the Quranic text; the killing of those who opposed Abu Bakr's allegiance (like Malik-ibn-Nuwairah) and many other similar incidents, the Prophet's companions kept silent. ?Why

For a proper perspective, recognition of the general state of the people of the Arabian Peninsular and in particular the Prophet's companions, is of utmost necessity. The matter concerning justice of the Prophet's companions has been adequately discussed in the second section of the book titled, 'On

p: ۱۰۵

the Path of Unity.'. In connection with the general condition of the people of the Arabian Peninsular, we remind you of the points discussed in the introduction of our (previous discussions (i.e. Examination of the Prophet's way of life

The Importance of Promises and Contracts in the Eyes of Arabs of the Arabian Peninsular

The Arabs, who were unaware of reading and writing, based their commitments on verbal promises and contracts. Thus, by uttering a few words like, "He is my son ", a stranger would become the announcer's son and the children of the latter would be regarded as former's brothers and sisters and the entire tribe would consider him as .a member of their society

Similarly, to boycott a rebel from a tribe, suffice it was to say "This man is not from us " and automatically he would be cut off from his tribe and kinsmen. The same policy was pursued in the matter of buying and selling and bequeathal of land and property

amongst each other or in cases where two tribes would agree on a pact during war or .peace or promise to give shelter to someone

On occasions too, they would shake hands in cases of positive contracts and would name such a contract as ("Bai'at meaning allegiance). In those days, magnanimity and dignity depended on the fulfillment of such contracts. In abiding by these contracts, the Arabs would take precedence over each other and were even ready to sacrifice .their lives

The Islamic "Shariah " (divine canon) made firm the necessity of abiding by the legal contracts. The Prophet (S) laid

the foundation for acceptance of allegiance and in contrast, abolished illegal contracts ." like the contract of calling someone as "my son

Keeping in view the above explanation, one can follow the reason for the companion's .silence and their succumbing before the unfair policies of Abu Bakr's government

After hearing Ali's conversation with Abu Bakr and Umar in the Prophet's mosque, the Ansars said, "Had the Ansars heard your utterances before their allegiance to Abu " .Bakr, they wouldn.'t have given their allegiance to anyone but you

In reply to the Prophet's daughter who would visit their houses to seek their assistance, they would say: "We have given our allegiance to this man and everything " .is now over

The same was the situation when the Prophet's daughter debated with Abu Bakr in .the Prophet's house over her right of inheritance from her father

In all these circumstances, we saw how the Ansars reckoned themselves to be bound by the allegiance with Abu Bakr and how they believed that any kind of violation in their promise and contracts would bring them disgrace. Although they did not believe that truth was on Abu Bakr's side, nevertheless breach of promise and pact under any

situation was something disgraceful for the Arab society. Notwithstanding the fact .that the Islamic "Shariah " did not recognize the illegal contracts to be enforceable

According to the Islamic "Shariah," if a few people make an agreement with someone ,else and swear allegiance to him that they would unjustly seize someone's property

then the very essence of such an allegiance is null and void and thus not enforceable. But, this matter could only be acceptable to someone who had the guts to tolerate the blame and reproach of the Arab society of that time. The disposition of the majority of the Prophet's companions reveals that since the companions had given their allegiance to the Caliph, they felt themselves to be obliged in obeying the Caliph under .all circumstances

The Policy of Abu Bakr's Government vis-a-vis the Prophet's Hadith and Sunnah

Taking into account the above explanation, we can explain the gist of Abu Bakr's policies vis-a-vis the Prophet's hadith and Sunnah as follows: As against all Islamic rules and customs, the Ansars who abandoned the Prophet's dead body in his house and (instead) assembled in Saqifa Bani- Saa.'eda to appoint a ruler for the Muslims .had not reflected over the Prophet's Sunnah at all

Rather, they acted upon their personal opinion and overlooked the Prophet's Sunnah so much so that they even left behind the funeral proceedings of the Prophet (i.e. the acts of ablution, shrouding, prayer and burial). Under all these circumstances, the Ansars took into consideration their personal wellbeing and acted on their personal opinion. As such, it was for the first time in Islam that after the Prophet's demise, the Muslims (i.e. the Ansars) acted upon their personal opinion in contradiction to the .Prophet's Sunnah

Following them, the Muhajirs amongst the Quraish did the same and their action in this matter did not differ in any way from that of the Ansars. They

too thought that the welfare lied in leaving behind the Prophet's corpse and instead, congregate in Saqifa and elect a leader from their side. Here too, they gave priority to .their personal opinion rather than the Prophet's Sunnah

It was only the Bani Hashim and particularly Ali (a.s.) who acted upon the Prophet's Sunnah and till the completion of the Prophet's funeral procedure, did not pay any .heed to all this uproar

Following this important event in Islam, the policy of "acting on personal opinion " as against the "Prophet's Sunnah " became the policy and way of the caliphate school of thought. Also, in their economic campaign against the Ahlul- bayt, they acted upon their personal opinion. However, in this regard, they found no alternative but to narrate such traditions from the Prophet, which contradicted the Quran but at the same time substantiated their own views. As stated earlier, they achieved this goal .too

Our proof that their hadith contradicted the Quranic text is the same that the Prophet's daughter disclosed publicly in the Prophet's mosque. Another proof is that none of the Caliph's accomplices were able to assist the Caliph in this debate and say, 'O daughter of the Prophet! Apart from Abu Bakr, so and so companion too has '..narrated this hadith from the Prophet

Abu Bakr's daughter (Ayesha) has further clarified this point by saying, "When the Prophet (S) expired and they disputed over the inheritance (i.e., the dispute between the Prophet's daughter and the caliphate, the details

p: ۱۰۹

of which was discussed before) we did not find the true judgment with anyone but him! Abu Bakr said, I heard the Prophet say, 'We Prophet's do not take any inheritance. What remains with us is "Sadaqah " (charity). "(۱)

By this tradition, which only the Caliph has narrated from the Prophet (S) and none .else, the Prophet's (S) daughter was deprived from acquiring her father's legacy

In another tradition, which he narrated supposedly from the Prophet (S), Abu Bakr fixed the use of a Prophet's inheritance as such, "The Prophet (S) said, 'After a Prophet passes away, anything that the Almighty Allah bestows on him would belong to his immediate successor. "(۲)

According to this tradition, the Prophet's inheritance after his death should reach Abu Bakr and with the help of this very reasoning, Abu Bakr did not give the Prophet's inheritance to the Prophet's daughter and instead appropriated it for himself.

Therefore, the Prophet's (S) daughter questioned Abu Bakr, 'After your death, which will have the right to take inheritance from you?.' He replied, 'My family members..'

Fatimah (a.s.) questioned, 'Then for what reason did you take inheritance from the Prophet (S) and deprived us from the same?.'

Ayesha reckoned Abu Bakr to be the only person to have been aware of the Prophet's (S) hadith about non-inheritance from the Prophet (S), who did not make this known to Fatimah (s.a.). Whereas, Fatimah (s.a.) was the only heir to the Prophet (S) and it was necessary for her to know her rights

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۱- Refer to the chapter: "Ma-waqa.'-fi-Khilafatehi " in 'Tarikh al-Khulafaa " of Suyuti; page ۷۳ regarding Abu Bakr's biography.

۲- Sunan Abi Dawood ۳/۱۴۴; chapter: "Fi-Safaya-Rasulillah ", hadith ۲۹۷۳ and Musnad al-Ahmad ۱/۴.

or otherwise vis-à-vis her inheritance.

The result of Ayesha's statement would be this that the Prophet (S) has erred (God-forbid) in propagating this decree!

* * *

This was one type of narration of tradition in support of the ruling government's policy

that prevailed during and before the period of this very government. Another kind of such narration is the hadith substantiating the policy of the government, which dominated after this government like the quote of Abu Huraira, which has come down :in Sahih-Bukhari and other books of hadith as follows

The Prophet said: "Nothing shall be distributed from my inheritance; not even one dinar. Whatever I leave behind (as inheritance) will be 'sadaqah.' (charity) after (deducting the amount of alimony for my wives and the expenses for my servants.(١)

Our proof that Abu Hurairah has narrated this hadith in the post-Abu Bakr era is the :very statement of Ayesha, who said

After the Prophet's departure, they disputed over the Prophet's inheritance. We did" :not find the decree over this dispute with anyone save Abu Bakr who said

'..The Prophet said: .'No inheritance is taken from us, the Prophets

If Abu Hurairah had narrated this hadith then, it was out of place for Ayesha to have .uttered the above sentence

In contrast to Abu Bakr's tradition, Abu Hurairah's tradition, which substantiates the policy of Abu Bakr's rule, is like the case of a vessel which is hotter than its contents because, Abu Bakr had said: "There cannot be any inheritance from the Prophets. Whatever remains with them is

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from the Book: "Faraaez " « قول النبى لا- نورث ما تركناه صدقه »:Sahih-Bukhari ۴/١١٠; Chapter -١ (On the same page, a tradition has been narrated from Ayesha too supporting her father); Kitab-ul-Khamsah ٢/١٢۶; Sahih Muslim, Kitab-ul-Jihad, Hadith No ۵۵; Sunan Abi .and Musnad al-Ahmad, ٢/٢۴٢ and ٢٧۶ « صفايا رسول الله (ع) »:Dawood, ٣/١۴۴ Chapter

Sadaqah (charity) ". But, Abu Hurairah said, "The Prophet said, 'No inheritance shall be taken from me, even to the extent of one dinar..' After deducting the alimony of my wives and the expenses of my servants, the balance will be the Sadaqah (charity). " By

assigning a decree in the case of the Prophet (S) and fixing the measure of one dinar, .he tightened the noose still further

Also, by determining its usage (alimony of the Prophet's (S) wives and expenses of his servants) he not only deprived the Prophet's (S) daughter but also presented as correct its usage for the Prophet's (S) wives and government servants (as the .(Prophet's (S) servants

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The tradition, which we set forth from Abu Bakr substantiating his own government policy, was only a specimen. Other similar traditions too have been narrated from him, which have been collected in Suyuti's "Tarikh al-Khulafa " under the topic: "Abu Bakr's biography ". God willing, we shall mention such traditions in the latter part of our discussion when we review the policies of all the Caliphs vis-a-vis the Prophet's (S) .hadith and Sunnah

Similarly, traditions like the tradition of Abu Hurairah, which substantiate the policies of the Caliphs and have come into being after the end of the respective Caliph's era of rule, are plenty. We have presented a few of these at the end of the topic: "Muta.'h al-haj (greater pilgrimage) in the second volume of the book "Maa'lem al-Madrasatain". Thus, a person who is not

p: ۱۱۲

an expert in this field will fail to distinguish the true traditions from the false ones, .which have come down in the books of the caliphate school

Prohibition on the Narration of the Prophet's Hadith

The aforesaid hadith from Abu Bakr reveals only a part of his policies regarding the Prophet's (S) hadith and Sunnah. The other part of his policy is the preventive orders he issued against the narration of the Prophet's (S) hadith. In this regard, Zahabi :relates

After the Prophet’s (S) demise, Abu Bakr warned the congregation of Muslims thus,“ ‘You narrate traditions from the Prophet (S) and have differences in them. These differences will multiply amongst those who are to follow you. (So), do not narrate any tradition from the Prophet (S). To those who ask you any query, say that the Quran suffices us. Consider as lawful whatever the Quran labels as lawful and unlawful all (that it has labeled as unlawful. “(١)

,Abu Bakr’s statement is contrary to the explicit text of the Quran, which declares

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

And We have revealed to you the Reminder that you may make clear to men what“ (has been revealed to them “ (Qur’an, ١۶:۴۴

All the commandments of the Quran, the lawful and the unlawful along with its explanation have come down in the Prophet’s (S) hadith and its embodiment in his practical life. Accessibility to both these requires narration of is hadith. One unit of prayer cannot be performed without recourse to the Prophet’s (S) hadith. Thus, this part of the Caliph’s statement

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.Tazkera al-Huffaz ١/٢ ٣; topic concerning “Abu Bakr’s life-history -١

.is absolutely incorrect and invalid

However, the other part of his statement, (i.e. “You have differences in them “) is right. This is because freedom of narration of the Prophet’s hadith could lead to narration of such hadith, which was against the government policies. Under the circumstances, a group of Muslims would follow the Prophet’s hadith and Sunnah while another group would act upon the personal opinion of the Caliphs, naturally resulting in a severe rift .between the Muslims

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Abu Bakr's statement contradicts this verse and tens of other verses of the Quran, which command us to follow the Prophet's (S) utterances and deeds. For acting upon .the commandments of the Quran, it is necessary to narrate the Prophet's (S) hadith

Besides, Abu Bakr's statement contradicts all those traditions of the Prophet (S) that emphasize the narration of his traditions. Anyhow, the aforesaid two-fold policy of Abu Bakr against the Prophet's (S) hadith and Sunnah was an opening chapter in this field. The Caliphs who followed him pursued the same policy but with greater force. The reason for uttering the above statement (too) by the Caliph was only one i.e., "the Caliph's personal opinion "! During the last moments of his life too, the Caliph acted upon "his personal opinion " and appointed Umar as his successor and the ruler of the !Muslims

:In Tarikh Tabari and other books of history, it has been narrated as follows

,While breathing his last, Abu Bakr summoned Uthman in private and dictated

Write- In the Name"

p: ۱۱۴

of Allah, the All- Compassionate, the All Merciful. This is Abu Bakr's covenant to the Muslims. However, after me.... " Merely uttering these words, he fell unconscious. Uthman completed the will, "I have appointed Umar-ibn-Khattab as the Caliph for " .you. For, I know that your goodness lies in this

After a while, Abu Bakr regained consciousness and asked Uthman to read what he had written. Uthman duly complied. On hearing this, Abu Bakr exclaimed, "Allah is the Greatest! Verily, you feared lest I die in a state of unconsciousness and the people " ?would then fall into dispute

Uthman replied in the affirmative. Abu Bakr appreciated, "May Allah rewards you with !!goodness! " and put his seal of endorsement

Shadid ", the freed slave of Abu Bakr brought this letter to Umar, who addressed the"

people in the mosque thus, "O people! Listen to the words of the Prophet's Caliph and obey him. The Caliph says, 'I only desire goodness for you.'. "(۱)

Consequently, the people paid allegiance to Umar, thereby making him as the Caliph of the Muslims!

The Sunnah During Umar's Era

Umar, the Caliph from Quraish

Umar became the next Caliph after Abu Bakr in Jamadi-us-Sani, ۱۳ A.H. and died on ۲۶, Zilhajj, ۲۳ A.H. His Caliphate lasted for ten years and six months.(۲)

Polices during Umar's era

In this discussion, we set below five specimens of Umar's policies, which left its influence on the Prophet's (S) hadith and Sunnah.

۱. Preferential treatment for the tribe of Quraish.

۲. Preferential treatment for the Arab race.

۳. Creating class system in the Islamic society.

۴. Confining the Prophet's (S) companions.

۵.

۱- Tarikh Tabari; European edition ۴/۲۱۳۸.

۲- Tanbia wal-Ashraf: Masoudi; Duwal al-Islam: Zahabi, p. ۱۹.

Forging Ahl-ul-bayt and family members (other than the real ones) for the Prophet (S).

۱. Policy of preferential treatment for the Quraish

The policy of tribal preference during Umar's reign was similar to the one prevalent among the Arabs in the pre-Islamic era. The Arab society, in the era of paganism, was .founded on the basis of tribal system and preferential treatment for the Arab race

In this system, the basis of discernment and course of action was the tribe, its allies,(١) its chief, its poet, its water and its land. In this society, if an individual from one tribe killed a person from another tribe, all the people from the victim's tribe would seek revenge from all the people belonging to the killer's tribe. In this connection, vengeance was considered to be achieved only when someone from the .killer's tribe was killed

In pursuit of this policy, an Arab desert-dweller would never give his daughter's hand in marriage to the noblest non-Arab. Such was the state of the Arab society during the .age of paganism

The Prophet (S), through Islam, demolished this system by deeds and words. In this :(connection, the following verse was revealed to the Prophet (S

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوباً وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ

O people! Surely We have created you of a male and a female, and made you tribes" and families that you may know each other. Surely the most honorable of you in front of Allah is the one among

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.The freed slaves of the tribe too were considered as the tribe's allies -١

(you most careful (of his duty) " (Qur'an, ۴٩:١٣

In the last year of his blessed life, the Prophet (S) during the Farewell Pilgrimage ,(Hajjatul Widaa) said

O People! Your Lord is One and your father is one! Know that no Arab is superior to a ' non-Arab and no non-Arab is superior to an Arab (by birth); and no red-skinned

person enjoys superiority over the black and no black enjoys superiority over the red ’?except through piety. Is my message clear to you

)All of them confessed, ‘Yes, O Prophet of Allah.(۱)

In practice too, the Prophet (S) laid the Islamic society on the basis of a single human race. He appointed Bilal, a (black) Ethiopian, as the “Muazzin “ (the one who calls to prayer) of the Islamic society (a post that was quite coveted). Likewise, he took tens and hundreds of other steps in this direction. This was the state of the Islamic society .during the Prophet’s (S) era

During Umar’s time, the government policy deemed advisable to restore the Islamic .society on the ways and discrimination of the Arabs during paganism

:And now for the details of these events

After the Prophet’s (S) demise, the conflict at Saqifa Bani Saa.’eda for the appointment of a Caliph took place with tribal slogans. The reason for bringing Sa.’d Bin Ubaadah to Saqifa was not because he possessed greater virtues than the other .companions but because as the Ansars asserted, “The Caliph should be from our tribe “

The Muhaajir (Emigrants) retorted, “The Prophet was from our

.Musnad al-Ahmad ۵/۴۱۱ -۱

tribe, the Quraish. So, the Caliph should also be from the Quraish. The Arabs will not accept the caliphate if it is vested in a tribe other than the Quraish. “ For this very .reason, allegiance was given to Abu Bakr in Saqifa

Thereafter, Abu Bakr became busy in suppressing his opponents and strengthening the base of caliphate. However, after Abu Bakr’s rule, the Quraish nepotism in the caliphate became more so apparent during Umar’s era. The manner in which the

Quraish ruled the Muslim

During Umar-ibn-Khattab's rule, the government belonged to the Quraish clan and its allies and the leadership of the Muslim army and the governance of the big Islamic cities were in the hands of the Quraish clan and its allies but not those who were from the clan of Bani Hashim. In this connection we set hereunder, a gist of what Masoudi :has narrated

The governor of Hamas died. Hamas was a big city in Syria and was one of the" Islamic military centres. During that period, Umar summoned Ibn Abbas and said, "The governor of Hamas has died and he was a virtuous man. Virtuous men are few and you are one of them. However, there is in my heart something against you although I have failed to find any evidence for it and have become weary in search for " ?it. Now, what is your idea about becoming the governor of Hamas

Ibn Abbas said, "I shall not accept unless you inform me of what you have

p: ۱۱۸

" .in your heart against me

" ?Umar asked, "Why do you wish to know

Ibn Abbas said, "I wish to know because if in case the matter is something fearful then I too should fear from it and if I turn out to be innocent, I should know that I am .innocent and then I can accept the post

Umar said, "O Ibn Abbas, I fear that when I die and you become the governor, you will invite the people towards yourselves. Nay! The people should not turn your side and (forsake the others. "(۱

Umar feared lest he dies and Ibn Abbas remains the governor of Hamas (which was then one of the centres of the Islamic army), he would later invite the people to the caliphate of Bani Hashim i.e. the caliphate of Ali (a.s.). Thus, he said, "Nay! It should not " !happen that the people refer to the Bani Hashim and forsake the other Quraish

As explained, Ibn Abbas's appointment to the post of governor of Hamas confused Umar and inspite of his confidence in Ibn Abbas's capability, he had his own fears. In this conversation, he wanted to be sure that his fear was only an illusion. But Ibn Abbas did not give him any assurance and (so) he did not become the governor of !Hamas

:In this conversation, two things become clear for us

Firstly, the reason why Umar kept away the Bani Hashim from sensitive posts Secondly, Umar thought of appointing a Caliph from the Quraish, exclusive

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Muruj al-Zahab: Masoudi ۲/۳۲۱ -۱

of the Bani Hashim

Another policy was to keep the Ansars away from caliphate and sensitive posts except in cases where no Quraish or their allies were found, or when the post itself was insignificant. This policy lasted till the last day of Umar's rule just as in the council of six members for the selection of a Caliph, Umar had not appointed even one person .from the Ansars

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Such was the basis of the Quraishite rule over the Muslims during Umar's era, which left its indelible impression on the Islamic societies for centuries to follow; and its .effect on the Prophet's (S) hadith and Sunnah too has remained till today

Policy of preferential treatment for the Arab race

In connection with the preferential treatment exhibited by Umar for the Arab race, we :shall explain the following four instances

a) A non-Arab was forbidden from marrying an Arab woman. Moreover, an Arab but) .a non-Quraishite was forbidden from marrying a Quraish lady

b) A person whose mother was a non-Arab was deprived of the inheritance of his) (father unless he had Arabian domicile by birth.(١

The above rule is in vogue in England today. If an Englishman marries a non- English lady who gives birth to a child in the English territory, that child enjoys the right of .being given an English identity card. Otherwise, he is not entitled to this identity card

c) The Arab Christians were exempted from paying the Jizya (poll tax). Rather, like) .(the Muslims, they were liable to pay Zakat (alms tax

d) No non-Arab was)

p: ١٢٠

This sentence has come down in Mawatta Malik ٢/۶٠ (Egyptian print) as follows: The -١ writer deduces from this sentence the same meaning, which has come down in the .text

permitted to reside in Medina except those who had being residing in Medina from the .Prophet's (S) time, like Salman and Bilal

Two persons were exempted from this rule: One was "Hurmazan ", the commander of Shustar. The Caliph depended on him for war counsel in the conquests over Iran(١) and the other was "Abu Loulu ", a skillful worker. The people of Medina greatly needed .(him for his workmanship(٢

:In this connection, Masoudi says

Umar would not allow any non-Arab to enter Medina. Mughaira-ibn-Shu'aba wrote to" him, 'I have with me a slave who is a painter, carpenter as well as an ironsmith. He is (useful for the people of Medina. Allow me to send him to Medina. Umar obliged "(٣

.He was given permission and his name was Abu Loulu

.About Umar's consultation with Hurmazan, suffice it is to narrate one instance

Masoudi says: ‘Umar consulted Hurmazan on the battle of Fars, Esfahan and ’..Azarbaijan

Hurmazan said, ‘Fars (in Iran) is like a head while Esfahan and Azarbaijan are its two wings. If you cut off one of the wings the head will preserve the other wing. But if you severe the head the two wings will collapse. Thus, you may begin your work with the (head.’.(۴

Policy of setting up class–system in the Islamic society

In his time, the Prophet (S) distributed the warbooty amongst the Islamic soldiers but only after setting aside one fourth of it for himself. This practice was in vogue even .during Abu Bakr’s caliphate and continued till the early period of Umar’s caliphate

When conquests multiplied, a section of Iran

Refer to Muruj az-Zahab; Masoudi ۲/۳۲۲ -۱

.Refer to Umar's life history in Suyuti’s “Tarikh al-Khulafa" page ۱۳۳ -۲

.Refer to Muruj az-Zahab: Masoudi ۲/۳۲۲ -۳

.Suyuti’s Tarikh al-Khulafa; page ۱۴۳-۱۴۴ -۴

was conquered and the war booty began to be amassed, Caliph Umar consulted the Muslims on the matter of distribution of the war booty. Imam Ali (a.s.) said to Umar, ‘Every year, distribute whatever wealth is amassed with you and do not keep anything with you.’. Others too chipped in with their suggestions. One of them said, ‘I .have witnessed the Syrian Kings possessing a list of names as well as army for wars

You too do the same.’. The Caliph obliged and the people’s names were written (clanwise.(۱

In Fotouh al-Buldaan, Balaazari has mentioned the manner of distribution of the :public treasury amongst the people as follows

Each of the Prophet's (S) wives was given ten thousand dirhams per year while' "Ayesha " was given twelve thousand dirhams. Those who had participated in the battle of Badr were given five thousand dirhams and those who were not in Badr but were present in Uhud were given four thousand dirhams per annum. These yearly stipends were downgraded to such levels that some Muslims received only two (hundred dirhams. In this manner, the names of Muslims got registered in the books.(۲

By this act, the Caliph created class distinctions in Islam. The Islamic society got accustomed to it and a large number of people reckoned this to be a part of the .Islamic insight

Umar strengthened the class system by his other sayings and deeds too. For example, he said, "This affair (caliphate) is restricted to the people of Badr till the last of them. When

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.Muruj az-Zahab: Masoudi ۲/۳۲۲ -۱

.Commentary on Nahjul-Balagha: Ibn Abil Hadid ۱۲/۲۱۴; Fotouh al-Buldaan, page ۵۴۹ -۲

none amongst them remain, this affair will go the people of Uhud till the last of them. When none amongst them remain, the caliphate will........and he continued naming the Prophet's (S) battles. Then, he declared, "The caliphate shall not go to those who turned Muslims after the

Meccan victory. "(۱) Moreover, in the council of six members set for the appointment .of his successor, all were participants of Badr

A subtle policy dominated this approach. By this policy, he kept the Prophet's (S) companions happy and preoccupied in amassing wealth but at the same time, aloof from reflecting in politics. He made them busy in amassing exorbitant riches through .tending flocks of cows, sheep, camels and horses as well as farming and agriculture

This action of the Caliph gave birth to feudalism in the Islamic society as two classes

came into existence: the aristocratic and the oppressed. Besides, it resulted in other .sufferings too but the size of this book does not permit us to analyse them

Policy of imprisoning the Prophet's companions

Umar's government was determined in imprisoning those companions of the Prophet (S) in Medina, who he feared would narrate his (S) hadith, contradicting his approach. In this regard, Abdullah ibn Umar says: Zubair was a valiant and majestic figure. He approached Umar, who feard him (for keeping his sword ready for taking allegiance .(for Ali

.Zubair: Allow me to fight a Holy war in the path of Allah

.(Umar: Suffice is the Holy war, which you fought in company with the Prophet (S

.Zubair left murmering in anger

,Umar claimed

.Tarikh al-Khulafa: Suyuti; page ۱۴۴ -۱

Who can understand my pretext before Muhammad's (S) companion? If I do not" (close the opening of this sedition, it will destroy the Prophet's (S) nation "!(۱

:In another tradition, he says

I shut the door of this valley (meaning the valley of Medina) lest the Prophet's (S) (companions meet the people and deviate them.(۲

:Abdur Rahman-ibn-Auf narrates

Before dying, Umar assembled the Prophet's (S) companions in Medina from various places and addressed them thus, "What are these traditions (quotes of the Prophet) ?that you are spreading in the world

'.?(They said, 'Are you forbidding us (from narrating the Prophet's hadith

He said, 'You shall all stay besides me! I swear by Allah, you shall not separate from me until my last breath! We know better what hadith to accept from you and what '..hadith to reject

(They all remained in Medina near Umar until he died.(۳

For this reason, Umar prohibited the Prophet's (S) wives from making the Haj (greater pilgrimage) and Umra (lesser pilgrimage).(۴) Nevertheless, there were women like Umm-Salma whom Umar failed to prevent from narrating such traditions of the .Prophet (S) which were contrary to the ruling policies

This prohibition continued during Umar's rule until the last year of his rule when he took them for Haj. However, the vigilant eye of Uthman and Abdur Rahman-ibn-Auf .prevented anyone from coming in contact with them

(Policy of fabricating kinsfolk and Ahl-ul-Bayt for the Prophet (S

point

With numerous conquests during Umar's rule, people from thousands of cities experienced new developments. They were now eager to know Islam and its .historical background

For acquainting them with Islam, the caliphate

.Tarikh Baghdad: Khateeb Baghdadi ۷/۴۵۳ -۱
.Commentary on Nahjul-Balagha: Ibn Abil Hadid -۲
.Muntakhab al-Kanz-il-Ummal ۴/۶۱ -۳
.Tabaqat: Ibn Sa.'d ۸/۲۰۸-۲۰۹ -۴

introduced to them the recitation of Quran, the Prophet's (S) Sunnah, which was in

conformity with the government policies and all that the Caliphs had themselves stipulated. However, the caliphate faced severe difficulty in introducing the Islamic .history

This difficulty arose due to the newly converted Muslims.' eagerness in knowing the Prophet's (S) biography, Islam's progress chart, the people who helped the Prophet (S) in propagating the religion, the people who created hindrances, the names of .those who were nearest to the Prophet (S) and the Prophet's (S) household members

Apart from these obvious queries, the newly converted Muslims had also come across :Quranic verses like

قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى

(Say: I do not ask of you any reward for it but love for my kinsfolk " (Qur'an, ۴۲: ۲۳"

فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَاءنَا وَأَبْنَاءكُمْ وَنِسَاءنَا وَنِسَاءكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ

Say: Come let us call our sons and your sons, our women and your women, and" (ourselves and yourselves.... (Qur'an, ۳:۶۱

:The newly converted Muslims realized that

The first male helper who assisted the Prophet (S) was "Abu-Talib ", the Prophet's .uncle and "Ali's " father

.(.The first Muslim woman was "Khadija " and the first Muslim male was "Ali " (a.s

.(.The next greatest helper to the Prophet (S) in the battles was "Ali " (a.s

In interpreting the aforesaid verses and tens of other verses as well as hundreds of hadith, they recognized Ali (a.s.) to be the Prophet's "Ahl-ul-bayt" (household .(members) and "Zul-Qurba" (kinsfolk

Among the women, they recognized Fatimah, Prophet's (S) daughter and Ali's

.a.s.) wife)

.Among the youths, they recognized Hasan and Husain (a.s.), Ali's (a.s.) two sons

In their eyes, all the magnificence of Islam, and all its virtues, terminated in Ali (a.s.), his father, his mother-in-law, his wife and his two sons. And it was this very Ali who opposed the caliphate and refused to pay allegiance to the first Caliph for six months. " .Often, he would claim, "I am the Prophet's legatee and successor

.All these factors together created chaos and confusion among the rulers

Practising utmost discretion, the caliphs obviated these confusions by employing the :following methods

a) Introducing Abbas and his son as the Prophet's Ahl-ulbayt and kinsfolk)

In our discussion on Abu Bakr's allegiance, we saw how Abu Bakr, Umar and his accomplices visited Abbas.' house with the intention of creating discord between him and Ali (a.s.) and how they offered him a share in the caliphate, which was rejected by .Abbas

Besides pursuing this policy, Umar, during his reign, attempted to introduce someone other than Ali (a.s.) as the Prophet's (S) kin. In implementing these two policies, Umar .gave preference to Abbas

Incidentally, Abbas was not with the Prophet (S) in the battles of Badr, Uhud, Khandaq, Khaibar and Tabuk. Rather, he was in the company of the infidels in the battle of Badr and was taken captive by the Muslims. He was preferred over all those .who had participated in the battles of Badr, Uhud, etc

Umar honoured him in the class system and fixed twelve thousand dirhams as his (annual stipend.(١

,In ١٨ A.H., the year of famine in Medina

.Commentary on Nahjul-Balagha: Ibn Abil Hadid ۱۲/۲۱۴ -۱

Umar requested Abbas to intercede and pray before Allah to send down rain under (this pretext that he was the Prophet's (S) uncle.(۱

On the other hand, Umar would allow "Abdullah " (son of Abbas) to accompany him on grounds of being the Prophet's (S) cousin and would consult him and ask him meanings of verses from the Holy Quran in the presence of the eminent companions. Abdullah, who knew numerous Arab poems by heart, was not unfamiliar with the (literal meanings of the Quran.(۲

By resorting to such tactics, the Caliph made Abbas and his son Abdullah popular in the society and introduced them as the Prophet's (S) kin. Earlier, we had also mentioned Umar's desire of making Ibn Abbas the commander of Hamas, provided he was assured that after his death, Ibn Abbas would not utilize his post for Ali's (a.s.) .caliphate

Keeping in view the philosophy behind the divine command in introducing the Ahl-ul-bayt, the consequences of the Caliph's policy becomes apparent. The philosophy behind the divine command in introducing the Ahl-ul-bayt

On divine command, the Holy Prophet (S) introduced the Ahl-ul-bayt to the Muslims, so that after his demise, they would derive from them the Islamic creeds and precincts, learn from them the Prophet's (S) Sunnah and hadith, assemble around them and pay allegiance to them in forming the Islamic government. The Islamic Ummah (nation) was to accomplish these tasks with full knowledge of their status and .were obliged to follow them, love them and be attached to them

When the

Refer to Sahih Bukhari: Kitab al-Estesqah, chapter concerning "People questioning -۱

Imam about want of water during famine " ١/١٢۴ and Book about "The Prophet's virtues ", Chapter concerning Virtues of Al-Abbas-ibn-Abdul-Muttalib ٢/٢٠٠; Tabaqat: .Ibn Sa.'d, European edition

.Tabaqat: Ibn Sa.'d ٢/١٢٠; Commentary on Nahjul-Balagha: Ibn Abil Hadid -٢

caliphate system presented others instead of them, it left the following contradictory :impressions

During the era of the three caliphs, the newly converted Muslims reckoned that the verses and hadiths that have come down in honour of the Prophet's (S) Ahl-ul-bayt applied to Abbas and his sons. Their views on the Prophet's (S) legatee were focussed .on Abbas and his sons

Its long-term effect was felt during the era when the Muslims revolted against the Bani Umayyah and they formed an Islamic government under the leadership of the Ahl-ul-bayt. The Bani-Abbas succeeded in introducing themselves as the Ahl-ul-bayt in the cities of Khorasan (far from Medina, the centre of Ahl-ulbayt and far from Kufa, the Shiite hub) and there, they began their military expedition, culminating in the .downfall of the Bani Umayyah government

In this manner, they succeeded in forming a seemingly legitimate government on the grounds that they were the Prophet's (S) cousins and Ahl-ul-bayt. In reality, they resembled the oppressive Bani Umayyah government and pursued their very style in the matter of hadith and Sunnah, as mentioned in the caliphate school. This dynasty (Bani Umayyah) brought such harm to the Muslims for hundreds of years so much .that volumes are needed to describe them

b) and (c) Introducing Abu Bakr and Umar as the Prophet's two distinguished friends)

The caliphs introduced Abu Bakr and Umar in Mecca and Medina as the Prophet's (S) two friends, companions, ministers and counsellors and Islam's second and third ranking figures. In a few traditions, they have also assumed these two figures to be more pious and learned than the

.(Prophet (S

Moreover, it introduced Abu Bakr instead of Ali (a.s.) as the first believing man and showed Umar as more sympathetic than the Prophet (S) towards Islam and the Muslims (a nurse being more sympathetic than mother!) and the one who presented .true insight to the Prophet's (S) persona

Thus, at a time, when all the Prophet's (S) companions were prohibited from narrating the Prophet's (S) hadith (except when the Caliph asked them any questions), Umar .and Ayesha narrated from the Prophet (S) whatever they liked

Consequent to this policy, not only Umar became the hero of Islam and the one superior than Ali, but his act of alteration in the Prophet's (S) Sunnah greatly .influenced the Islamic society, the effects of which can be felt even today

d) Introducing Ayesha as Islam's symbolic woman)

The caliphate introduced Ayesha as the most beloved human being in the eyes of the Prophet (S) and the most esteemed one before Allah. Similarly, it bestowed upon her other distinctions too. Moreover, it recognized her to be the distinct Ahl-ul-bayt and .such figures like Khadija and Fatimah were consigned to oblivion

Considering that the Caliphs would seek legal opinion and inquire matters related to the Prophet's (S) Sunnah from her, Ayesha was presented to the supreme authority in his Sunnah. Her traditions left negative effects in understanding the Prophet's (S) Sunnah and way of life and instead consolidated the life-style of Abu .(.Bakr, Umar and Uthman, which will continue to prevail till the advent of Mahdi (at.f.s

Considering the points that we have discussed, we

.can now examine in brief, Umar's policies with regards to hadith

During Umar's reign, four dangerous methods were implemented and reinforced with respect to the Prophet's (S) hadith and Sunnah. They were as follows:

(a) Prohibition against propagation of the Prophet's (S) hadith.

(b) Official licence by the caliphate in spreading thoughts and beliefs of the (condemned) Bani Israel amongst the Muslims.

(c) Implementation of the Caliph's personal views as against the explicit text of the Book of Allah and the Prophet's (S) Sunnah. This, in itself, was reckoned to be a part of Umar's policy against the Prophet's (S) hadith and Sunnah. We have already mentioned two such instances.

(d) Narration of hadith in conformity with government policies and attributing unfair things to the Prophet (S).

These four affairs were implemented in the following manner:

1. The ban on the propagation of the Holy Prophet's (S) hadith and Sunnah

In this regard, the Caliph strictly prohibited any kind of narration of the Prophet's (S) hadith and Sunnah (whether verbal or in written form).

Similarly, he ordered everyone to bring for him the Prophet's (S) Sunnah in writing and when all the writings were collected, he burnt their entire lot!

Besides, he prevented some of the Prophet's (S) companions from leaving Medina lest they narrate the Prophet's (S) hadith and Sunnah in other cities far from the Caliph's view. Likewise, he prevented the Prophet's (S) wives from travelling outside Medina. They were even disallowed to go for the Haj Pilgrimage, save on one occasion when they were kept under the vigilant eye of Uthman and Abdur Rahman-ibn-Auf.

Now we shall mention

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three examples, which reveal the effect of ban on narration of the Prophet's (S) :hadith

a) In the to and fro Haj journey from Medina to Mecca, Sa.'d-ibn-Waqqas did not) (narrate even one tradition from the Prophet (S).(۱

The author says: Considering the significance of expressing the Prophet's (S) Sunnah in the Haj rites, such heedlessness on the part of the Prophet's (S) companion reveals the extent to which Umar's ban on narration of the Prophet's (S) hadith left its impact .on the Prophet's (S) companions

b) Abdullah-ibn-Umar did not narrate for his associates even one tradition from the) (Prophet (S) for one complete year.(۲

c) When Umar sent Qarazah-ibn-Ka.'b Ansari on a mission to Kufa, he advised him) not to narrate any hadith from the Prophet (S). Whenever the people asked him to narrate hadith from the Prophet (S), he would say, "Umar has forbidden us from (narrating traditions.(۳

* * *

Instead of propagating the Prophet's (S) hadith, Umar would command the people to recite the "Quran ". However, in the case of Quran too, he strictly prevented anyone .from inquiring about its meaning and interpretation

Once, a person named Saabigh-ibn-Asal Tamimi who belonged to the aristocratic tribe of Tamim, inquired about the meaning of: "«... وَالذّارِیَاتِ ذَرْواً».

Umar summoned him to Medina and beat him so much that his clothes became soaked with blood, followed by imprisonment! After a brief period, he summoned him once again and caned him a hundred times, causing grievous injury to his back! Finally, he exiled him

.Sunan Darami: ۱/۸۴ and ۸۵ -۱

.Sunan Darami: ۱/۸۴ and ۸۵ -۲

Sunan al-Daarami vol.۱, p.۸۵; Jaameh-Bayan al-Ilm written by Ibno Abdil Birr ۲/۱۴۷; -۳ .Tazkerah al-Huffaz by Zahabi vol.۱, p.۴ ۵

to Basra and prohibited the people from talking to him until Abu Musa Ash.'ari .interceded and requested Umar to set him free

:The reason behind Umar's ban on narration of hadith and interpretation of Quran

In the discussion on Abu Bakr's policy vis-a-vis the Propet's (S) Sunnah and hadith, we had explained in brief the reason for the ban on the propagation of the Prophet's :hadith. Here, we shall discuss this matter in detail

Since the start of the Prophet's (S) mission in Mecca, the Quraish created hindrances for the Prophet (S) and tortured the Muslims through various means. After the Prophet's (S) migration to Medina, they continued their enmity and killings against the .Prophet (S) and his followers in the battles of Badr, Uhud, Khandaq, etc

Against them was "Ali", the first Muslim, "Abu-Talib", the obliger of Islam, "Khadija", (Fatimah's mother) the devotee and lover of Islam. In the battles against the Quraish, the hero among the Muslims was "Ali " and the selfsacrificing Islamic soldiers were from the "Ansars". This was discussed in length in the topic on the Prophet's (S) .biography

:Similarly, there was the verse

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً

which applied to the Prophet, Ali, Fatimah, Hasan and Husain (a.s.). And the verse of :" "Mubahela

فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَاءنَا وَأَبْنَاءكُمْ وَنِسَاءنَا وَنِسَاءكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ

Say: Come let us call our sons and your sons, our women and your women, and" (ourselves and yourselves.... (Qur'an, ۳:۶۱

.(.proved applicable only in the case of Ali, Fatimah, Hasan and Husain (a.s

And

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:in the verse

.« وَآتِ ذَا الْقُرْبَى حَقَّهُ »

(and give to the near ones their right.. (Qur'an, ۱۷:۲۶

there was the command for granting the "Fadak " to Fatimah, the Prophet's (S) ....daughter and many others

For this reason, the caliph found it necessary to prevent the propagation of the Prophet's (S) hadith and Sunnah and forbid any type of questioning on the interpretation of the Quranic verses. In this regard, he even resorted to violence like beating and imprisonment, so that the true face of Ali's enemies, those irate with his caliphate and the opponents of the Prophet's household, as well as the self-sacrificing deeds of the Ansars remain concealed from the Muslims, who resided away from .Medina

On the other hand, it was indispensable for the caliph to fabricate traditions, which were in conformity with the policies of the Caliphs. We have already indicated this matter in our previous discussions and shall explain them in length in the coming .lessons

This task was set up during Abu Bakr's caliphate and gained momentum during Umar's reign. Instead of setting forth the Prophet's (S) hadith and Sunnah in the Islamic society, the rulers brought counterfeit for them, which you will read, in the :following discussions

Spread of Bani–Israil ideas .۲

From Umar’s era, the caliphate hired agents for spreading “Bani-Israil “ Tales amongst the Muslims in lieu of the Prophet’s (S) hadith and Sunnah. A stooge in this design of the caliph was K.’ab al-Ahbaar, the renowned Jewish scholar who outwardly brought faith in Islam during Umar’s era and remained

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.the official scholar of the caliphate court till Uthman’s period

Another counterfeit-producing sychophant was “Tamim Dari “, a Christian monk, who accepted Islam outwardly and on Umar’s instructions used to deliver sermons in the !Prophet’s (S) mosque prior to the Friday prayers

About their deeds, we shall confine ourselves to whatever we have explained in the preceding discussions and concerning their destructive consequences, we shall .discuss them (God-Willing) in the coming discussions

The rules and ordinances laid down by the Caliph .۳

The second Caliph altered numerous Islamic ordinances, which have come down in the Quran and the Prophet’s (S) Sunnah. We have mentioned a few of these in the preceding topics of this book and a few others have been discussed in length in the second volume of the book: “Maalem al- Madrasatain “ (the topic concerning the .(independent judgement of the Caliphs

.Analysing all these would require volumes

The caliphate named such ratification and distortion of laws in ۲ A.H., as “Ijtihad “ and they would say, ‘The Caliph in so and so matter has made such an “Ijtihad “ ’..((independent judgement

Narrating hadith in support of the Caliph’s policy .۴

point

Previously, we had mentioned instances where the Caliph strictly prevented the propagation of the Prophet's (S) hadith and Sunnah. At that time, two persons were .excluded from this prohibition

One of them was "Ayesha " who was the official speaker of the caliphate during the era of the three Caliphs. The Caliphs would inquire from her whatever they needed and she in turn would fabricate traditions on the authority of the Prophet (S) in support of their policies. We have

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brought several traditions from her in support of the policies of Abu Bakr and Umar in the book, The Role of Ayesha in the History of Islam vol.١, p.١١٩, under the topic ." "Ayesha's hadith in support of the caliphate

Another figure who was excluded from this ban was Caliph Umar-ibn-Khattab. Now, by the Almighty's support, we set below instances of Umar's traditions in support of .his own policies

:A few specimens of hadith in support of Umar's policy

Previously, we saw that during the second Caliph's era, the government policy was founded on the basis of the Caliph's "Ijtihad " (independent judgement) in the Islamic ordinances, as against the Book of Allah and the Prophet's (S) Sunnah. The instances of the second Caliph's "Ijtihad" were such that it was practically impossible to cite a .hadith of the Prophet (S) in its support

This problem was tactfully and cunningly solved as follows, which is unparalleled in :history

Traditions about the second Caliph's excellences and virtues were narrated. Consequently, the Caliph's "Ijtihad" took precedence over the Prophet's (S) Sunnah like the traditions concerning "Umar's consent " Wherein Caliph Umar had said: "I consented with my Lord on many issues. " In yet another hadith, he says: "My Lord

agreed with me in many affairs! " In giving explanation about the instances wherein :he agreed with his Lord (or his Lord agreed with him), he says

In certain matters, I recommended the Prophet to act in so and so manner.'. Thereafter, Allah revealed to His Prophet my proposal and commanded all to follow that matter according

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.'.(to my recommendation and this became obligatory for all Muslims (to follow

In another tradition, he says, 'I forbade the Prophet from such and such act and he did not oblige. Then, Allah revealed to him a verse forbidding him from that act and '..this became haram (unlawful) for all the Muslims

In all these traditions, it has been so explained that the verse would be revealed for .the Prophet (S) in exactly the same words as Umar's utterances

:In yet another tradition, he says: When the verse

وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن سُلَالَةٍ مِّن طِينٍ . ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ . ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا

And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation... (Holy (Quran, ٢٣: ١٢- ١۴

:concerning man's creation was revealed, I said

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

(Blessed be Allah, the best of the Creators. (Holy Quran, ٢٣: ١۴

:and the verse became أَنشَأْنَاهُ خَلْقاً آخَر :Allah added my utterance after the verse

أَنشَأْنَاهُ خَلْقاً آخَرَ فَتَبَارَکَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

It was for this reason that the scholars belonging to the caliphate school said: In the Quran, one can find Umar's utterances!

The Insight Created By Such Traditions

As per these traditions, Umar-ibn-Khattab would put forth certain proposals to

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the Prophet (S) and accordingly, Allah would make that affair obligatory for His Prophet (S) and all the Muslims till the Day of Judgement.

Moreover, in instances where the Prophet (S) would perform a certain deed, which consequently would become his Sunnah, Umar would dispute and forbid the Prophet (S) from it. Consequently, a verse would be revealed commanding the Prophet (S) to forsake that act and instead act in consonance with Umar's command.

Thus, in the eyes of those who believe in the authenticity of such traditions, if after the Prophet's (S) demise, Umar forbids his Sunnah in some particular matter, it is necessary to follow Umar's command.

This perspicacity was further strengthened by other traditions too like the one stating that 'angels conversed with Umar.(۱)' or, 'Allah has made the truth to flow from Umar's tongue.' or, 'If there should be a Prophet after me, it will be Umar..'(۲)

* * *

Among these traditions, the tradition concerning Umar's consent was fabricated during Umar's era because its narrator is none other than the Caliph himself. However, the traditions that solidify the hadith about Umar's consent are supposed to have been forged after Umar's era.

Here, the following queries arise:

How did the Prophet's (S) companions allow the narration of traditions like the one

about “Umar’s consent with Allah “, wherein Umar is deemed to be superior to the ?Prophet (S), who is constantly sought to be degraded

Besides, how did they permit Allah, the Almighty, and the Noble Quran, to be freely insulted by

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۱- Sahih Muslim, Book: Virtues, Chapter concerning Umar’s virtues; Tradition No: ۲۳; Musnad Ahmad ۲/۳۳۹ and ۶/۵۵; Musnad Tayalesi, Tradition No: ۲۳۴۸.

۲- Refer to the traditions about Umar’s virtues in Umar’s biography in Tarikh Zahabi, Tarikh Ibn Kathir, Tarikh Ibn Asaakir and Tarikh al-Khulafa by Suyuti.

Umar’s statement that Allah accepted my words and entered in His Book my :utterance

فَتَبارَکَ اللَّهُ أَحْسَنُ الْخالِقِينَ""

?What made the Prophet’s (S) companions be sitting ducks in the face of such outrage

This query is answered when we compare the condition of the Prophet’s (S) companions in the pre-Islamic era, with their state during Umar’s reign.(۱)

In the pre-Islamic era, these companions were predominantly nomads of the Arabian Peninsula, who could afford only a few sips of sweet water and pieces of bread. But during Umar’s caliphate, these very companions turned kings of the best nations and cities of that time - cities with rivers, fountains, plantations, fruit-bearing gardens, .beautiful women and men with Iranian and Roman culture

.Thus, for achieving all these worldly pleasures, it was necessary to satisfy the Caliph

Didn.’t Umar Sa.’d agree to become the commander of Ibn Ziyad’s army and massacre the Prophet’s (S) progeny in Karbala? Did he not trample their blessed bodies with horses and sever their heads, and then take them along with the Prophet’s (S) daughters in the presence of Ibn Ziyad, all for just becoming the

?governor of Rayy

So, is it astonishing that their forefathers i.e. people like Sa.'d Waqqas, Amr Aas, Mughaira ibn Shu.'ba and other companions, who had heard the Prophet's (S) sayings, took precedence over one another in drawing the Caliph's satisfaction simply for ?worldly pleasures

In this regard, how beautifully the Prophet's (S) offspring, Imam Husain (a.s.), has :said

People are the slaves of this world and religion is the taste of"

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After the Prophet's (S) demise, his daughter Hazrat Zahra (a.s.), disclosed their - ١ condition during the pre-Islamic era in the Prophet's mosque. Refer to the Commentary on Nahjul-Balagha by Ibn Abil Hadid; first Egyptian edition, ۴/٧٩-٨٧ and .Balaghat al-Nisa page ١٢-١۵

their tongues (i.e. something which they only utter and not practice). As long as they live happily, they gather around religion, but when they are tested with calamities, " only the pious remain steadfast

* * *

After the expansion of the Islamic State, leading companions would take precedence over one another in getting the Caliph's satisfaction. With the consent of their majority, traditions like the tradition on Umar's consent and his independent judgements spread in Mecca and Medina and later to other numerous cities whose .people had brought faith in Islam only after those conquests

Return to the discussion on Umar's policy

The four methods employed by Umar in connection with the Prophet's (S) hadith and :Sunnah, had the following impact for Islam and the Muslims

۱- The ban on the Prophet's (S) hadith continued for more than seventy years right till the end of the Bani Ummayyah rule (except for four plus years during Amirul Momineen Ali Ibn Abi Talib's rule and two years and a few months during Umar ibn Abdul Aziz's rule).

۲- During the era of compilation of the Prophet's (S) hadith, Judaic beliefs and dogmas got mixed with the Prophet's (S) hadith and Sunnah, and then found their way in the books on hadith. (Since then) this matter has created severe deviations in the belief of the Muslims. Insha'Allah, we shall examine them in the discussion on Allah's Names and Attributes in the subsequent chapters.

۳- On numerous occasions, the second Caliph would alter the Islamic decrees, which had come down in the Quran and the

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Prophet's (S) Sunnah, whose details are beyond the scope of our discussion and would require volumes. Amirul Momineen Ali (a.s.) has pointed out in one of his sermons more than twenty-five such instances and we have explained these in the second volume of the book "Maa'lem al-Madrasatain".

In the final stages of the second Caliph's life, these independent judgements increased to such an extent that Islam got divided into two:

(a) The Islam of the Prophet's era, which had remained intact in the Quran and the Prophet's (S) Sunnah.

(b) The Islam of the caliphate system, as accepted by the majority of early Muslims as well as new converts, and most of its commandments were inconsistent with the Quran and the Prophet's (S) Sunnah.

The end of Umar's rule and the appointment of a six-member Consultative Committee

When Umar was wounded by Abu Loulu, he nominated a six-member Committee consisting of Ali (a.s.), Uthman (from Bani Abde Manaaf), Abdur Rahman (from Bani

Zuhrah), Sa.'d (from Bani Zuhrah), Zubair (from Bani- Asad) and Talha-ibn-Ubaidullah (from Bani-Taem) and appointed Abdullahibn- Umar as the arbitrator of this .committee

Similarly, he appointed Abu Talha Ansari with fifty armed men from the Ansars and ordered, "If five agree about one and the sixth disagrees, and then strike him with your swords. If four among them agree about one and the other two disagree, then you may kill both of them. If three agree about one and the other three about another, then Abdullah ibn Umar should act as the arbitrator. If they do not accept Abdullah ibn Umar's verdict, support should

be given to the group that includes Abdur Rahman, but if the other three disagree, " .they should be beheaded

.Umar said: I believe it would be either Ali or Uthman

When they left Umar's place, Ali (a.s.) said to the Bani Hashim, "The caliphate has " .been turned away from us

'.?They asked, 'How can you say this

Ali (a.s.) replied, "Sa.'d is the cousin of Abdur Rahman and Abdur Rahman is the .husband of Uthman's sister. These three will surely reach a compromise

Even if the other two are with me, it is in vain because it has been laid down that (support should be given to the group that includes Abdur Rahman.(١

The author says, 'By this command, Umar made "Abdur Rahman " the pivot of this caliphate committee. Also, from his statements, it is obvious that the mystery of this committee lied with Abdur Rahman ibn Auf. Now, let's see the manner in which Abdur .Rahman acted thus enabling us to unravel this mystery

For three days, Abdur Rahman created a scene wherein he gathered the Muhajirs, Ansars and the other Muslims in the Prophet's (S) mosque and addressed the

candidates thus, “I separate myself and Sa.’d (who was Abdur Rahman’s cousin) from the caliphate so that I have the right to choose one among the four as the Caliph. “ .The first to agree to this was Uthman. Then, all others except Ali (a.s.) agreed

Abu Talha, who led the fifty armed men, said to Ali (a.s.), ‘Why don.’t you

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.Tarikh Tabari, European edition: ۵/۲۷۷۷-۲۷۸۱; Ansab al-Ashraaf ۵/۱۵-۱۸ -۱

’.!agree?.’ Abdur Rahman is a reliable man in the eyes of the Muslims

Ali (a.s.) was forced to agree and allow Abdur Rahman to act after the latter took an .oath to act on the basis of truth and not out of his desire

Thereafter, Abdur Rahman pretended that he was electing Ali (a.s.) and Uthman as the candidates to the caliphate and asked the people their opinion. At this time, each one’s supporters campaigned and strived hard in gaining victory for their respective .candidate

Ammar said, ‘If you wish that discord should not occur among the people, then pay ’..(.allegiance to Ali (a.s

’..Miqdad said, ‘Ammar is speaking the truth

Abdullah ibn Sa.’d ibn Abi Surah, who was Uthman’s foster brother, said, ‘If you do not wish discord among the Quraish, then pay allegiance to Uthman..’ Abdullah ibn Abi Rabih Makhzumi said, ‘Abdullah ibn Sa.’d ibn Abi Surah is speaking the truth. If you ’..swear allegiance to Uthman, we shall obey and give our allegiance

,Ammar addressed Abdullah ibn Sa.’d ibn Abi Surah and asked scornfully

“ ?Have you ever wished good for Islam“

At this juncture, the Bani Hashim and the Bani Ummayyah delivered speeches. Ammar stood and said, ‘O people! Allah honoured you with His Prophet (S) and

bestowed glory to His religion. Till when you shall keep this affair far from the ?Prophet's (S) household

!A Quraishite, belonging to the clan of Makhzum, retorted, 'O son of Somaiya

You have exceeded your limits. Why do you interfere in the affairs of the Quraish in

(the matter of selection?(۱

'..Sa'd ibn Abdul Rahman thundered, 'Finish off the matter before a sedition is raised

Abdur Rahman, who had craftily scripted this scenario and shrewdly engaged the people in fight against each other, approached Ali (a.s.) after three days of delay and deceitful pretension and said, 'I pay you allegiance on your following the Book of '..Allah, the Prophet's Sunnah and the way of Abu Bakr and Umar

Ali (a.s.) said, 'I shall act by the Book of Allah, the Sunnah of the Prophet (S) and my '..own findings

Abdur Rahman turned to Uthman and said, 'I pay allegiance to you on your following '..the Book of Allah, the Sunnah of the Prophet (S) and the way of Abu Bakr and Umar

Uthman said, 'I shall act as per the Book of Allah, the Sunnah of the Prophet and the '..way of Abu Bakr and Umar

Again, Abdur Rahman turned to Ali (a.s.) and repeated his question. Ali (a.s.) gave him the same reply. Then, he turned to Uthman and repeated the same question and .Uthman repeated his previous reply

For the third time, Abdur Rahman asked Ali (a.s.) the same question. This time, Ali (a.s.) replied, 'By acting on the Book of Allah and the Prophet's Sunnah, its no more necessary to follow others way and conduct. You (only) desire to keep this affair (the '.!caliphate) away from me

Abdur Rahman then turned towards Uthman and repeated his question and received .the same reply

Abdur Rahman stretched his hand and paid allegiance to

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Tarikh Tabari, European edition: ۵/٢٧٧۶-٢٧٨٧; Commentary on Nahjul-Balagha by Ibn -١ .Abil Hadid in explaination of the sermon of Shiqshiqayya ١/١٩٣

(Uthman as the Caliph of the Muslims under the aforesaid conditions.(١

Thus, the secret behind Umar's Consultative Committee lied with Abdur Rahman and .he (i.e. Abdur Rahman) implemented it with his branded cunningness

Events following the allegiance

After Abdur Rahman swore allegiance to Uthman, Ali (a.s.) left the place angrily. Abdur Rahman, who had a sword in hand (nobody else had a sword) said to Ali, 'Pay allegiance or else I will strike you with my sword!.' The committee members pursued Ali (a.s.) and said, 'Swear allegiance or else we shall wage war against you!.' Hence, Ali ((a.s.) was coerced into allegiance.(٢

Assessing the Consultative Committee and Uthman's appointment

The committee comprised of six men from the Quraish. The working procedure of .١ the committee was laid down in such manner that would enable Abdur Rahman to elect Uthman to the caliphate. Considering the fact that Uthman was a trusted figure in the eyes of Abu Bakr and that when Abu Bakr fell unconscious while writing the appointment of the next Caliph, Uthman had written Umar's name, the latter's loyalty .to him (i.e. Uthman) becomes clear for us

It was impossible to omit Ali (a.s.) from this committee. However, for overcoming .٢ this situation, Umar had secretly planned with Abdur Rahman to include the clause of "following the two Caliph's conduct ", along with the Book of Allah and the Sunnah of

the Prophet (S) as a condition for allegiance. This is because he knew that Ali (a.s.) would never accept allegiance under this condition.

3. The appointment of fifty swordsmen for killing anyone who disagreed

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۱- Refer to Tarikh Tabari, European edition: ۵/۲۷۹۴; Tarikh Ya.'qubi: ۱/۱۶۲; Ansab al-Ashraaf by Balazari: ۵/۱۹-۲۱; Iqd al-Farid: ۳/۷۴-۷۶.

۲- Ansab al-Ashraaf by Balazari: ۵/۲۱.

with the results was a plot for eliminating Ali (a.s.) since it was clear that the other five members would not oppose the allegiance. On the other hand, Ali (a.s.) was the only one who had disagreed with the first caliph's allegiance too and Zubair at that time was ready to fight in favour of Ali; and (they feared) perhaps this time too, Zubair would assist Ali. Thus, this plan was also clear and obvious.

4. The condition of following the two Caliph's conduct left three vital effects on the Prophet's Sunnah:

a) By virtue of this allegiance, all the innovations and distortions that came in the form of ordinances and were supported by forged and fabricated traditions, now gained official recognition in the Islamic society. Their implementation remained firm amongst hundreds of Muslims right from the time of the two Caliphs till the advent of the Promised Mahdi (a.s.) and in contrast, the ordinances, which had come down in the Book of Allah and the Sunnah of the Prophet (S), were abrogated by them.

b) By this allegiance, the two Caliph's way and conduct was set as a proof of the Islamic ordinances (in the caliphate school) in line with the Book of Allah and the Sunnah of the Prophet (S).

c) By virtue of these independent judgements and their being complemented by such an allegiance, the door of independent judgement (ijtihad), based on conjecture, was opened for those to come. That is, two groups in the caliphate school acted according

to their

personal opinion as against the Book of Allah and the Sunnah of the Prophet (S) i.e. the rulers and scholars of the caliphate school.

Concerning the independent judgements of scholars belonging to the caliphate school, we shall discuss them God-Willing under the title, The birth of different sects in the caliphate school.

With regards to the independent judgements of the Caliphs in the Islamic ordinances (as against the Book of Allah and the Sunnah of the Prophet (S)) refer to the second volume of the book "Maa'lem al-Madrasatain" under the topic, "Mujtahid (religious jurist) and the caliphate school ". Here, we restrain ourselves by setting forth just one evidence.

Suyuti in "Tarikh al-Khulafa " says,

Allegiance to the Abbasid Caliph, Az-Zaher-Be-Amrillah, son of al-Naser ledeenallah was as such:

I swear allegiance to my master and Imam, (whose obedience is obligatory upon all) Abu Nasr Muhammad az-Zaher-be-Amrillah on his following the Book of Allah, the Sunnah of the Prophet and his own Ijtihad and that there is no Caliph but him. "(۱)

This allegiance took place in ۶۲۳ A.H. This allegiance implies that the Muslims paid fealty to the Caliph to rule by following the Book of Allah, the Sunnah of the Prophet (S) and his own independent judgement vis-à-vis the Book of Allah and the Prophet's (S) Sunnah i.e. act as per his personal opinion.

Conclusion

As per the above explanation, during the Prophet's (S) era, the Book of Allah and the Prophet's (S) Sunnah were the only evidences of the Islamic ordinances. All the

Islamic ordinances were

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.Tarikh al-Khulafa: Suyuti, Egyptian edition, page ۲۶ -۱

:revealed and perfected and Allah revealed this verse

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

"...Today I have perfected your religion for you"

.This was the Islam during the Prophet's (S) era

After his demise, a part of the Prophet's (S) Sunnah was altered by the Caliphs and scholars from the Calipahte School and such changes gained official recognition. This gave the enemies of Islam a chance to say, "The Islamic ordinances and beliefs gained perfection in a gradual manner ". A Jew Orientalist Goldzeiher has written a "book titled "Gradual changes of Beliefs and Shariah (laws) in Islam

These were the consequences of those "Ijtihads " (independent judgements) and allegiances. It was by means of such allegiance that Uthman became the Caliph. Now, .we shall examine the state of Sunnah and hadith during his era

The Sunnah During Uthman's Era

Uthman, the Ummayad Caliph

Uthman gained the caliphate on ۱, Muharram ۲۴ A.H. and was assasinated in Zilhaj ۳۵ .A.H. His Caliphate lasted for twelve yerars

Policies during Uthman's rule

point

Uthman attained the caliphate at the time when its path had already been

smoothened vide the second Caliph's endevours. As the people had given allegiance to Uthman under the condition that he should act in accordance with the Book of Allah, the Sunnah of the Prophet (S) and the mode of the two Caliphs, there was no room left for any kind of objection. Uthman's rule can be divided into two six-year :terms

The first six-year term (۱)

During this term, Uthman pursued Umar's policies and acted as the enforcer of his Ijtihads (independent judgements). However, he acted moderately with the people. ,Among his decisions

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was the lifting of the ban on the non-Arabs for settling in Medina as well as removing the prohibition on the companions for migrating from Medina to the other cities? Thus, this term came to a close with complete peace and harmony between the rulers .and the people

The second six-year term (۲)

During this period, Uthman had several new Ijtihads (independent judegments), the most important amongst them being about his kinsmen viz. Bani Ummayyah. During Umar's rule, the governance of cities was the exclusive privelege of the Quraish and their allies except in cases where no competent person amongst them was found for the post. He would grant exhorbitant monetary incentives to the Prophet's (S) companions under the pretext that they were participants in the battle of Badr, Uhud etc. Moreover, he also donated generously to their sons, citing the reason that their .fathers had participated in the battle of Badr, Uhud, etc

But, Uthman had new Ijtihads in this regard and accordingly, he handed over the rule of the cities to his own tribesmen i.e. the Bani Umayyah instead of the well-known Quraishiites. He took away the government of Kufa from Sa.'d Waqqas (the

conqueror of Iran and Iraq) and handed it over to his brother Walid, a drunkard and boozard. He also replaced Amr Aas (the victor over Egypt) as the government of Egypt .with his foster brother Abdullah Ibn Sa.'d ibn Abi Surah

Similarly, other cities too experienced such changes. Moreover, he kept open the public treasury for his relatives and kinsmen under

the pretext of observing the bonds of relationship and he did this till the end of his caliphate. During these six years, the Bani Ummayyah committed various atrocities against the Muslims. When the victims would complain before the Caliph, the latter .would reject their complaints against his relatives and instead, beat and curse them

In these six years, Uthman laid the foundation of the Bani Ummayyah dynastic rule and became its first Caliph. Uthman's policy vis-a-vis the Prophet's (S) hadith and :Sunnah

During this era, Tamim Daari who in reality was a Christian monk and who had been permitted by Umar to deliver speeches in the Prophet's (S) mosque prior to the Friday prayers, was now permitted by Uthman to deliver speeches twice a week. Moreover, .Ka.'b al-Ahbar became the official scholar of the Court

In the second term of Uthman's rule, certain companions of the Prophet (S) like Abu-Zar and Ammar dared to narrate and propagate the Prophet's (S) hadith and Sunnah. In certain instances, they would narrate in secret and would even face severe action on the part of the caliphate. Abuzar was expelled from Medina to Syria and then exiled .to Rabzah, where he died. And, Ammar was tortured

In the first six-year term, the Caliph did not find it necessary to seek support of the hadith for the approval of his policies. In the second six-year term, the government affairs had become so chaotic that there was no chance of resorting to such a step. In this manner, Uthman's period

.of rule came to an end

How Uthman's Caliphate came to an end

Consequent to the brutalities and atrocities committed by the Bani Umayyah rulers, the Muslims revolted in the cities of Kufa, Egypt and Medina. Renowned personalities from various sects of the Quraish like Ayesha, Talha and Zubair led these rebels. The .strife between the Bani Umayyah and rebels continued for several years

During this period, the Prophet's (S) traditions condemning Bani Umayyah heads like Hakam ibn Abil Aas (Uthman's uncle), Walid (Uthman's drunkard brother) and .Abdullah Ibn Sa.'d ibn Abi Surah spread among the people

On several occasions, peace was concluded between the Caliph and the rebels through the mediation of Imam Ali (a.s.). But each time, the Caliph would break his commitments, causing the rebels to return to Medina and demand justice from him. In these conflicts, the Bani Hashim under the leadership of their leader Imam Ali (a.s.), .remained neutral and to some extent even protected Uthman from the rebels

At the end of this term, the Muslims were delivered from the pain and agony they suffered for a period of twenty-five years. A few companions succeeded in reminding the people about Imam Ali's (a.s.) previous record and narrating to them the Prophet's (S) hadith about his virtues, which they had never heard before. As a result of all these endeavors, all eyes now lay fixed on Ali (a.s.). His name was on every Muslim's lips .(from near and far) and was considered to be the only saviour of the nation

For the last time, the rebels

besieged Uthman's house. Ali (a.s.) placed his two sons Hasan and Husain (the Prophet's (S) two offsprings) at the door of Uthman's house so that the rebels would not attack and kill Uthman. In these skirmishes, Imam Hasan (a.s.) was injured. Eventually, Muhammad ibn Abi Bakr along with some rebels managed to enter Uthman's house from an adjacent building and killed Uthman. When the Muslims

gained freedom from all sorts of restrictions and shackles of the caliphate and undue allegiance, they expressed their loyalty to Ali (a.s.). Thus, the caliphate of Ali (a.s.) was .convened, just as we shall now explain, Insha'Allah

The Sunnah During Ali's Era

Ali–ibn–Abi–Tablib (a.s.), the Prophet's (S) legatee

After Uthman's assassination in Zilhaj ۳۵ A.H., the people paid allegiance to Ali (a.s.); and in Ramadhan ۴۰ A.H. Ali (a.s.) was martyred in the mosque of Kufa. His period of .caliphate lasted for four years and eight months

(.Allegiance to Ali (a.s

After Uthman's murder, hordes of people swarmed Ali (a.s.) in order to express their loyalty to him but he refused. Finally, Ali (a.s.) yielded but after numerous discussions and stipulation of certain conditions. Among the conditions set by him, two were as :follows

۱. He would ask them to follow truth and justice and act upon the Prophet's (S) .Sunnah

۲. He would not spend from the public treasury even one dirham without the prior .knowledge of Muslims

By laying down this condition, he closed the path upon the rulers, who sought to have .a greater share than others did

All the companions, Taab'een, and residents of Medina paid allegiance to Ali (a.s.) on

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these terms, save the Bani Umayyah and their cohorts like Hassaan ibn Thaabit, Uthman's poet, Zaid-ibn-Thabit, Uthman's scribe and multiplier of Quran, Sa.'d Ibn Abi Waqqas and Osamah ibn Zaid, who said, 'After this, disputes shall take place in the '..Islamic society

Only one day after his allegiance, Ali (a.s.) gave commands for the equal distribution of the public treasury and ordered that each should receive three dirhams. He did not make any distinction between the people of Badr, Uhud, Khandaq, Muhajir, Ansar, and their freed ones, from the non-Arabs. Ali (a.s.) and his slave, Qanbar took an equal .share too

This step by Ali (a.s.) antagonised the society's elite and a revolt started to simmer. They assembled in the Prophet's (S) mosque and addressed Ali (a.s.) thus, 'O Ali, you have not observed justice in your affairs! You have put us on par with those who have brought faith in Islam by means of our swords and were our slaves, whom we set free for the sake of Allah's satisfaction. By resorting to this act, you have neglected our '.!past record in Islam

Imam (a.s.) replied, 'With regards to past record and virtue in Islam, Allah shall bestow its reward on the Day of Judgement. We are all aware that the Prophet (S) used to distribute the public treasury among Allah's servants in this very manner. (in other .(words, this was the Prophet's (S) Sunnah

At this moment, the Bani Umayyah appeared in the Prophet's (S) mosque and joined .this group

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They approached Imam (a.s.) and named those whom he had killed from their side in the Prophet's (S) battles. Thereafter, they demanded, 'We shall pay allegiance to you on the following conditions (a) You ignore our affairs, (b) allow us to keep whatsoever '.!is in our hands and, (c) kill Uthman's murderers

On hearing these conditions, Imam (a.s.) became angry and said, "Your blood was shed by the truth (on Allah's commands) and not me! And I shall act with justice concerning the wealth that lies in your hands but belongs to Allah and the Muslims. And if it is necessary to kill Uthman's murderers, it shall be done.(۱) However, my

condition is that I will lead you by the Book of Allah and the Sunnah of the Prophet (S). Those who perceive that truth straitens their affairs, (should know that) the falsehood worsens it. If you do not accept such an allegiance, you may go wherever you wish " .and you are safe

They replied, "Nay! We shall not let this happen! Instead, we shall swear allegiance to (you and will remain besides you. "(۲

Distributing the governance of states

point

Amirul Momineen (a.s.) appointed the governors of states on the basis of merit and knowledge; and obviated the deprivations suffered by the Bani Hashim and the non-Quraishiites. Among the Ansars, he appointed Qais ibn Sa'd ibn Obaadah as the governor of Egypt; Uthman ibn Hunaif as the governor of Basra and Sahl ibn Hunaif as .the governor of Medina

Among the Bani Hashim, he appointed Qothm

۱- Imam (a.s.) implied that Ayesha, Talha, Zubair, some Ansars and Muhajirs, and the people of Egypt and Kufa, all had a hand in this murder. Thus, if their killing was .essential, then it was indispensable to fight against thousands of them

۲- Refer to the Commentary on Nahjul-Balagha, by Ibn Abil-Hadid; First edition, Egypt .۲/۱۷۰-۱۷۳

ibn Abbas as the governor of Mecca; Ubaidullah ibn Abbas as the governor of Sana in Yemen, and in the post-Jamal war, Abdullah ibn Abbas as the governor of Basra. .Likewise, he appointed others for the remaining states

Consequences of such a policy

With the progress of such policies, all the distinctions enjoyed by the privileged strata of the society were now done away with. Ayesha, who used to receive twelve thousand dirhams annually, was now on par with her freed slave, who received two hundred dirhams. The same applied in the case of Talha, Zubair and other eminent .companions

This justice and equality cost the Quraish dearly but not for the Ansars as, for the first time in twenty-five years, they were treated on par with the Muhajirs who belonged to the Quraish. For this reason, the Quraish Muhajirs who had lost all their concessions warned one another and thought of seeking some solution. Amr al-Aas ,wrote to Moaviyah

Henceforth, be ready to give away to Ali whatever you possess and (soon) he will" (turn you like that branch of a tree which has shed all its leaves. "(١

Now, the Quraish could not say to the people, 'Ali has abolished our privileges; (so) fight against him..' Rather, in their characteristically shrewd style, they cried, 'O Muslims! The Caliph and the Imam of the Muslims (Uthman) was killed innocently. So '.!rise and avenge his blood

After provoking the Muslims, the Quraish introduced Ali (a.s.) as Uthman's murderer. .The first to raise this slogan was Ayesha

As mentioned earlier, the

١- Muruj al-Zahab ٢/٣۵۴.

caliphate had chosen Ayesha as a member of the Prophet's (S) household and introduced her as the most distinguished figure of his family. They strove hard in turning her into a hallowed personality in the eyes of the people so that in this manner, the eminent position of Fatimah (the Prophet's (S) only daughter) is lowered .and her severe campaign against the caliphate comes to naught

As a result of this policy, Ayesha succeeded in revolting against Uthman during the .latter's rule, which resulted in his death

After Uthman's death, Ayesha revolted against Ali (a.s.). In order to rally the people round herself, she set forth and raised the slogan of vengeance for Uthman's death. She set up a tent in the House of Allah and cried, "Uthman was killed innocently and !his killer is Ali. Arise and seek vengeance for his blood

" .....One day of Uthman is better than the entire life of Ali

This news reached the Quraish in Medina and other cities. They travelled to Mecca and assembled there. The Bani Umayyah too came to an agreement with the other sects from the Quraish. Murderers of yesterday turned combatants today and !marched to Basra under the leadership of Ayesha

Ali (a.s.) pursued them. Ayesha's army comprising various sects from the Quraish and Ali's (a.s.) army comprising the Ansars and a few Quraish, battled one another. Ayesha .faced defeat and the battle ended in Ali's (a.s.) favour

.After the battle, Ali (a.s.) travelled from Basra to Kufa

Once again, the

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Quraish rallied but this time around Moaviyah. Consequently, Moaviyah succeeded in amassing one hundred thousand swordsmen against Ali (a.s.) in the battle of Siffeen. In this battle, (only) two among the Ansars were on Moaviyah's side while the rest were with Ali (a.s.). By decree of arbitration, this battle came to a halt. However, the ,Quraish continued their revolt against Ali (a.s.), who would complain before Allah

O Allah, I complain before Thee about the Quraish who have overturned my vessel" (and unanimiously confronted me and .... "(۱)

During the Prophet's (S) era, the Quraish set up revolts against the Prophet (S) and fought against him, one battle after another. On the other hand, the Ansars supported

.the Prophet (S) in all the battles against the Quraish

In Ali's (a.s.) era too, the Quraish revolted and fought against him, while the Ansars assisted Ali (a.s.). Ali (a.s.) returned to Kufa and set Kufa as the center of his .govenment

Kufa was the center of the Iranian government (save a part of southern Iran) and the newly converted Iranian Muslims, who were named as "Mawali" and "Alhamrah"(۲) had assembled in this city. In the class-system society of that period, the "Mawali" formed the lowest strata of the society and this was recognised as nothing but an Islamic order. When Ali (a.s.), the Prophet's (S) legatee made Kufa his capital, he shattered this class system. In all the affairs, he did not make any distinction between the non-Arabs and the Quraish leaders, the chief of

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۱- Nahjul-Balagha; Sermon No ۲۱۵.

۲- In the Arab texicons, it is known as: الحمراء: العجم، لأن الشقره تغلب عليهم، وابن الامه.

.the Arab tribes and the renowned companions

The newly converted Iranian Muslims could get a feel of Islamic justice in the affairs of this ruler and leader. They swarmed round him like moths round a candle. Such an .affair cost the entire stratum of the Arab race very dearly

A few instances of the anti-apartheid policy during Imam Ali's (a.s.) rule

۱) Once two women, one from the Arab tribe and the other from the "Mawali", approached Imam (a.s.) and pleaded for assistance. Imam (a.s.) offered each of them .a few dirhams as well as food equally

'.!One of them said, 'I am an Arab, while this lady is not

Imam retorted, 'I swear by Allah, I do not see any difference between the sons of Ismail and the sons of Ishaq in the matter of wealth..'(۱)

* * *

Ismail (a.s.) and Ishaq (a.s.) were the two sons of Ibrahim (a.s.). Ismail (a.s.) lived in Arab territory in Mecca and his offspring are considered Arab. The Quraish, in particular, came from the generation of Ismail (a.s.). On the other hand, Ishaq (a.s.) lived in a non-Arab territory and his offspring are reckoned to be "Ajam" "ÚÌã" (i.e. .(non-Arab

One day, Amirul Momineen (a.s.) was sitting in the mosque of Kufa surrounded by (٢ these very non-Arab "Mawalis". Ash.'ath-ibn-Qais al-Kindi, who during the era of paganism was among the rulers from the tribe of "Kendeh" in Yemen (٢), entered the mosque. He failed to find a place besides Imam (a.s.). He said, 'O Amir-al Momineen, these "Hamrah"(٣) have become an obstacle between you and us.'. Saying this, he

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١- Commentary on Nahjul-Balagha: Ibn Abil-Hadid; commentary on Sermon No ٣۴.

٢- A.'laam Zarkoli ١/٣٣٣.

٣- The Arabs labeled the non-Arabs as 'Hamrah "

took steps amidst the huge crowd in the direction of Imam (a.s.). In this process, he pushed backed the newly converted Muslims so that he could find a place to sit near :Imam (a.s.). Ali (a.s.) cried out

Who is there to understand my position and not find fault with me when I punish such" "?!useless and arrogant people

By this biting sentence, Imam destroyed Ash.'ath's character, nurtured by him right .from paganism through Islam

Such an approach by Imam (a.s.) vis-a-vis the "Mawali" and the Arabs would end in favour of the "Mawali" and to the detriment of the ignorant culture of the Arabs. In certain cases, Imam (a.s.) found a "Mawali" preferable to an Arab, like the case of :Imam's (a.s.) behaviour with Maitham Tammar. The incident goes as follows

Maitham Tammar was a slave of a woman who belonged to the tribe of Bani Asad. (٣ Amirul Momineen (a.s.) bought him and set him free. He had a shop in Kufa selling dates and Imam would sometimes visit him at this very shop. Once, Imam even sold .dates on his behalf

Maitham had turned into one of Imam's special companions and confidantes. In the year ۶۰ A.H., when Maitham travelled for the Haj pilgrimage, Umm al-Salma met him in Medina and said to him, "One night, I heard the Prophet (S) recommending your " .(.name to Ali (a.s

Thereafter, she ordered that his beard be perfumed with musk. Maitham said, 'If today, you are applying musk on this beard, it will not be

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late when it will be soaked with blood on the path of love for Ahl-ul-bayt (a.s.)..' Thereafter, he left Umm al-Salma and went to visit Abdullah-ibn-Abbas. There, he said, 'Ask me whatever you wish about the exegesis of the Quran. Amir-ul-Momineen .has taught me the "esoteric exegesis " and the "occasions of revelation " of the Quran

Ibn Abbas ordered for an inkpot and paper and noted down Maitham's statements. Maitham said to Ibn Abbas, 'How will it be when you hear that they have hanged me? I shall be the ninth person to be hanged on the gallows and my gallow shall be shorter '..than others

Ibn Abbas became disturbed and said, 'Have you turned an astrologer and predict things for us?.' Then, he began to tear the paper on which he had written the exegesis !of the Quran

Maitham thundered, 'Stop it! Be calm! Do preserve these writings. If whatever I have uttered does not turn out to be true, then you may shred these writings..' Ibn Abbas .agreed and he kept the writings, awaiting the results of Maitham's prediction

Maitham returned to Kufa after the completion of his Haj. Ibn Ziad condemned him to death by hanging (just as he had predicted). Before dying, Maitham turned the

gallows into a pulpit(١) and narrated before the people (who had come to witness his execution) the Prophet's (S) traditions regarding the virtues of the Ahl-ul-bayt (a.s.).

On Ibn Ziad's command, Maitham was struck with a weapon. Blood dripped from his mouth and nose all

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١ - In those days, someone who was condemned to death by hanging would only be tied to the gallows until he would die by himself. Unlike our times, when a noose is tied around his neck and then the person is hanged to death.

over his beard and he was martyred(١) ten days prior to Imam Husain's arrival in Iraq.

The Birth Of Different Sects In The Caliphate School

Foreword

In the last section, we discussed the approach of the four Caliphs vis-à-vis the Prophet's Sunnah, soon after his demise. We also took note of the scant regard that the caliphs displayed towards the Prophet's Sunnah during their respective regimes.

In this section, we will delve into the factors that divided the Islamic nation into myriad sects of Muslims. To this end, we shall introduce the sects ascribed to the two schools of thought along with their views and beliefs.

We shall also discuss the historical background of the emergence of the various groups in the Muslim society and the fundamental cause of their origin. Nevertheless, we will also elaborate on the fact that in the Ahlul Bayt (as) school, only one group exists i.e. the "twelve-Imam Shiites" (Ithna-Ashari) and the sects which are ascribed to this school are either imaginary; false or existed briefly.

We hope that the discussion helps the seekers of the truth and enhances understanding among the Muslims.

Introduction

After the Prophet's demise, there was a sharp division in the Islamic Ummah: those who believed that the Prophet (S) has appointed Ali (as) as his successor, caliph and Imam after him and those who claimed that Allah and His Prophet have not issued any command concerning the ruler and leader after the Holy Prophet and the decision .was left to the community

A brief account of what transpired after the Prophet's demise is mentioned

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.Behaarul Anwaar, vol. ۴۲, p.۱۲۱-۱۳۳ -۱

:below

At Saqifa, Abu-Bakr attained the caliphate through allegiance of a few people. Before his death, Abu Bakr nominated Omar as his successor and he became the second caliph. When Omar was fatally injured in an assault, he formed a council (shu'ra) of six men from the Muhajirs who were responsible for the caliph's appointment. Uthman .gained the caliphate due to the cunning maneuvers of Abdul-Rahman-ibn-Auf

After Uthman's assassination, the common companions from the Muhajirs and .(Ansars as well as the disciples of companions swore allegiance to Ali (as

Talha and Zubair who had pledged allegiance to Ali (as) revolted against him. Under the leadership of Ayesha and on the pretext of avenging Uthman's blood, they fought pitched battle with Ali (as). Consequently, they suffered a humiliating defeat in Basra. .Later Muawiyah too waged a war against Ali and fought the battle of Siffeen

Even as Ali (as) was poised to win the battle, Muawiya played a trick by inciting the soldiers to abandon battle and accept arbitration of the Quran. Consequently, some of Imam's soldiers compelled Imam to accept the appointment of Abu Musa Ash.'ari as .an arbitrator. Muawiya, on his part, appointed Amr Aas as the arbitrator

These two arbitrators reached an agreement. Abu-Musa was outsmarted by Amr Aas.' deception and decreed that Ali (as) and Muawiya both be deposed from the seat

of caliphate. However, Amr Aas concurred with Ashari as far as deposition of Ali (as) was concerned but he insisted that Ali (as) be replaced, and Muawiya should be appointed

.as caliph

Consequently, a group from Imam's army from Kufa who believed in caliphate ideology and maintained that caliphate is by selection, separated from the mainstream and branded Muslims as infidels. This group revolted against Ali (as). Another battle was foisted on Imam who fought with them in Naherwan and killed the majority of them. A minuscule minority had survived including the assassin of Imam .Ali who later fatally assaulted him in the mosque of Kufa

Thereafter, the Muslims swore allegiance to the Prophet's grandson, Hasan-ibn-Ali. When Muawiya prepared himself for a battle against him, the people of Kufa betrayed Imam Hasan. Consequently, in ۴۰ A.H., Imam Hasan (as) forcibly signed a peace treaty Year of reunion)) " عام الجماعه " with Muawiya. The caliphate school named that year as .because Muawiya was unanimously accepted as caliph

* * *

Muawiya ruled for twenty years. During this period, Muawiya ensured that numerous traditions in support of the caliphate system were forged and attributed to the Prophet (S). The caliphate school mistook these fabricated traditions (which were .mentioned in the last lessons) as the Prophet's Sunnah

:These fabricated traditions are divided into four categories

a) Traditions that were genuinely narrated by the Prophet but over a period of time, while being narrated by one narrator to another got distorted. Naturally, several of .the Prophet's sayings lost its originality

b) Traditions, which were originally opinions of the Ahle- Sunnah scholars or their

students but were so mingled and merged with the Prophet's traditions that it became impossible to distinguish

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.them from the genuine traditions

The belief in the physicality of God and His resemblance with creatures is the fallout of .such traditions

c) Traditions that were narrated from the Prophet but were moulded to serve the .interest of the ruling government

d) Traditions that were blatantly distorted and forged in the interest of the caliphate :system. These traditions itself are divided into many groups

.Traditions which were forged in praise of caliphs .۱

.Traditions which were fabricated to denigrate the caliphs' opponents .۲

Traditions which have been forged to suit the policies of the Caliphs and their .۳ .erroneous judgments

Traditions prohibiting revolt against the ruler belongs to this group. According to them, the Prophet has said, "Obedience to a ruler is obligatory under all circumstances; even if he professes sin and tyranny. His government is the Wish of :Allah, as good and evil are all Allah's Acts

الخير كله والشر كله من الله

. They further say that man is not free in his actions

These sets of traditions caused further schism and resulted in the formation of sects .like Jabriah (necessitarians) and others in the caliphate school

These four set of traditions; the sayings of the companions and their independent judgments in the ordinances as well as the views of their disciples (some of which are

contrary to the text of the Quran and the Prophet's Sunnah(١) but nevertheless are now being narrated with the Prophet's traditions in the caliphate school) created differences in the ordinances. Thus numerous jurisprudence schools of thought in the caliphate school came

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١ - The details concerning'Ijtihads' (independent judgments) by the Caliphs and disciples can be read in the second volume of the book: Ma.'lem al-Madrasatain.

into existence.

For instance the believers in Ijma (the consensus), believers in independent reasoning (aql), the school of the predecessors and others were offshoot of the caliphate school due to such traditions.

Permission for compilation of hadith in the caliphate school In ١٠٠ A.H. when Omar-ibn-Abdul Aziz lifted the ban from recording of the Prophet's Sunnah in book format, the followers of the caliphate school strived hard in collecting the Prophet's traditions from the narrators. Traditionists would travel from one city to another for collecting as well as narrating traditions. They would receive traditions from the traditionists of one city and in turn, they would also narrate traditions to the traditionists of that city.

As a result, the traditions that were confined among a few individuals in Medina, Kufa, Basra and Damascus spread in the entire Islamic nations of those days. Dissemination of such traditions created severe differences in the caliphate school, which will be explained, in our subsequent discussions.

The dissemination of Ahlul Bayt (as) ahadith during the tussle of power between the leaders of the caliphate school

After the issuance of Omar-ibn-Abdul Aziz's command, the followers of Ahl albayt (as) approached Imam Baqir (as) and learnt from him the Prophet's traditions. This continued until Hisham came to power in ١٠۵ A.H. and began to subjugate the Ahlul

Bayt (as) and their followers. According to one narration, he even poisoned Imam Baqir (as) in ۱۱۷ A.H.

Hisham died in ۱۲۵ A.H. After him, Walid-ibn-Yazid-ibn-Abdul Malik attained the caliphate. At that time, the campaign of

Bani-Abbas began to gain grounds in Khorasan. Soon a group of campaigners and preachers from the Bani-Abbas (including Abu Muslim Khorasani) left Khorasan with gifts for Muhammadibn-Ali Nawadeh bin Abdullah-ibn-Abbas. He appointed Abu Muslim Khorasani as the chief.

Muhammad died in the same year. Following him, his son Ibrahim nominated Abu Muslim to his post. Marwan Hemar, the last of the Bani-Umayyah Caliphs, killed Ibrahim. After him, the followers of Bani-Ummayah swore allegiance to his brother Abdullah, famous as Saffah. He managed to wrest the seat of caliphate in ۱۳۲ A.H.

From ۱۲۵ A.H. till ۱۳۲ A.H., the Bani-Umayyad were preoccupied on the two fronts, they were constantly fighting battles with the Bani-Abbas and also faced a series of Khawarij revolts. The incessant power struggle and battles took its toll on the Bani-Umayyads.

Following Yazid-ibn-Muawiya, the second most notorious person for his sin and tyranny was Walid-ibn-Yazid from the household of Bani-Umayyad. He was so sinful that he contemplated building a structure on the roof of the Holy Ka.'ba where he could engage in drinking wine. For accomplishing this task, he had even dispatched an engineer to Mecca.(۱) As a result of his tyrannical and corrupt rule, chaos took place in every city.

His cousin, Yazid-ibn-Walid-ibn-Abdul Malik joined hands with a group from the Bani-Umayyad chiefs and fought against him until Walid-ibn-Yazid's defeat in ۱۲۶ A.H. Walid-ibn-Yazid was killed and Yazid-ibn-Walid-ibn-Abdul Malik gained the caliphate. In the meanwhile, those who had inclination towards the Islamic sciences and the

Prophet’s hadith, rallied around Imam

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Refer to Tarikh-Ya’qubi ۲/۳۳۳. Ibn Kathir too has pointed out this matter in his - ۱ .Tarikh, ۸/۱۰

Jafar Sadiq (as) and acquired from him the Prophet’s Sunnah, the exegesis of Quran .and other Islamic sciences

Particularly, during the Haj pilgrimage, people from distant cities would come to Mecca, Medina, Arafat and Mina to visit Imam (as). Imam’s debates with the heretics .and other followers of Milal-wan-Nihal (heresiography) are well known

This state of affairs continued from ۱۲۵ A.H. till the beginning of Manthur Abbasi’s rule. For more than twelve years, Muslims would come for the Haj pilgrimage from cities stretching from Khorasan province till Rai, Qum, Kufa and other cities and learn the Prophet’s Sunnah and Islamic sciences from Imam Jafar Sadiq (as). The narrators who had learnt the Prophet’s hadiths from Imam exceeded three thousand in :number. Thousands of traditionists would say

Abu-Abdullah Jafar-ibn-Muhammad Sadiq (as) narrated to me from his father, who“ related from his grandfather, who in turn narrated from his great father, who quoted from the Messenger of Allah (S), who related from Gibrail and he narrated from The “ ....Creator

:Sometimes, they would say

Abu-Jafar Muhammad al-Baqir (as) narrated to me from his father, who from his“ “ ....(grandfather and he directly narrated from the Messenger of Allah (S

During this period, the number of small treatises compiled in the Ahlul Bayt’s science of traditions and which were called ‘Asl’ (fundamental) amounted to four hundred. .This is how collection and spread of hadith were done in the Ahlul Bayt school

Omar-ibn-Abdul Aziz, who allowed the recording of traditions, remained in power for a short period. He gained the caliphate

in Rajab ۹۹ A.H. and died in Safar ۱۰۱ A.H., probably poisoned by the Bani-Ummayads. The other Bani- Ummayad caliphs did not approve his ideas. It is said Zuhri (died in ۱۲۴ A.H.) wrote a book but could not reach Omar-ibn-Abdul Aziz's tenure.(۱)

After the fall of the Bani-Ummayad government, the Bani-Abbas Caliphs who came to power in ۱۳۲ A.H. were occupied in destroying the signs of Bani-Ummayad and their ringleaders. Manthur Dawaniqi gained the caliphate in ۱۳۶ A.H. and faced the uprising of "Muhammad " and "Ibrahim ", the two brothers from Imam Hasan's lineage who called the people towards the Ahlul Bayt government.

Thereafter, the Bani-Abbas faced successive revolts by the offspring of Ali and Fatimah who exhorted the people to the government of the chosen one from Muhammad's progeny. In this period, the spread of hadith from the Ahlul Bayt school and students of Imam Sadiq and Imam Baqir reached its peak.

Thousands of traditionists in the Islamic cities were heard saying: (Al-Baqir narrated to me) and (Al-Sadiq narrated to me).

The Bani-Abbasid government faced two dangers: One was the uprisings by offspring of Ali and Fatimah and the other was the spread of true Islamic reflections through traditions narrated from the Prophet's legatees by the traditionists.

These traditions awakened the Muslims and exposed the caliphate system as an unjust government and proved the ordinances enforced by the Caliphs as anti-Islamic.

The successive uprisings waged by offspring of Ali were also triggered due to these traditions. When the Muslims realized that

Refer to the book: Qawaed al-Tahdith, page ۴۶-۴۷ written by Muhammad - ۱ Jamaluddin al-Qasemi, Cairo print; Tadrib al-Raawi page ۴۱, written by Suyuti and Al hadith al-Nabaviyah al-Sharif, page ۴۳ written by Muhammad al-Sabbagh, Damascus .print

the Caliphs.' verdicts were not in consonance with the Islamic ordinances, they refrained from giving them such title as "Ulul-Amr" (master of the affairs). Instead, .they gathered around the offspring of Imams to overthrow the Caliphs tyrannical rule

The Bani-Abbasid Caliphs made efforts to crush the rebellion of the offspring of Imam with force. But they could not suppress the truth of genuine traditions, which had unmasked the falsehood of their un-Islamic government. Thus, they countered the genuine traditions by propagating the fabricated traditions, which were common in .the past

Consequently, the policy of Bani-Abbas government (from Abu-Jafar Manthur's era onwards) was based on propagation of hadith related to the caliphate school. Moreover, the traditionists from the caliphate school enjoyed special respect in the .Bani-Abbas court

Traditionists from Balkh, Bukhara and Samarkand would travel to Naishabour, Rai, Kufa, Basra, Baghdad, Damascus, Mecca, Medina, Alexandria and Spain for the purpose of learning and teaching of hadith to the people. It was during this very era that hadith from the caliphate school was compiled and Malik-ibn-Anas (died in ۱۷۹ A.H.) wrote his book: "Muwatta ". In this book, he collected together the traditions narrated from the Prophet as well as the personal opinions of the Prophet's .companions and their disciples

The other writers that followed Malik have also collected the same traditions (the four categories) in their books such as Darami (died in ۲۵۵ A.H.), Ibn Maajah (died in ۲۷۳ A.H.), Abu-Davoud (died in ۲۷۵ A.H.), Tirmidhi (died in ۲۷۹ A.H.) and Nesaee (died in

A.H.). They have named their books as "Sunan " (plural of Sunnah) meaning the ۳۰۳ Prophet's Sunnah. The "Sunan " of the last four traditionists are reckoned to be the .authentic books on hadith in the caliphate school

Bukhari (died in ۲۵۶ A.H.) and Muslim (died in ۲۶۱ A.H.) have also compiled such category of traditions in their books named "Jameah-Sahih". The caliphate school considers their traditions to be as authentic as the verses of the Holy Quran and .condemn those who doubt the authenticity of traditions recorded in these two books

The propagation of such traditions in the Muslim states and their compilation in the books on hadith generated severe differences among the followers of the caliphate .school in matters concerning Islamic beliefs and precepts

First Discussion: Differences and division of sects in the caliphate school

point

The Islamic nation was further divided into two groups

.Differences in the Islamic ordinances .۱

.Differences in the Islamic beliefs .۲

Now, we shall point out these differences only to the extent necessary for .understanding the future discussions

Differences in the Islamic ordinances .۱

The cause of sectarian differences was mainly due to acceptance or rejection of the Prophet's traditions. In this regard, the most renowned person who categorically rejected the Prophet's traditions that were in contradiction with his personal views was Abu-Hanifa (died in ۱۵۰ A.H.). We have mentioned his biography in detail in the book: Ma.'lem al-Madrasatain in the chapter concerning "Al Ijtihad Fi'l Quran al-Thani" and have also discussed a few examples wherein Abu-Hanifa has pronounced certain

(decrees contradictory to the Prophet's Sunnah.(۱

In fact, Abu-Hanifa and his followers had laid down certain rules called

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۱- It implies Abu-Hanifa's opposition to the Prophet's Sunnah which has come down in the Prophet's hadith.

as Qiyas (syllogism), Estehsan (preference) and Masaleh Marsaleh (the sent affairs) which in reality are based on one's personal opinion. Like the Quran and the Prophet's Sunnah, they have set these rules as proof of the Islamic ordinances and have named the one who extracts the ordinances as Mujtahid and his actions as Ijtihad.

Incidentally, according to caliphate school, Ijtihad or independent reasoning is in contrast to the ordinances which was described in the Quran and Prophet's Sunnah was founded from the time of the (Prophet's) companions and the first three Caliphs. It has already been discussed as also in the second volume of the book Ma'lem al-Madrasatain.

After the companions, the first person who set the independent reasoning of the companions and their disciples at par with the Prophet's Sunnah and declared them as proof of the Islamic ordinances was Malik-ibn-Anas. He accomplished this task in his book "Muwatta ". However, Abu-Hanifa was one step ahead of Malik and devised certain rules for putting into effect the independent reasoning on ordinances.

Following Abu-Hanifa, his students (especially those who were employed in the caliphate system like Abu-Yusouf, Chief Judge of Haroun al-Rashid) distorted the ordinances to such extent that numerous haram (forbidden) acts were declared as halal (lawful) and they named this as "Al-hiyal ash-Shari'yah. "(۱

Of course, Malik refused to accept such a brazen attitude on the part of Abu- Hanifa and his students. It has been narrated from Malik as saying: "No face as sinister as Abu-Hanifa has been born in

.Refer to Al-Muhalla, by Ibn Hazm; ۱۱/۲۵۱-۲۵۷ -۱

Islam. The Prophet passed away after Islam having reached its perfection. It's worthy to follow the Prophet's hadith and the Prophet's companions and not to follow (independent reasoning........ "(۱)

To counter the spread of Abu-Hanifa's creed and the rise of some of his students in distorting the Islamic ordinances under the name of .'religious ruse.', various ideologies came into existence. The most renowned cogitative creed against Abu-Hanifa's school was founded by Ahmad-ibn-Hanbal (died in ۲۴۱ A.H.). He is the author .of Musnad, the book on hadith

The motto of Ahmad-ibn-Hanbal's school: Return to the era of the Prophet and his companions who were named as "Salafe-Saleh " (predecessors in goodness). This difference between the two schools widened and both sects labeled each other as sinners and declared them to be out of pale of Islam. Khateeb, in his Tarikh narrates :from Abu-Hanifa's opponents, the following poem

If someone produces a vain and blatant heresy by using independent reasoning and" syllogism, we shall set forth reasoning in accordance to the Divine sayings and traditions. How often it has happened that by Abu-Hanifa's Fatwa (independent reasoning), the marriage of already married chaste spouse has been declared lawful (for a stranger "(۲)

Political stance of Abu-Hanifa and his students

According to Khateeb-Baghdadi, Abu-Hanifa exhibited two different attitudes vis-a-vis Manthur, the Abbasid Caliph. Initially, he served Manthur as Khateeb in his Tarikh :says

In construction of the Baghdad wall (during ۱۴۲ A.H.), Abu-Hanifa supervised the ,.workers in laying the bricks and counting them by means of bamboo sticks. (i.e

.Tarikh-Baghdad ۱۳/۳۹۶ -۱
.Tarikh-Baghdad ۱۳/۴۰۸ -۲

he would hold a stick after every hundred or thousand bricks and then count those (sticks). He was the first person who employed this method for counting bricks.(۱)

But, towards the old age, he became the Caliph's opponent. According to Khateeb and others, when Ibrahim rebelled against Abu-Jafar Manthur in Basra, Abu-Hanifa (pronounced a Fatwa (decree) in favour of Ibrahim's uprising against the Caliph.(۲)

Irked at the fatwa, it is said that Manthur imprisoned Abu-Hanifa in Baghdad who .later died in the prison

After Abu-Hanifa, his students such as Abu-Yusouf (the Chief Judge during Haroun al-Rashid's era) joined the group of scholars in the caliphate court. Abu- Yusouf would say: "We would approach Abu-Hanifa and learn Fiqh (jurisprudence) from him and (would not follow him in religious affairs ".(۳)

Anyhow, the Caliphs would propagate mostly Abu-Hanifa's school of jurisprudence. .During the Othmani rule too, Hanafi was the state religion of the caliphate court

This was an example of difference between two schools of jurisprudence in the caliphate school arising out of adherence or non-adherence to traditions. Now, we shall explain some other differences in the caliphate school in matters pertaining to .beliefs

Differences in beliefs .۲

point

Aside from the differences in the Islamic jurisprudence and ordinances, the followers of the caliphate school had several other serious differences in fundamental beliefs as

;well

a) One sect believes: "The legs, hands, eyes and occupation of space are among) God's attributes. According to them, anyone who disbelieves that God possesses organs, limbs and space has nullified God's attributes and they are called "Mu'attaleh "al-Sefaat

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.Tarikh-Baghdad ۱/۷۱ -۱

Tarikh-Baghdad ۱۳/۲۸۴-۲۸۶ -۲

.Tarikh-Baghdad ۱۳/۳۸۶-۳۷۵ -۳

" .(one who suspends the attributes)

Another sect maintains: "Possession of limbs and organs are among God's physical attributes and God is just like the creatures. " Those who held such a belief were named as "Mujassameh" (anthropomorphists) and "Mushabbeheh" (likeners) i.e., .those who considered God to be a body and likened Him to the creatures

b) The first sect also believes that God is eternal and His attributes too are eternal.) The Quran, which is God's words, is among God's attributes. Thus, the Quran too is .eternal and is not created

The second sect asserts: God is eternal and the Quran is God's words but not eternal. Anyone who says that the Quran is eternal has believed in the eternity of Quran just as he has believed in the eternity of God whereas belief in two eternal beings is .tantamount to polytheism

Author says: I fail to understand what is wrong with these people who have not paid :attention to God's words in the Quran where He says

يَسْأَلُونَکَ عَنِ الأَنفَالِ

(O the Prophet, they ask you about the windfalls..... (Qur'an, ۸:۱"

Did the dispute among the companions over the distribution of windfalls and their questioning before the Prophet take place before their birth and was this matter ?!eternal so that we can say that the Quran is eternal

has been "يسألونـك" Similarly, there are fourteen other instances where the word has been used "يستفتونك" mentioned in the Quran. In two other instances, the word meaning: they ask you a decree. There are other cases too

p: ۱۷۳

where the Quran relates the dispute among the people of that time and their :recourse to the Prophet for setting aside their differences like

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِی تُجادِلُکَ فِی زَوْجِهَا وَتَشْتَکِی

Allah indeed knows the plea of the woman who pleads with you about her husband“ (and complains.... “ (Qur’an, ۵۸:۱

Under such circumstances, can one regard the Quran to be eternal? Or that these instances had occurred from eternity and the people had taken recourse to the Prophet from eternal time (even before the Prophet’s era) and the Quran relates ?whatever had occurred since eternal times? The less said about it the better

c) There is another sect which claims: All human actions are God’s actions and man is) (not free in his actions.(۱)

Yet another sect opines: Man’s actions are his own actions. It is against Divine Justice to punish someone for an act performed under compulsion.(۲) The second sect named .”the first sect as “Jabriyah” and themselves as “Adliyah

d) Majority of the followers of the caliphate school are unanimous on the necessity of) obeying the Caliphs even though they may be unjust and sinful. However, a small group existed among them who considered the uprising against the unjust and sinful Caliph as lawful although they would be crushed by the caliphate system and their .names would be recorded in the history as sinners

The origin of these differences was those very traditions of the caliphate school, .which was fabricated or forged in the past

Now, we shall discuss the sects, which had

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۱- Al-Jabriyah” :second chapter ;۱/۸۵ Al-Milal wan-Nihal/Sha.'restani”.

۲- Al-Mu'tazilah” :first chapter ;۱/۴۳ Al-Milal wan-Nihal/Sha.'restani".

:deep differences concerning these beliefs

۱. The Jahmiyah sect

point

(۱)" Jahmi or Jahmiyah are the followers of "Jahm-ibn-Sefwan)

The beliefs of Jahm and Jahmiyah

Most of the contents of the beliefs of Jahm and Jahmiyah sect has reached us through :mainly two sources

a) Whatever their enemies have written against their beliefs and have remained .intact until now

.b) Whatever the authors of Milal wal-Nihal have written about this sect

Hence we will have to practice caution while dealing with the beliefs of the Jahmiyyah, moreover when there is no evidence to verify the authenticity of the writings of rivals .against the Jahmiyah

Nevertheless, while discussing the existence of different sects (like Sabaeeyah and Navvasiyah) and their beliefs, we realized that the writings of Al-Milal wan-Nihal in .most cases, lacked research

Sometimes, their references regarding a particular sect were nothing but whatever were written by the rivals of the sect. Occasionally, their writings about a sect .comprise the notions, which were prevalent among the people of their era

Obviously in the scientific discussions, neither of the references can be relied upon absolutely. Thus we have to be all the more cautious while discussing Jahmiyah. We will restrict our discussion about Jahm and his ideology to the limit which is essential .for our future discussion

(Jahm and Jahmiyah denied that God possesses limbs and organs.(٢ .١

.They believed that the Quran is not eternal but created .٢

They believed that God is the source of man's actions and that man is compelled in .٣ (his actions.(٣

They say: Jahm believed that Imamat has three pre-requisites: Knowledge of the .۴ Divine Book, knowledge of

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."Ansab Sam.'aani; under the word "Jahmi -١

The Book of Jahm-ibn-Sefwan, page ٧١: chapter three: Negating attributes for - ٢ .Allah, Exalted be He

Refer to Al-Radda alal Jahmiyah wa.'l Zanadiqah written by Ahmad-ibn-Hanbal - ٣ (died in ٢۴١ A.H.) Cairo print; Al-Radda alal Jahmiyah written by Uthman-ibn-Saeed Darami (died in ٢٨٠ A.H.) and Jahm-ibn-Sefwan written by Hamed, Baghdad print. The .last book is a comprehensive book on Jahm

(the Prophet's Sunnah and consensus of the Muslims on Imam's selection.(١

Jahm's life in brief

Jahm was the freed slave of the tribe named Azd. He hailed from Balkh and his (agnomen was Abu-Mahraz.(٢

Once, Jahm visited Kufa and held a series of debates with Abu-Hanifa.(٣) When he returned to Balkh he held debates with Maqatel-ibn-Sulaiman who exaggerated the incarnation of God.(۴) Consequently, at the instance of Maqatel, the ruler of Balkh externed Jahm to Termez.(۵)

In Termez, there were many Samaniyah. It is said the Samaniyah were in reality the Buddhist who did not believe in any existence other than the material bodies.(۶)

During the Islamic conquests in Termez, there were twelve temples and one thousand Buddhist monks lived in Termez.(٧)

Jahm's debates with the Samaniyah led them to convert to Islam.(٨) It is said Jahm also debated with Mu.'tazilah through correspondences.(٩)

Jahm's political movement

During Jahm's era, which was the fag end of the Bani-Ummayad rule, the masses were weary of a tyrannical government and throughout the Islamic nations revolted against the governments. Harith-ibn-Shuraij Tamimi led one of these uprisings. He revolted in ١١۶ A.H. and exhorted the people to follow the Divine Book and the Prophet's Sunnah and to oust the Ummayad Caliph, Hisham-ibn-Abdul Malik.

It is said that his army comprising sixty thousand men conquered the cities of Balkh, Jauzejan and Taleqan. However, he lost the battle of Marv and had to escape to Turkestan. He lived for twelve years in Turkestan and with the assistance of native Turks led several rebellions against the Bani-Ummayad. In ١١٨ A.H.,

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١- Refer to Feraq ul-Shiah, page ١۴۵

٢- Ansab-Sam'aani

٣- Refer to Manaqib-Abi Hanifa; ١/١۴۵-١۴٨ written by Muwaffaq-ibn-Ahmad Makki, printed in Hyderabad.

۴- Biography of Maqatel in the chapter concerning: The effects of beliefs of Ahl-Kitab (people of the Book).

.Tarikh Ibn Kathir ۹/۳۵۰ and Tarikh ul-Islam Zuhbi ۵/۵۶ -۵

Tabaqaat al-Mu.'tazilah, page ۳۴ written by Ahmad-ibn-Yahya-ibn-al Murtaza (died -۶ .in ۸۴۰ A.H.) Beirut edition ۱۹۶۱ A.D

." Da.'era al-Ma.'aref Islami; Article "Termez -۷

Tabaqaat al-Mu.'tazilah, page ۳۴; Al-Radda ala.'l Jahmiyah, written by Ahmad-ibn- -۸ .Hanbal, page ۱۵

.Tabaqaat al-Mu.'tazilah, page ۳۲ -۹

the Bani-Ummayad attacked the citadels which were stronghold of Harith's relatives and massacred them. The survivors were made captives and later sold as slaves in .the market of Balkh

In ۱۲۶ A.H., Nasr-ibn-Saiyyar, the governor of Khorasan requested the Ummayad Caliph, Yazid-ibn-Walid-ibn-Abdul Malik to give protection to Harith-ibn-Shuraij Tamimi. Subsequently, Harith returned to Marv. The Ummayad governors offered cooperation to Harith so much so that he offered him the post of the minister of a .state and send him a hundred thousand dirhams

However, Harith refused the offer and wrote to the governor thus: "Since I wanted to denounce the unlawful and rebuff the injustice, I avoided this city for thirteen years. I do not seek the world and its pleasures while you entice me towards it. I want you to act upon the Divine Book and the Prophet's Sunnah and to appoint virtuous governors upon the people. Once you have done this, I shall join your army and fight your enemies " Nasr-ibn-Saiyyar, the governor of Khorasan refused his request. Once again, Harith renewed his earlier call and amassed an army. This time, Sefwan-ibn-Jahm joined him. Harith suffered defeat and was killed in ۱۲۸ A.H. Thereafter, Sefwan-ibn-Jahm was taken captive and killed.(۱)

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Jahm was an active preacher and a die-hard zealot. His most vital difference with the traditionists from the caliphate school was his rejection of their belief on anthropomorphism (humanization of God) and eternity of the Quran. Jahm had a sizeable following.(۲) The traditionists from the caliphate school have

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۱- Refer to Tarikh Ibn Athir in the narration of events of ۱۱۶-۱۲۸ A.H. European edition, ۵/۱۲۶-۲۶۱. Some of these events have come down in detail in Tarikh-Tabari and in brief in Tarikh Ibn Kathir.
۲- Ansab Samaani.

refuted his beliefs in their books and probably the oldest writing in this regard belonged to Ahmad-ibn-Hanbal (died in ۲۴۱ A.H.) named: الرد على الجهميـــه والزنـــادقه » (Refutations against the Jahmiyah and the Zanadiqah).

Jahm was a contemporary of the founders of the Mu.'tazilah sect and some of his views were similar to their creeds. However, it's not clear which sect influenced whom.(۱) We believe both sects have acquired a few of their beliefs (like negation of anthropomorphism) from the students of Ahlul Bayt school although they have described them vaguely.

(Now, we shall mention a few points on the Mu.'tazilah and their beliefs.(۲)

۲. The Mu'tazilah sect

point

The founder of the Mu.'tazilah sect was Wasel-ibn-Atha Gazzaal (died in ۱۳۱ A.H.). His agnomen was Abu-Huzaifa, while he the freed slave of the Arab tribe "Zabbah " or "Makhzum ". He resided in Basra and attended the lectures of Hasan-ibn-Yasaar Basri (died in ۱۱۰ A.H.). Later, he quit his lectures because of difference in opinion between the two on certain issues related to belief.

"A'tizal" is the Arabic word for separation and "Mu'tazil" means separatist.

Thus, the followers of this sect are called as "Mu'tazilah" and their sect as

"A'tizal".

,(Wasel-ibn-Atha dispatched emissaries to the west (Alexandria to Spain

(Khorasan, Yemen, Kufa and other Islamic cities for propagating the "A'tizal" sect.(۳

Amongst those who followed him was "Amr-ibn-Ubaid.' (died in ۱۴۲ A.H.) who was the freed slave of the tribe of .'Taiyem.'. He lived in Basra and attended Hasan Basri's lectures. However, Wasel-ibn-Atha influenced him to leave Basri's lectures and consequently he joined

p: ۱۷۸

.Refer to the book Jahm-ibn-Sefwan, page ۱۶۱; chapter six -۱

Reliable references is at hand about the discussion that will take place henceforth -۲ on Muslim sects like, the writings of those very sects or the writings of reliable .contemporary scholars such as Masoudi and others

His biography has come down in .'Wafayat al-A.'yan - Ibn Khallakan ۵/۶۰, Tarikh al- -۳ .Islam - Zuhbi ۵/۳۱۱, Muruj al-Zahab - Masoudi ۴/۲۲ and Ansab Samaani

(the "A'tizal" sect.(۱

The Mu'tazilah creed

Like the Jahmiyah, the Mu.'tazilah does not believe in human traits of God. Besides, they believe that the Quran is created and not eternal. They disagree with the Jahmiyah in the matter of compulsion (predestination) and say that the actions of (human beings are their own actions and not that of God.(۲

This sect thrived till the era of Mutawakkil, the Abbasid caliph, launched a campaign to suppress and subjugate them.(۳) However, after Mutawakkil's death, Mu.'tazilah remained in constant conflict with the Ash.'arite school and Ahlul Hadith for centuries and continuously held debates with them. But, the Ash.'arites with patronage of the Ottoman caliphate managed to eliminate the Mu.'tazilah. Now, we shall describe the .two sects of Ash.'arite and Ahlul Hadith

(Ahlul Hadith (people of tradition .۳

Earlier, we mentioned Abu-Hanifa's derogatory attitude towards the Prophet's hadith and developed a principle called: "Analytical reasoning and preference" (for extracting .the ordinances) which is in stark contrast with the Prophet's traditions

We had also mentioned that the Jahmiyah and the Mu.'tazilah reject (unlike the Ahlul Hadith) all traditions that describe God's organs and limbs and God's movement from .one place to another

Consequently, intellectual disputes arose between the traditionists and these sects. Over a period of time, the supporters of hadith (traditions) took a firm step against these sects leading to the formation of a new sect called "Ahlehadith" (people of .(tradition

The most renowned figure in this front-line is Ahmad-ibn-Hanbal (died in ۲۴۱ A.H.). He has written a book comprising of traditions called "Musnad Ahmadibn- Hanbal". He has other books

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۱ - The biography of Amr-ibn-Ubaid has come down in Tarikh-Baghdad ۱۲/۱۶۶; .Wafayat al-A.'yan-Ibn Khallakan ۳/۱۳۰ and Tarikh-Ibn Kathir ۱۰/۱۰

۲ - Al-Feraq bain al-Feraq, page ۱۱۴, chapter three: discourse on the Mu.'tazilah and .Qadariyah

۳ - Refer to Mutawakkil's biography in Tarikh Khulafa-Suyuti; Tarikh-Tabari and .Tarikh-Ibn Athir

to his credit too, the most important among them being "Al-Radd ala-Jahmiyah" and "Faza'el Ali-ibn-Abi Talib".(۱)

The reason for Ahmad-ibn-Hanbal's fame was his rejection of the notion that the Quran is created. This belief had reached its peak during Ma.'mun's (Abbasid caliph) era where scholars of that time were forced (through tortures) to believe that the Quran is created. After Ma.'mun (died in ۲۱۸ A.H.), Mu.'tasim (died in ۲۲۷ A.H.) imprisoned Ahmad-ibn-Hanbal for his belief that the Quran is eternal until he was

released during Wasiq's (died in ۲۳۲ A.H.) era. When Mutawakkil (died in ۲۴۷ A.H.) came to power, Ahmad-ibn-Hanbal gained his favour because the former believed in the (eternity of the Quran. By then Ibn Hanbal had achieved a legion of followers.(۲

Soon after the death of Ahmad-ibn-Hanbal, dispute between the Ahlul Hadith and Mu.'tazilah gained momentum. The Ahlul Hadith re-christened themselves as .'Ahle-Sunnah-wal-Jama'at' which then turned into a distinct and separate sect. In the meanwhile, the caliphs ordered the translation and dissemination of the Greek philosophy among the Muslims spreading the philosophical thinking and reasoning among them. This deeply influenced the written and oral debates of the Mu.'tazilah and led to the evolution of .'Ilme-Kalam' (theology) in the Muslim theological centres. Inevitably, the Muhaddeseen (traditionists) were further sub-divided and it was .during this period that the Ash.'arite sect branched out from the caliphate school

The Ash'arite sect .۴

The Ash.'arite sect follows Abul-Hasan Ali-ibn-Ismail Ash.'ari (died in ۳۲۴ A.H.). He was a descendant of Abu Musa Ash.'ari. He lived in Basra for forty years

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Refer to Ahmad-ibn-Hanbal's biography in Tarikh-Baghdad ۴/۴۱۲ and Tarikh Ibn - ۱ .Kathir ۱۰/۳۲۵-۳۴۳

In order to realize the consequence of sectarian disputes in the caliphate school, its -۲ worthy to mention in brief, the sayings of Imam al-A.'aimma, Ibn Khuzaima in support of Abu-Huraira which has come down in Mustadrak-Hakem ۳/۵۱۳. Ibn Khuzaima says: "Those who talk against Abu-Huraira's traditions are either the Jahmiyah who have negated God of all attributes and who find Abu-Huraira's traditions contrary to their faith. Or they are the Khawarij who do not consider as obligatory the obedience to the caliph and ruler but rather believe that revolt is compulsory. Or they are the Qadarites (free-willers) who believe that man's actions have been decreed by God from eternity and find Abu-Huraira's traditions contrary to their views. Or they belong to the

jurisprudents who reckon Abu-Huraira's traditions to be contrary to their views on .jurisprudence. These are the people who reject Abu-Huraira's traditions

and was a student of Jabba.'ee Mu.'tazila (died in ٣٠٣ A.H.).(١) Thereafter, just like the two founders of the Mu.'tazilah sect (i.e.,Wasel-ibn-Atha and Amribn- Ubaid) who at first were among Hasan Basri's students but later separated from him, founded the Mu.'tazilah sect, Ash.'ari too quit his Mu.'tazilah master(٢) and exhorted the masses to .(refer to the hadith (like the traditionists

Subsequently, Ash.'ari traveled to Baghdad and strived hard to repudiate the Mu.'tazilah sect. However, in his debates he would not only employ the traditions of the Muhaddeseen (traditionists) but would also seek benefit from the Mu.'tazilah theology.(٣) In some cases, his beliefs did not reconcile with the traditions in its apparent form. Therefore, in-spite of reckoning himself to be the promoter of Ahmad-ibn-Hanbal's school of thought, all the traditionists (particularly, those following Ahmad-ibn-Hanbal's school) did not follow him. But since he attended the classes of Abu-Ishaaq Maruzi, (a Sha.'faee jurisprudent), a group of Sha.'faee scholars .welcomed Ash.'ari's beliefs, though another group followed the Mu.'tazilah beliefs

:Thus the caliphate school got divided into two major sects in matters of beliefs

The Mu.'tazilah sect and the Ash.'arite sect. In fiqh (jurisprudence), they followed the .Hanafi, Maaleki, Sha.'faee and other legal (jurisprudence) sects

Later, the school of Ahmad-ibn-Hanbal too was included among the legal .(jurisprudence) sects of the caliphate school

From the fourth century A.H. onwards, Muslims used Ilme-Kalam (theology) in their debates. The constant polemics between the Ash.'arites and Mu.'tazilites led to the .formation of Ahlul Hadith from these two sects

,During this period

.Da.'ert ul-Ma.'aref ul-Islamiah ۲/۲۱۸ -۱

.Refer to Ash.'ari's biography in Wafayat al-A.'yan ۳/۳۹۸ -۲

.This will become apparent by referring to the Ash.'arite works -۳

.numerous jurisprudence sects spread in the caliphate school

Finally in ۶۶۵ A.H., Malik Zaher Baibars al-Bunkukdari from "Hukkam-Ma.'maleek "(۱) officially recognized the four schools of Hanafi, Maaleki, Sha.'faee and Hanbali, however, they adhered to the Ash.'arites in matters of belief. The verdict is still valid (among the followers of the caliphate school.(۲

The Salafiyah sect .۴

The end of seventh century A.H. saw the rise of Ibn Taimiyah (died in ۷۲۸ A.H.) from the Hanbali sect who rebelled against all other Muslim sects. Although, he closed the door of Ijtihad (independent reasoning) in the caliphate school, he claimed to be a (Mujtahid (religious jurist) himself.(۳

His belief in anthropomorphism exceeded all bounds. Once, while stepping down from the pulpit, he said that the way he was stepping down from step to another God descends from the first heaven to the next heaven in the similar manner.(۴) He considered the cry: O Muhammad and the act of imploring help from the Prophet as (unlawful.(۵

Moreover, Ibn Taimiyah refuted the virtues of Ali (a.s.) to such an extent that the scholars from the caliphate school consider this to be the sign of his animosity towards Imam (a.s.). The scholars have said: .'Ibn Taimiyah is a hypocrite because; the Holy Prophet (S) once addressed Ali (a.s.) as such: "Nobody will hate you except '(the hypocrite ".(۶

On several occasions, the scholars from the caliphate school from Damascus, Cairo and Alexandria held debates with him and adjudged that he should be imprisoned. At times, they would ask him to recant his

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۱- Hukkam-Ma.'maleek in Egypt were those rulers who in reality were slaves but later freed.

۲- Refer to Khutat-Maqrezi ۶/۱۶۱, Cairo edition.

۳ - Al-Durral ul-Kamenah Fi A.'yan al-Ma.'at al-Saamenah written by Ibn Hajar Asqalani (died in ۸۵۲ A.H.) on page ۱۶۳; Cairo edition ۱۳۸۵ A.H.

۴- Ibid; page ۱۶۴.

۵- Ibid; page ۱۵۸.

۶- Ibid; page ۱۶۶.

beliefs(۱) and repent. After Ibn Taimiyah's death, his followers honoured him with the title of Shaikh-ul-Islam (chief of the Muslims) and called themselves as the Salafiyah i.e., the sect that follows the Salaf (ancestor). According to them, Salaf includes the companions, disciples of companions and a few traditionists from the first, second and third century A.H. like Ahmad-ibn-Hanbal.

The Salafiyah sect is very harsh in their behaviour towards other Muslims. They consider themselves as believers and pious and all other Muslims (from third century onwards) as deviators and heretics.(۲)

۵. The Wahabiyah sect

point

Th twelfth century witnessed the movement of Muhammad-ibn-Abdul Wahab (died in ۱۲۰۷ A.H.) who was a staunch believer in the Salafiyah creed. He launched an unabated bloodletting spree against the Muslims and renewed Ibn- Taimiyah's call more intensely than even Ibn-Taimiyah could manage to do it. His followers were branded as the "Wahabiyah".

According to Muhammad-ibn-Abdul Wahab, visitation of graves is heresy; seeking intercession from the Prophet after his demise is perdition and the cry: O Muhammad

and imploring help from the Prophet is polytheism. According to him, all Muslims from the third century onwards save Ibn-Taimiyah's followers are polytheists. He adds: 'Polytheism of our times is more intense than the polytheism that prevailed during the era of paganism..'(۳)

:The Wahabi sect differs from the Salafiyah sect in three respects

.Their intense hostility against the Holy Prophet .۱

Their belief that a Muslim's blood is lawful until he accepts Wahabism or according .۲ to them, quits polytheism and accepts monotheism. For this reason, they presume the

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.Ibid; page ۱۵۰-۱۷۰ -۱
.Refer to Ibn-Taimiyah's works like Minhaj al-Sunnah -۲
Refer to Ma.'alem al-Madrasatain ۱/۶۲ -۳

Muslim lands to be the land of the polytheists and the Wahabi lands and territories to .be Islamic lands

Their belief that God would forgive all their sins and would bestow them the . ۳ .Paradise regardless of the magnitude of their sins

During my pilgrimage to Mecca on ۱۰ Safar, while holding discussions and debates with various classes of people from the Wahabi sect, I noticed the above three points in their deeds and words. I investigated the cause for such a belief and derived the :following conclusion

Regarding their intense offences against the Holy Prophet, a few of my . ۱ observations have already been explained in the previous discussions. They reckon the Prophet's blessed corpse to be decayed and decomposed like all other corpses hence they refrain from showing any reverence to him after his death or give any !distinction to the Prophet's grave over the graves of other human beings

Author says: The reason of such a notion is the result of thos fabricated traditions wherein the Prophet's position is shown lower than even an ordinary man.(۱) Similarly, the false traditions that have been attributed to the Holy

:Prophet wherein he says

O Allah, do not allow my grave to become an idol. O Allah, curse those tribes that' '..have converted their prophet's graves into mosques

That this hadith is fabricated has already been explained in Vol: ۱ of "Ma'lem al-Madrasatain " in the chapter concerning

الخلاف حول البناء على قبور الانبياء

About their belief regarding the permissibility of killing the Muslims, we have already discussed

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۱ - Refer to the previous discussions concerning the second factor of distortion. .Similarly, refer to Ma.'alem al-Madrasatain, Vol ۱ page ۳۹, second edition

before, the reason for such an idea which is also reflected in their speeches, writings .and deeds

About their belief that God would forgive all their sins and they would not be sent to .Hell, I would like to narrate an incident which I had witnessed personally

The pilgrims to the House of Allah would relate to me about the indecencies practiced by the Wahabi people in the two Holy shrines. When I heard some of these incidents for the first time, a shiver went down my spine. Subsequently I personally witnessed them committing sinful acts in reckless manner. What surprised me was that they believed that such acts were sin, yet they indulged in it shamelessly. I was curious to .find out the cause for such a wanton behaviour

Finally, I found the answer during one of my visits to the Khif mosque. I heard a Saudi

preacher delivering a sermon on the subject concerning polytheism. He enumerated the various types of polytheism practiced by the non-Wahabi sects such as the very utterance, 'O messenger of Allah, making a vow for those in grave, etc etc..... At the end of his speech, while going into a state of ecstasy, he said: The Prophet said: "Allah says, 'O My slave! You may indulge in sins to the extent you want! You may fill the world with sin, but do not become a polytheist. I will forgive all your sins and consider (them as insignificant; you only avoid becoming a polytheist!(١

,While narrating this hadith

p: ١٨٥

The preacher narrated this hadith from Sahih-Bukhari. However, the author has - ١ found this hadith in Musnad-Ahmad ٥/١۶٧ as follows: The Prophet said: Allah says, 'O sons of Adam! Verily, if you call and beseech Me, I shall forgive you, whatsoever your condition. If it happens you meet Me on the day of judgement with sins to the size of this earth, I too will meet you while bestowing My forgiveness to the size of this earth. If your sins reach the heavens, I would still forgive you and pay least attention (to your sins) provided you do not seek any partner with Allah and seed forgiveness from Me." This tradition has partly come down in Sahih-Bukhari ١/١٥٠. Numerous other traditions of this nature have come down in their reliable books and God-willing, we .shall discuss them in the coming lessons

I found the preacher, as if recalling some of his sins and experiencing a feeling of joy !on the pulpit

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History of Wahabism: Muhammad-ibn-Abdul Wahhab and the Sauds

Muhammad-ibn-Saud, the king of Dareeya in Najd, embraced the doctrine of Muhammad-ibn-Abdul Wahhab in the second half of twelfth century A.H. Later his son, Saud and his followers attacked the Muslim tribes under the pretext of Jihad (Holy war). They killed Muslims, looted their property and violated their rights; all in

.the name of Holy struggle in the path of Allah

Until this date, they have spilled so much of Muslim blood and plundered their property that it was unprecedented in the Islamic history. The last of their atrocities was in ۱۴۰۷ A.H., when they massacred more than four hundred pilgrims during the .Haj ceremony

These aforementioned sects are the most prominent ones in the caliphate school. Now, we shall discuss the sects and their differences from the Ahlul Bayt school of .thought

Second Discussion: Unity in the Ahlul Bayt (as) School

Preface

:At the outset, it's necessary to pay attention to the following five issues

۱. Appointment of the prophet's legatees.

۲. Concealment of hadith.

۳. Uprisings by followers of Ahlul Bayt (a.s.) against the tyrant rulers

۴. Consequences of appointment of prophet's legatees and consequences of concealment of hadith.

۵. Recognizing Shi'a and Shi'ism.

A detailed explanation of these five issues

A) Appointment of the prophet's legatees

۱. The duty of the prophets and their legatees is to inform the masses of their religious obligations. Considering that the Muslims living during the Prophet's era needed to know the Imam after the Prophet, the Holy Prophet (S) introduced Ali (a.s.) as his legatee on

.the very first day of his call to Islam when he invited the Bani-Hashim to his house

The Prophet repeatedly maintained this introduction of Ali until it culminated on the occasion of Ghadir al-Khum. On the day of Khum, by Divine order, the Prophet (S) introduced Ali (a.s.) as the "master of the affairs " (Waly al-Amr) before tens of .thousands of Muslims

The prophets are supposed to convey to the people their legal duties after his . ۲ death. Nevertheless, the Holy Prophet (S) too, introduced his legatees and the :"masters of the affairs " after Ali-ibn-Abi Talib till the day of judgement

a) He conveyed the tidings about the advent of the Promised Mahdi and that he would .be the last Imam

.b) He explained that Imams would be twelve in number

c) He introduced Imam Hasan (a.s.) and Imam Husain (a.s.) as the two Imams who .would succeed the first Imam in the chain of Imamat

d) He specified the names of each Imam through his elite companions like, Jabir-ibn-Abdullah Ansari. Besides, in the writings delivered to his first legatee, (Ali-ibn-Abi Talib) the names of Imams and prophecies about their lives have been related in an .elaborate manner

It was not a widespread or universal announcement instead the Holy Prophet (S) explained these things in an informal manner. Insha'Allah, we will discuss the reason .behind such an informal mention

After the Prophet's departure, each Imam, on his part, would introduce his successive Imam to their followers. They would also convey tidings about the advent of

the Promised Mahdi and to a few followers, even mention the names of rest of the

.Imams

B) Concealment of hadith

In the Caliphate school

Earlier, we had discussed that until the end of the first century A.H., the Caliphs had prevented the recording of the Prophet's hadith. However, the scholars from the caliphate school have managed to conceal the Prophet's hadith until the end of ٧-(century A.H in various ways.(١

In the Ahlul Bayt (as) school

Due to killings, tortures and imprisonment of the Ahlul Bayt and their followers, the followers of Ahlul Bayt always practicing taqiya (dissimulation) except during the end of Imam Baqir's era and the beginning of Imam Sadiq's era. Which is why they could .not preach the Prophet's Sunnah openly that had been entrusted to them

C) Uprisings by followers of the Ahlul Bayt (a.s.) school

In the school of Ahlul Bayt (a.s.) and their followers, two types of uprisings took place :against the tyrant governments

- .Uprising for the sake of enjoining goodness and forbidding the evil

- .Uprising in the name of Mahdawiyyah

In the series of uprisings of the first category, we know the uprising by the chief of the martyrs, Imam Husain (a.s.). In his will to Muhammad-ibn-Hanafia, he described the :intention behind his revolt as follows

Indeed I have set out only for the purpose of rectifying the nation of my grandfather."
" I wish to enjoin the good and forbid the evil

Imam Husain never exhorted the people to swear allegiance to him. So, his uprising

was not for the purpose of attaining the caliphate and forming a government. This was the first and the most manifest example of uprising

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In Vol ۱ of Ma'lem al-Madrasatain, we have explained in detail, the following ten -۱ type of concealment: a) Omission of part of the Prophet's hadith and replacement with vague words. b) Complete omission of news about Seerah (way of life) of the Prophet's companions c) Interpreting the Prophet's traditions contrary to their real meaning. d) Omission of some of the sayings of the Prophet's companions. e) Complete omission of tradition about the Prophet's Sunnah. f) Prohibition from writing the Prophet's Sunnah. g) The endeavors in weakening the traditions and narrators as well as the books that were detrimental to the ruling government. h) The burning of books and libraries. i) Omission in part, of the news about the companions Seerah and distortion of facts. j) Fabrication of traditions replacing the true traditions concerning the Prophet's Sunnah and his companions Seerah.

of the first kind.

Regarding the uprising of the second type, we may mention the uprising undertaken by Muhammad-ibn-Abdullah from the progeny of Imam Hasan (a.s.). The purpose of this rebellion becomes evident from the reply which Imam Jafar Sadiq (a.s.) gave to Abdullah when the latter asked Imam to swear allegiance to his son Muhammad. Imam (a.s.) replied:

"If you imagine your son is the same Mahdi then, you are wrong. Besides, this era is not the era of Mahdi. However, if you desire that he revolts due to his zeal for Allah's sake and enjoins goodness and forbids the evil, then by Allah, we shall not abandon you while you are our elder and we shall swear allegiance to your son in this affair "(۱)

This uprising was one instance of uprising by the descendants of Imams under the guise of the Promised Mahdi.

From the remarks of Imam Husain (a.s.) concerning his own uprising and the remarks

of Imam Jafar Sadiq (a.s.), it appears that the Prophet's legatees considered as correct, only those uprisings that took place with the aim of enjoining good and .forbidding the evil

D) The effect of appointment of the legatees and effect of concealment of hadith

Due to the Prophet's propagation, all the residents of Medina and all the companions were fully aware about the identity of Imam Ali (a.s.), Imam Hasan (a.s.) and Imam Husain (a.s.). After Imam Husain's martyrdom on the hands of caliph Yazid and subsequently, the destruction of the Ka.'ba by the same caliph, the mistake of the caliph's appointment through allegiance of the people had

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In Islam, swearing of allegiance is of various types. One type is to swear allegiance -۱ for uprising on the path of enjoining to good and forbidding the evil. The above .belongs to this category

become clear. Thus, after Imam Husain's martyrdom, there remained no choice for .the Muslims, but to accept the chain of Imamat

Since Imam Husain (a.s.) had entrusted his heritages to Umm-Salma before setting off on journey to Mecca and Iraq and later Imam Sajjad (a.s.) had collected the same in Medina, it was not difficult for anyone in Medina to recognize the successor of (Imam Husain and the Imam of his time.(۱

After having briefly discussed the consequences of appointment of the legatees by the Prophet (S), we will now discuss the negative effect of concealment of the .Prophet's hadith

The caliphs had prevented the propagation of the Prophet's hadith, particularly the spread of traditions concerning the Prophet's legatees and the advent of the Promised Mahdi, especially the ones which conveyed tidings of his establishing justice .and equity in the earth after it was filled with oppression and tyranny

These traditions were in such a large number that the offspring of Imams and the Prophet's cousin (the Bani-Abbas) gathered in Medina to swear allegiance to Muhammad-ibn-Abdullah as the Promised Mahdi. Later, Imam Jafar Sadiq (a.s.) informed them of their error.

Although recognition of each of the Prophet's legatee was clear to a few elite, it could not remain apparent for the general public after the era of Imam Baqir (a.s).

E) Recognition of Shi'a and Shi'ism

point

For recognizing Shi'ism, it's first necessary to recognize Islam

Islam is to have faith in monotheism (Divinity and Lordship) followed by faith in all the prophets till the last of them; faith in the Islamic commandments accompanied

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۱ - Refer to Ma'lem al-Madrasatain, ۲/۳۲۰; discussion on "how Imams (a.s.) circulated the books of knowledge "; chapter concerning "Al Imam Ali-ibn-Husain (as)

with sincere intention of acting upon them; belief in the Prophet's Sunnah; belief in physical resurrection, the reckoning of deeds, reward and punishment on the Day of judgement.(۱)

Shi'ism is a school wherein its followers, in the era soon after Prophet, accept these beliefs and commandments from the Prophet through his successors—the Imams from Ahlul Bayt; and they follow the Prophet and Imams. The condition for following the Imams from Ahlul Bayt during Imam Husain's era is to recognize and accept the three Imams; and similarly during Imam Sadiq's era, to recognize the six Imams.

The same rule prevails until the time of the Promised Mahdi (a.j.t.s.) and during his time, a Shi'a is one who recognizes the twelve Imams and follows them all.

Now, we will discuss a few examples of the way the Prophet (S) introduced his legatees after him as well as the manner in which each legatee would appoint his own immediate successor. We shall also discuss the result of these methods of .appointment

(.First example: The Holy Prophet (S) introduces Imam Baqir (a.s

The Prophet (S) introduced Imam Baqir (a.s.) in his lifetime as can be seen from the :following tradition related by Jabir

i) Jabir-ibn-Abdullah Ansari would sit in the Prophet's mosque wearing a turban on his) head(۲) and would cry out: "O Baqir! O Baqir "(۳). By this act, Jabir, the only surviving companion of the Prophet, wanted to attract the attention of the people who would .come from far flung areas for performing the Haj rites

.ii) The people would say: Jabir speaks in delirium! (I.e)

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۱ - In Islam, there exists a difference between a hypocrite and believer. The former .accepts Islam in a pretentious manner and not at heart

۲ - In those days, people would put on a turban during official meetings. The Holy Prophet (S) too would put on a turban during his official meetings as well as during Eid .prayers. Refer to Abdullah-ibn-Sabah, Vol ۲

۳ - Arabic Arabic Arabic meaning, he lifted the curtain from the hadith; and slkjlksdjflksd means, he lifted the curtain from the knowledge and gave light; and .slkfjskldjfkls means, one who lifts the curtain from the knowledge

old age has turned him feeble-minded). Jabir would reply: Nay, I swear by Allah, I.'m :not speaking in delirium but I heard the Prophet saying

إنک ستدرک رجلا منی، اسمه اسمی وشمائله شمائلی. یبقر العلم بقراً

You will (live to) see a man from me; his name will be my name and his character will"

" be like my character. He will split the knowledge and unfold it

(This was the reason for my utterances and you heard it.(1

Another important point in this hadith that calls for attention is that the Holy Prophet (S) refers to Imam Baqir (a.s.) as: a man from me. Earlier, we had discussed about this expression and concluded to mean: 'His task in propagating Islam is the same as '.mine

b) Jabir would also walk down the streets of Medina and cry out: "O Baqir! O Baqir! ") Once again, the same conversation would take place between him and the people in (Medina.(2

(.Second example: Imam Sajjad (a.s.) introduces Imam Baqir (a.s

Before his demise, Imam Sajjad (a.s.) handed over the books of Imam Ali (a.s.) and the armoury of the Holy Prophet (S) to Imam Baqir (a.s.). When Imam Sajjad (a.s.) passed away, Imam Baqir's brothers approached him and claimed their share in these books and the armoury. This dispute gained prominence in Medina thus the inhabitants of the entire city heard that the books that were written by Imam Ali (a.s.) himself in his (.own hand-writing were now in the possession of Imam Baqir (a.s

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Similarly, the Prophet (S) and subsequently the Imams from Ahlul

p: ۱۹۲

۱- Refer to Al-Kafi, ۱/۴۶۹ and Bihar al-Anwar, ۴۶/۲۲۵-۲۲۸.

۲- Esferayeni (died in ۴۲۹ A.H.) in his book Al-Feraq bain al-Feraq, Cairo print, page ۱۸۸ -۶۰; and Tarikh-Ya.'qubi ۲/۶۱ while describing the Imam's demise.

Bayt, (a.s.) conveyed the matter of executorship [until Imam Baqir (a.s.)] to all the .companions and people of Medina

However, after Imam Baqir (a.s.), the events took a different course and situation :changed for the rest of the Imams until the Promised Mahdi (a.s.). The reason

When caliph Manthur received news of Imam Sadiq's demise, he wrote a letter to the governor of Medina: "Kill whosoever he has appointed as the legatee (wasi). " The governor of Medina replied: "He has appointed five people as his legatee. They are: ١) The caliph himself, ٢) The governor of Medina, ٣) ۴) his two sons Abdullah and Musa .and ۵) Hamidah, mother of Musa

(The caliph said: They cannot be killed.(١

Thus, it's evident that in the era after Imam Sadiq (a.s.), his successor would have been killed if publicly declared. Thus the duty entrusted to him by Allah in guiding the people and safeguarding Islam would have remained unfulfilled. After Imam Baqir's :era, the other method of appointment of Imams was as follows

(The Imam would introduce the next Imam only to the elite among the Shi.'as.(٢

Thereafter, on the people's request for recognizing the Imam of their time, Allah would smoothen the way until the Imam of the time gained prominence amongst friends and foes. In order to protect the Imams against the hostile attitude of the .ruler, it was essential to be discreet in the announcement of their successors

Haroon al-Rashid summoned Imam Kazim (a.s.) from Medina to Baghdad and imprisoned him. Ma.'mun ordered

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.Kafi ١/٣١٠ and Bihar al-Anwar ۴٧/٣ -١

.Refer to the biography of each Imam in Bihar al-Anwar, by Allama Majlisi -٢

relocation of Imam Ridha (a.s.) from Medina to Khorasan and kept him under surveillance in the pretext of making him his heir apparent. Similarly, Imam Javad (a.s.) was escorted to Baghdad; Imam Ali an-Naqi (a.s.) and Imam Hasan Askari (a.s.) were summoned to Samerra. In short, every Imam was kept under vigilance of the

.caliphs right till the end of their Holy lives

?What reason could the caliphs give for treating these Imams in such manner

!?Wasn.'t it that they were aware that these personalities are the Imams of the Shi.'as

This matter was clear for the people of Medina and the people residing in the ruling capital wherein Imam was either imprisoned or kept under vigilance. This was more so after the people used to witness Imams.' debates and discourses and saw their .(pious ways of life (seerah

Concerning those living in faraway cities,(۱) they too could clearly perceive this matter by inquiring from the citizens of Medina and from the surviving companions and their .disciples

* * *

While Imam Sadiq's last will over the matter of Imamat remained a secret for the caliphate organisation and kept them confused, it did not create any sort of doubt for :the Shiites. Rather, the matter became clearer for them

When the Shiites in Kufa were informed about the demise of Imam Sadiq (a.s.), Abu Hamza Thomali asked the informer: 'Did Imam appoint anyone as his legatee?.' He replied: .'Yes, his two sons, Abdullah and Musa as well as caliph Manthur. The informer had hardly finished that Abu

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۱- In those days, the distance of some cities from Medina was equal to one or more than one year's journey. However, every year, people from these cities used to travel .to Medina for performing the Haj

Hamza laughed and said: All praise is to Allah Who has guided us; Imam has made us aware about the state of his eldest son; and guided us towards his youngest son .(Musa-ibn-Jafar) and kept concealed a great affair

When asked about his comment, Abu Hamza explained thus: By nominating his younger son along with his elder son, Abdullah, he has given us an indication that his elder son is not eligible for the Imamat. Instead he had conveyed that by referring to his younger son, that he is the Imam and the successor. When he mentioned the caliph he clearly indicated that he want to be secretive about his true legatee. Now, if Manthur will inquire about Imam Sadiq's successor and legatee, he would be told: You are his legatee.(١)

Incidentally, Imam Sadiq (a.s.) disclosed Imamat of Musa-ibn-Jafar (a.s.) to the elite among the Shiites prior to his departure from this world.(٢)

Such an event was not hidden from someone like Abu Hamza. By this explanation, Abu Hamza wanted to dispel any doubt concerning Imam Kazim's succession and Imam Sadiq's (a.s.) intentions in defeating the designs of Manthur.

We will now focus our discussion on the differences among the followers from the Ahlul Bayt school.

Differences amongst the followers from the Ahlul Bayt school

point

The differences attributed to the followers of the Ahlul Bayt (a.s.) are not insignificant in most cases.

Let us recount the sects they claimed that appeared during the lifetime of the Imams and then review the disputes that arose during the major occultation.

Saba'eeya (١

This is the first sect attributed to Shiaism.

.Bihar al-Anwar ۴۷/۴, tradition ۱۱ narrated from Manaqib of Ibn Shar Aashoub, ۳/۴۳۴ -۱
.Refer to Bihar, ۴۸/۱۲-۲۸ -۲

In the three volumes of the book "Abdullah-ibn-Saba ", we have proved that such a sect did not exist in the first place. Rather, it had only an imaginative existence in the minds of malicious authors who wrote books about Milal wan Nihal (stories about nations and cultures) and later claimed their own books to be the documentary .evidence of existence of the sect

Kaisaniya (۲

point

Kaisaniya was ascribed to Kaisan. According to a group of writers on Milal wan Nihal, (Kaisan was the freed slave of Imam Ali (a.s.).(۱

According to another group, Kaisan is none other than Mukhtar Thaqafi and the (Kaisaniya sect is attributed to him.(۲

According to yet another view, Kaisan was one of the names of Muhammadibn-(Hanafia and this sect is attributed to him.(۳

The Kaisaniya belief

Numerous contradictory claims have been made about the Kaisaniya belief. We can :summarize them as such

They were the followers of Muhammad bin al-Hanafia (died in ۸۱ A.H.) and they considered him to be the Promised Mahdi. Mukhtar Thaqafi (died in ۶۷ A.H.) was one of .his followers and has claimed the prophethood for him

It was also claimed that the Kaisaniyas believed that the Imamat after Muhammad bin al-Hanafia was transferred to his son Abu-Hashim (died in ۹۸ or ۹۹ A.H.) who in turn transferred the leadership to Muhammad bin Ali bin Abdullah bin Abbas (died in ۱۲۴ or ۱۲۵ A.H.). After Muhammad, the Imamat was transferred to his son Ibrahim and then

to the two Abbasid caliphs, Saffah and Manthur(۴) who set up the Abbasid

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.Milal wan Nihal, by Sha.'restani; commentary on Al-Kaisaniya, ۱/۱۴۷ -۱

Al-Farq bain al-Firaq, by Abdul Qaher Esfarayani (died in ۴۲۹ A.H.), Cairo print, - ۲ .chapter concerning Al- Kaisaniya, page ۳۸

.Maqalat al-Islamiyeen, by Ali-ibn-Ismail Ash.'ari, page ۲۱ -۳

Al-Farq bain al-Firaq, by Esfarayani, page ۴۰ and Milal wan Nihal, by Sha.'restani, -۴ .۱/۱۴۷ and ۱۵۰-۱۵۱

.caliphate

As per this view, Kaisaniya was one sect from Shiaism which established a Sunni !!caliphate lasting for five hundred years

:Naturally questions arise

?Finally, who amongst the three figures was the real Kaisan -

Except for the writers on Milal wan Nihal, has any other writer attributed to Hazrat - ?Ali (as) any freed slave by the name of Kaisan

Muhammad bin al-Hanafia, son of Imam Ali (as), is a famous figure and his - biography is recorded in all the books on .'Rijal.' (distinguished men) and books on .(hadith and seerah (life-history

Barring the books on Milal wan Nihal, has anybody mentioned anywhere that Kaisan !?was the title given to Muhammad bin al-Hanafia

!The same is true for Mukhtar too

It was much easier for these scholars from the caliphate school to have said that Kaisan, the founder of the Kaisania sect was actually a jinn. This is because it wouldn.'t be easy for someone to disprove a creature like jinn. Just as they have attributed the killing of Sa.'d bin Ebadah to jinn and said, "The jinns have killed Sa.'d.

His killers were from jinn and not men! "(1)

Thus, like the Saba.'eeya sect, the Kaisaniya sect is only a imaginative creation on the part of the authors of Milal wan Nihal.

The True story

After the martyrdom of Imam Husain (a.s.), a group among the lovers of Ahl albayt gathered in Kufa for seeking vengeance for Imam's blood and they named themselves as the Tawwabeen. In ٦٥ A.H., they waged a war against the Syrian army headed by

p: ١٩٧

Refer to the story of Sa.'d's murder in the book Abdullah bin Saba, vol ١, chapter ١ - concerning Saqifa.

Ibn Ziyad and got killed.

In the following year, Mukhtar-ibn-Ubaid Thaqafi took vengeance for Imam's blood by revolting against Ubaidullah-ibn-Ziyad in Kufa. In this battle, Ibn Ziyad and seventy thousand Syrian soldiers were killed.(1) Moreover, Mukhtar killed all of Imam Husain's murderers like Omar-ibn-Sa.'d, Shimr and others and dispatched their severed heads to Medina as a gift for Imam Sajjad (a.s.).(2)

In the meanwhile, Abdullah-ibn-Zubair claimed the caliphate in Mecca and sought allegiance from the people. Muhammad-ibn-Hanafia refused to swear allegiance to him. Abdullah imprisoned Muhammad-ibn-Hanafia and his near ones in a mountain pass named Aarem in Mecca.

Abdullah piled up firewood at the mouth of this mountain pass and threatened to burn, Muhammad-ibn-Hanafia and his relatives, alive if they refused to pay allegiance to him within the stipulated period. Muhammad sent someone to Kufa and sought Mukhtar's help. Mukhtar dispatched four hundred men and eventually, freed Mukhtar and his nears ones from the captivity.(3)

Thereafter, in ۶۷ A.H., Abdullah dispatched an army headed by his brother Ma'sab-.ibn-Zubair to confront Mukhtar. In this battle, Mukhtar was defeated and finally killed

Mukhtar had killed a great number of men from the army of Bani-Ummayad. Similarly, he had killed the tribal chiefs and their relatives from Kufa (who had massacred the prophet's progeny in Karbala under the leadership of Ibn Ziyad). Consequently, after Mukhtar's death, the survivors of Mukhtar's victims, who now possessed the power and pen, said and wrote whatever they liked against Mukhtar. Later, these were recorded in the books of history and

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.Al-Farq bain al-Firaq, page ۴۶ -۱
.Refer to Tarikh Ibn Athir, in the events of ۶۶ A.H. and ۶۷ A.H -۲
.Refer to Tarikh Ibn Aithi, in the events of ۶۶ A.H -۳

in Milal wan Nihal

Regarding Muhammad-ibn-Hanafia, the truth is that he died without staking any claim to the Imamat. Thus, the allegation that he transferred the Imamat to his son .Abu-Hashim and he to others proves baseless

Since there was a restriction on the spread of the Prophet's traditions, the concept of Mahdawiyyah was vague in those days. As explained earlier, the Bani- Hashim who had gathered to swear allegiance to Muhammad-ibn Abdullah were also uncertain on .this issue until Imam Jafar Sadiq (a.s.) enlightened them

Therefore, after Imam Husain's (a.s.) era, it is likely that a few individuals must have recognized someone as the Promised Mahdi until they were corrected by the Imam of .their time

About Mukhtar, it can be said that the exigencies of war may have compelled him to use equivocal statements and references for Muhammad-ibn-Hanafia or Imam Sajjad (a.s.). It is also likely that he must have heard and known the prophecies

(through the Imams) about his own revolt against the Bani-Umayyad and killers of .(.Imam Husain (a.s

In neither case, the imaginations of a few individuals about Muhammad-ibn-Hanafia and the sayings of Mukhtar (assuming he ever said anything) can be taken as a sectarian view in Islam and Shiaism. Which means that no sect by the name of ?Kaisaniyah ever existed in history except in minds

Gharabiyah (۳

:About the Gharabiyah, it is said

Gharabiyah are a group who believe that Allah sent Gabriel to Ali (a.s.) but Gabriel“ made an error of judgement and instead approached Muhammad (S), and gave

p: ۱۹۹

him the revelation. This error was because Muhammad resembled Ali in appearance! And they have said that Muhammad and Ali were more alike than even two crows or two flies. Similarly, they believed that Ali is Allah’s messenger and Ali’s sons are the !prophets

!This group advises its followers to curse the creature with wings i.e., Gabriel

!The infidelity of this group is more condemnable than the infidelity of the Jews

The Jews asked the Messenger of Allah (S): Who brings to you God’s revelation? The Prophet replied: Gabriel. They said: We do not like Gabriel because he is the carrier of chastisement. They further said: Had Meekaeel, who is the carrier of mercy, brought “ .revelation to you, we would have brought faith in you without the least hesitation

Thus, though the Jews disbelieved the Prophet (S) and bore enmity with Gabriel, they did not curse Gabriel; they only imagined Gabriel to be the angel of chastisement and .not mercy

But, the Gharabiyah from the tribe of Ra.'fiza, curse Gabriel and Muhammad (S)! And :the Almighty Allah says

مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِّلْكَافِرِينَ

Whoever is the enemy of Allah and His angels and His apostles and Gabriel and" [Meekaeel, so surely Allah is the enemy of the unbelievers. " [Qur'an, ٢:٩٨

According to this verse, the one who bears grudge and enmity with some of the angels is an unbeliever and whoever is labeled as an unbeliever by Allah, can no (longer be called a Muslim.(١

They name such

p: ٢٠٠

١- Regarding this imaginary sect, also refer to "Al-Tabseer Fi'd .– Deen wa Tameez al-Ferqat-ul-Najiah Min al-Feraq-al-Halekeen ", page ٧٥ written by Abul-Muzaffar .Muhammad-ibn-Taher Esferayani (died in ۴٧١ A.H.), printed in ١٣٧۴ A.H. in Cairo

vain discourses as scholastic discussions! The writers of Milal wan Nihal have falsely attributed some more of such fancy sects to the Ahl albayt school. The motive becomes obvious if we compare these with the sects that have appeared and still .continue to exist in the caliphate school

A Comparative Analysis of the Sects Ascribed Towards The Ahlul Bayt School And The Sects of the Caliphate School

point

In the caliphate school, the Ash.'arite, Mu.'tazilah and Salafiya sects dominate in matters of belief while the Hanafia, Malikiya and Sha.'fieeya sects are followed in matters of jurisprudence. The scholars of their respective sects have recorded their sect's views on beliefs and precepts and rationalized their authenticity with great pride. Besides, each of these scholars has researched the history, origin, and the

(classification of scholars of their respective sects.(١)

For instance, the history of the Asharite including its founder, the date of foundation, the year of birth and death of its founder has been recorded in detail. Besides, his views have been extensively recorded and are unanimously accepted by all the .scholars

Similarly, the lineage, death and writings of scholars who emulated the founder of this school are also known and recorded and made available to the common readers. A glance at these is sufficient to know everything about the Asharite sect. In the scholastic discussions, the correct method for recognizing any sect is to refer to the writings of the scholars of that sect. It is through these that the concerned sect can be .appreciated or criticized

Let us have a look at those sects that have been falsely attributed to the Ahl albayt school

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١ - Like, Tabaqat-Shafiyyah, by Tajuddin Sabaki (died in ٧٧١ A.H.); Tabaqat al-Hanabilah, by Abu Ya'li Muhammad-ibn-Husain and Tabaqat al-Mu'tazilah, by .Ahmad-ibn-Yahya

:by the caliphate school

The Saba'eeya sect (١

They claim Abdullah-ibn-Saba is the founder of this sect. There are several .unanswered questions in this regard

Did Saba, father of Abdullah, descended directly from the heaven or did he have a father at all? If he had a father, what's his name? What is his lineage? Is there any ?example of the writings of Abdullah-ibn-Saba

Did the Prophet's companions like Abu-Zar and Ammar or the disciples of companions

like Malik-Ashtar and Muhammad-ibn-Abi Bakr who were alleged to have to belong to Saba.'eeya sect have themselves ever said: We are from the Saba.'eeya!

Is there any writing from the Saba.'eeya sect or even from Ammar, Abu-Zar, Hujr bin Adi and Sa'sah bin Sauhan? Or whatever is available is actually the creation of their enemies, which was written after their death, and those pious men did not have the least knowledge about the existence of such sect?

The Kaisaniya sect (۲

Was Muhammad-ibn-Hanafiya himself ever called Kaisan with whose name this sect is referred? Or was the freed slave of Ali (a.s.) known as Kaisan? If no then what was the name of this freed slave?

Who are the Kaisaniyas? Who has claimed to be Kaisan? Is there any documentary evidence at all about this sect except whatever has been written by the enemies of Mukhtar?

The Gharabiya sect (۳

Who was the founder of the Gharabiya sect? When and where did he live? Who staked a claim to the title of Gharabiya? And who has claimed to have seen or met the mysterious Gharabiya?

Apart from the imagination of certain prejudiced

writers and historians did this sect exist at all?

Such was the difference between the sects falsely attributed to Shaiism and the sects that existed and still continue to exist in the caliphate school!

Amongst the sects attributed to Shiaism, only two sects, actually existed Ismailiyah and Zaidiyah.

Zaidiyah (۴

point

The Zaidiyah is a sect among the Muslims and it follows Zaid-ibn-Ali-ibn-Husain. In ۱۲۱/۱۲۲ A.H., Zaid-ibn-Ali had traveled to Syria where he felt offended by the then Umayyad caliph, Hisham bin Abdul-Malik and his governor in Kufa. Both of them also slandered the Ahlul Bayt (a.s.). Angered at the humiliation and encouraged by the support of the citizens of Kufa, who pledged allegiance to him, Zaid revolted against the governor of Kufa and got martyred.(۱)

After him, Yahya, son of Zaid revolted in ۱۲۵ A.H. against the Umayyad caliph in Khorasan and was maryrted in the city of Juzjan.(۲)

The uprising undertaken by both Zaid and Yahya were for the sake of enjoining the good and forbidding the evil (Amr bil-Ma'fuf and Nahy an-Munkar).(۳)

After the martyrdom of Zaid and Yahya, a group emerged who claimed to be the followers of Zaid and became famous by the name of Zaidiyah sect. Unlike the Shiaites, this group does not believe that Allah has appointed the Imams nor that the Prophet has propagated this matter to the people on divine commands.

Rather, they believe that after Imam Ali (a.s.), whoever from the progeny of Ali and Fatimah (a.s.) revolts with the sword becomes the Imam of the Muslims.(۴)

Thus,

۱- Refer to Bihar al-Anwar, by Majlisi ۴۶/۱۷۰-۱۸۸ and Maqatel al-Talebeyeen, Cairo print, ۱۳۶۸ A.H., page ۱۲۷-۱۵۱. Ibn Athir, in his Tarikh, while discussing the events of ۱۲۱ A.H, has explained the injustices faced by Zaid and has referred to his martyrdom in the events that occurred in ۱۲۲ A.H.

۲- Refer to Maqatel al-Talebeyeen, page ۱۵۲-۱۵۸; and Ibn Athir in his Tarikh, while

.explaining the events of ۱۲۵ A.H

.Refer to Ibn Athir in his Tarikh, topic concerning the martyrdom of Zaid and Yahya -۳

The author has perceived this matter out of the scholastic discussions with - ۴ .Zaidiyah. Also, refer to al-Milal wan Nihal, by Sharastani, ۱/۱۵۴: Al-Zaidiyah

the Zaidiyah are common with the Sunnis in their belief that Allah has not appointed an Imam for the Muslims. In legal provisions (Ahkam) too, they follow Abu-Hanifa, the Imam of one of the Sunni schools of jurisprudence. The reason they follow Abu-Hanifa is because he had given a verdict in support of the uprising of Muhammad and .Ibrahim against Manthur, the Abbasid caliph

Moreover, he had also urged the people to give their support to them. Their peculiar :beliefs raise the following questions

If revolt against the government is the pre-requisite of Imamat, then how will they * explain the Imamat of Imam Ali, Imam Hasan and Imam Husain (a.s.) when they were kept confined to their houses? Did Imam Hasan (a.s.) cease to be the Imam after his ?signing the peace treaty with Muawiya

How will they explain the Imamat of Imam Sajjad and Imam Baqir (a.s.) who never * ?revolted against the caliphs and never possessed the reins of government

In the final analysis, how can they ever follow Abu-Hanifa and consider him to be * their Imam in fiqh (jurisprudence) and Ahkam (ordinances) while he (i.e., Abu-Hanifa) never subscribed to their principle in Imamat and did not recognize the Imams which Zaidiyah accepted (i.e., Imam Ali and his two sons, Imam Hasan and Imam Husain). Besides, he considered the caliphate of the three caliphs to be in order and opposed the views of Zaid and his forefathers in matters of jurisprudence and acted upon his !own judgement

If Zaid happened to

p: ۲۰۴

meet them how will he react to their beliefs? Anyway, the Zaidiyah have accepted

partly the Sunni belief and a little of Shi'a belief. Besides, they have added something of their own belief too. They are neither Sunnis nor Shias; rather, they have formed a third sect by the name of Zaidiyah. However, their beliefs and deeds fundamentally differ with the belief and deed of Zaid, son of Imam Sajjad and all other followers of the Ahlul Bayt school, while their ideology is closer to the caliphate school.

Fathiyeh

This sect is attributed to Abdullah, son of Imam Jafar Sadiq (a.s.) who was given the title "Aftah ".(١) After the demise of Imam Jafar Sadiq (a.s.), Abdullah was the eldest living son and his name was included along with others in Imam's will.

After his father's death, Abdullah left open the door of his house and kept a gatekeeper besides it. He sat over the uppermost portion of his house and claimed the Imamat.(٢)

A few Shias approached him and asked a few questions related to Islamic precepts. Abdullah gave them wrong answers. The Shias realized that he was ignorant in the Islamic ordinances. Consequently, they approached Imam Musa Kazim (a.s.).(٣)

After his father's demise, Abdullah lived only for seventy days.(۴) Practically it was not possible for him to set up a sect within this short period and anyway which sect could have existed in his name during that era.

Ismailiyah (۵

point

When the sect was founded, the Ismailiyah sect believed in the Imamat of the Imams

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١- A person whose head or leg is broader than the usual limit is called an "Aftah ".

٢- Bihar al-Anwar ۴٧/٢۵٢-٢۵٣.

3 - Bihar al-Anwar 47/252-253; and Al-Maqalat; and al-Farq, by Sa.'d bin Abdullah Ash.'ari (died 301 A.H.), page 86, Tehran edition, 1963.

4 - Al-Maqalat and al-Farq, by Ash.'ari, page 86; and Milal wan Nihal, by Sharastani, 1/167.

until the sixth Imam, i.e., Imam Jafar Sadiq (a.s.) and claimed that after Imam Sadiq (a.s.), the Imamat has been transferred to his son, Ismail.(1) For this very reason, they are known as six Imamiah.(2) Thereafter, they got divided into various sects with diverse beliefs.

We shall now glance over the belief and history of this sect as follows: Ismail to whom this sect is attributed died during his father's lifetime. After Ismail's death, Imam Jafar Sadiq (a.s.) behaved in a manner, which was unusual for an Imam. Amongst them, we may mention the following:

When Ismail died, Imam (a.s.) gathered thirty of his Shias in his house. Then, he addressed Davood, one of his companions as such: .'O Davood! Uncover his face. Then, he asked all the thirty men to look at Ismail's face carefully and he asked each of them: Is Ismail alive or dead? Everybody replied: "He is dead ".

Then, he said: "O Allah, Thou be witness! "

Thereafter, he ordered that Ismail's corpse be given the ceremonial washing and then shrouded. Later, he said to Mufazzal: .'O Mufazzal, uncover his face. He repeated the same question again after asking the people to look carefully at Ismail's face. This surprised all of them and they replied in an astonishing tone:

"O our master, he is dead ". Imam said: O Allah, Thou be witness! "

When Ismail was laid to rest on the niche, Imam (a.s.) said: .'O Mufazzal, uncover his face. Then, Imam (a.s.) said: .'O people, have a look.

1- Refer to Milal wan Nihal, by Sharastani 1/167.

۲- In our era, it is the Shias who oftently call them by such title.

Is he alive or dead? They replied: He is dead, 'O Wali (Friend) of Allah. Imam (a.s.) said: 'O Allah, Thou be witness! Certainly, the people of falsehood shall doubt Ismail's death..'

When Ismail's corpse was covered with soil and his burial ceremony completed, Imam (a.s.) once again said: Who is this dead man shrouded and buried? All replied: He is your son, Ismail! Imam (a.s.) said: O Allah, Thou be witness. "

Then, he caught hold of his son, Musa's hand and said: "He is with the truth and truth is with him.(۱)

In another tradition, it is related that, as per Imam Sadiq's (a.s.) command, the sentence: ksjfklsj flksjfklsjflks djfklsjflksjd (Ismail bears witness that there is no god but Allah)(۲) was written at the side of Ismail's shroud. Following Imam's instructions, he was washed and shrouded. After Ismail was wrapped in the shroud, his face was repeatedly uncovered and Imam would kiss his forehead, chin, and throat.(۳)

During the funeral procession, the coffin was laid on the ground for several times on Imam's (a.s.) command. Each time, Imam (a.s.) would push aside the shroud from Ismail's face and look at him so that the people would not doubt in Ismail's death.(۴)

Moreover, it has been repeatedly narrated in several traditions that Imam Sadiq (a.s.) sent some of his Shias to perform the Haj on behalf of Ismail.(۵)

After Ismail's death, Imam Sadiq (a.s.) summoned thirty of his eminent Shias and gave order for uncovering Ismail's face. He asked each of them whether Ismail

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۱- Bihar al-Anwar, ۴۷/۲۵۴ narrating from Manaqib, by Ibn Shar Aashoub, ۱/۲۲۸.

۲ - Bihar al-Anwar, ۴۷/۲۴۸, hadith ۱۱, narrating from Kamaluddin, by Saduq ۱/۱۶۰; Tahzib, by Shaikh Tusi ۱/۲۸۹ and Bihar al-Anwar, ۴۷/۲۵۵ narrating from Manaqib, ۱/۲۲۹.

۳- Kamaluddin, by Saduq ۱/۱۶۰.

.Bihar al-Anwar, ۴۷/۲۴۲ narrating from Irshad, by Shaikh Mufid, page ۳۰۴ -۴

Bihar al-Anwar ۴۷/۲۵۴ narrating from Manaqib, by Ibn Shar Aashoub ۱/۲۲۸; and Bihar -۵ .al-Anwar ۴۷/۲۵۵ narrating from Manaqib, by Ibn Shar Aashoub ۱/۲۳۰

!has died or is still alive! Everybody answered that Ismail has indeed died

Later, he gave orders for washing and shrouding Ismail and inscribing the sentence "Ismail bears witness that there is no god but Allah " over the coffin. This was just to emphasize that this coffin bear the corpse of Ismail. He repeated his action after shrouding. Several times Ismail's face was uncovered and he asked everybody to ?look once again at Ismail's face. Then, he asked: Whose corpse is this

!All of them replied, 'He is your son, Ismail and he is dead

Thereafter, during the funeral procession that was attended by more than thirty people, he ordered for the corpse to be laid on the ground. He removed the shroud and looked at Ismail's face. He repeated this act several times so as to attract the !participant's attention

And after placing Ismail on the niche, he once again asked the people: Whose corpse is this? All of them affirmed that it was Ismail's corpse! After completion of the burial ceremony, he once again asked: Who is he, who has been washed shrouded and !buried? All of them said in unison: He is your son, Ismail

.Later, he contracted some of the Shias to perform the Haj on behalf of Ismail

Despite the best efforts of Imam (a.s.) to convince people of Ismail's death, a group asserted: "Whatever Imam Sadiq (a.s.) has said is not true! Ismail has not died! He has been living after Imam Sadiq (a.s.) and he is the

" .Imam after him

This group too should have been given the title of six Imamiah because, they believed in the Imams till Imam Sadiq (a.s.), the sixth Imam. But, they cannot be called as such!

.They are not six Imamiah; rather, they are zero Imamiah

They did not recognize any of the Imams before Ismail and did not accept the sayings of any of the six Imams. They said: "Ismail continue to live after Imam Sadiq (a.s.) and :the Imamat was transferred to him. " A few amongst them said

" .After Ismail, the Imamat was transferred to his son, Muhammad"

With the passage of time, this sect, (called as Ismaili or Ismailiyah), got split from the .Shias and the Imams of the Shias. Subsequently, they splintered into various sects

Amongst them, we may mention the Qarametah group that went on a killing spree in Mecca and who stole the Hajar al-Aswad (black stone) from Holy Kaaba until it got (restored after several years by the Fatimid caliph in Egypt.(١

Yet amongst them were the followers of Hasan Sabbah who lived in the Alamut forts. ....and the other sub-sects, which exist until these days are the Druze in Lebanon and Palestine and the Agha Khani sect, scattered in various parts of the world. The :Ismailiyah sect, since its inception, was not a Shi'a sect for two reasons

* They opposed Imam Sadiq (as) and

* !Gradually, they deviated from Islam and even turned anti-Islam and anti-Shi'a

For better understanding of the Ismailiyahs, here is an

١- .Refer to Tarikh-Ibn Athir; events of ٣٣٩ A.H

.example

The example of Ismailiyah is like the example of Bani-Hunaifa and Musailamah, the .liar

The story of Musailamah, the liar and Bani-Hunaifa

During the Prophet's time, those Arab tribes that would accept Islam would send a few of their representative to the Prophet for expressing their faith and swearing allegiance to the Prophet (S). The Prophet in turn would accept their profession of faith and offer them some gifts. In Arabic terminology, these people approaching the "Prophet are named as "Wafd

The Bani-Hunaifa tribe who lived in Yamamah(۱) sent a "Wafd " on behalf of their tribe to the Prophet for announcing their faith in Islam. Amongst the "Wafd" from the tribe .of Bani-Hunaifa, was Musailamah, the liar

According to one tradition, when the "Wafd" visited the Prophet (S), Musailamah stayed back to look after the luggage and belongings of the "Wafd". Once in the Holy Prophet's presence, the Prophet offered each one of them some gifts. He also sent a .gift for Musailamah and said: Musailamah is no worse than you

When the "Wafd" returned to Yamamah, Musailamah turned an apostate. He claimed the prophethood and said: The Prophet said about me: 'I'm not worse than anyone of '.you. Thus, God has made me his partner in the prophethood

Thereafter, in the Islam, which he introduced for the Bani-Hunaifa, he declared the .'salat.' (prayers) as null and made drinking of wine and fornication as lawful

Like the western Islamicists, the Islam that Musailamah portrayed before his tribe was approved and sought by the people of that time! The Bani-Hunaifa accepted the prophethood

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۱- Yamamah is situated in Najd, the place from where the followers of Wahabi sect .raised their heads and massacred the Muslims

of Musailamah, the liar. Subsequently, Musailamah wrote a letter to the Prophet in the :following manner

"From Musailamah, the messenger of Allah to Muhammad, the messenger of Allah.

Peace is to you! I have been made a partner with you in the prophethood. Half of the land belongs to us (Bani-Hunaifa) and half of the land is for the Quraish (i.e., the ".Prophet's tribe). But the Quraish wishes to infringe on our right

The Holy Prophet (S) replied: "From Muhammad, the messenger of Allah, to Musailamah, the liar. Peace is to the one who follows the guidance. The land belongs (to Allah. Whosoever He wishes, will surely inherit it. "(١

After the Prophet's (S) demise, the Muslim army attacked Bani-Hunaifa at Yamamah. In this fierce war in which thousands were killed from both sides, Musailamah was (killed and the Bani-Hunaifa were either killed or taken as prisoners of war.(٢

In this story, the Prophet (S) accepted the Islam of "Wafd " from the tribe of Bani-Hunaifa and presented them with gifts. He also accepted Musailamah's belief in Islam .and offered him gifts too

The Prophet's conduct with Musailamah, the liar was similar to his conduct with all other hypocrites (like, Abdullah-ibn-Abi for whom Sura Munafiqun has been revealed). About the Prophet's remark that, "he is no worse than you ", perhaps the Prophet wished to say that he has accepted Islam for the moment and his case is like your case where you have accepted Islam now but would all turn apostates

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Refer to Seerah Ibn Hisham, ۴/٢۴۵-٢٧٢; Tarikh Tabari, European edition, pages ١٧٣٧- -١ .١٧٣٩ and ١٧۴٨-١٧۴٩

.Refer to Tarikh-Tabari, page ١٩۴٣ and Seerah Ibn Hisham, ٢/۵ -٢

.later

Musailamah was one of the "Wafd" from Bani-Hunaifa, which had accepted Islam and had received gifts from the Prophet (S). Under the circumstances, they were all Muslims and formed a part of the Islamic "Ummah" (nation). But, after Musailamah claimed the prophethood and the Bani-Hunaifa followed him, all turned into

.renegades

Thus, after this incident, one cannot accept them as a Muslim sect just because in the past, they had approached the Prophet and the Prophet had accepted their Islam and .offered them gifts

Therefore, we can neither name them as Musailamah sect or the Bani-Hunaifa sect nor we can say that this sect had accepted Allah, His messenger and the Islamic precepts and their difference with other Muslims was only that they believed Musailamah to be a partner with the Holy Prophet (S) in prophethood and their views differed with them in matters like prayers, fasting and fornication! These are such issues where nobody has said so far and rather, has no right to comment on them on his own accord. The truth is that

Musailamah was far from Islam and a liar and someone who had falsely claimed the .prophethood. Thus, he and all his followers from Bani-Hunaifa had turned apostates

Similarly, the Ismailiyah who believed in the Imamat of the six Imams until Imam Sadiq (a.s.) and thereafter in Ismail, followed by his son Muhammad and others are like the example of Bani-Hunaifa who although believed in the Holy Prophet (S) of Islam and the Musailamah's prophethod, they exited from

p: ٢١٢

.Islam and ceased to remain Muslims

The same is true about the Ismailiyah. The moment they said Ismail is the Imam followed by Muhammad as Imam, they exited from Islam. Thus, one cannot reckon them to be a Shi'a or a sect among the Shias. Besides, considering that they kept themselves aloof from the Imams (a.s.) and developed certain commandments contrary to the Islamic commandments which gradually took them farther from Islam. Thereafter, one can neither call them Muslims nor recognize them as a sect in .Islam or a sect among Shi'a

Ghulat (۶

Small groups emerged during the era of the Imams that made tall claims about the Imams and invited the people towards themselves. Considering that the Imams would condemn these groups in their statements and expose their true faces, Shias and Sunnis had no doubt about the true identity of such groups. Often, they would disappear after a while. Shahrestani, (died in ۵۴۸ A.H.) a renowned scholar from the caliphate school who followed the Ashari in beliefs and the Shafei in jurisprudence writes in his book "Milal wan Nihal", chapter "Al-Ghaliyah", about the Ghulat sect and the polemics Imams had with them. Towards the conclusion, he says:

و تبرأ من هولاء كلهم جعفر بن محمد الصادق (رض) وطردهم و لعنهم

"Jafar-ibn-Muhammad-Sadiq (may Allah be satisfied with him) expressed his disgust with all the aforesaid sects. He drove them out and cursed them "(۱)

Reason for Emergence Of Religious Sects

point

Before we conclude this discussion, we will briefly review the basic reasons behind the emergence of sects in the

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۱- Milal wan Nihal, by Sharestani ۱/۱۷۳-۱۸۱

human societies.

۱- "Egoism " is the most important motive behind man's drive and mundane activities. Often man strives to fulfill his carnal desires out of eccentricity.

Perhaps, man's most powerful attraction is his quest for power, combined by his free will in achieving desires.

For achieving these two types of lusts, man wants to amass wealth.

Considering that man is an egoist, hunger for fame and popularity in the society is also a part of his carnal desire. Consequently, man approves and follows any social system .that helps him in achieving the aim of his carnal desires

:In Allah's way of creation, mankind has been created in two forms -٢

.Man, as a leader -

Man, as a follower -

:Man, as a leader is again divided into two categories. As Allah, the Almighty says

أئمه يهدون بأمرنا

(Imams to guide by Our command " (Qur'an, ٢١:٧٣ Qur'an, ٣٢:٢۴"

أئمه يدعون الى النار

(Imams who call to the fire" (Qur'an, ٢٨:۴١"

:Man, as a follower is also of various types

Those who by correct insight, follow such leaders who lead them to perfection * ((leaders of the first type

:Those about whom Imam Ali (as) says *

(Those who run after every caller and bend in the direction of evry wind "(١" *

Progress of true knowledge and insight in human societies as also human - ٣ ignorance and lack of culture among people plays an evident role in the formation or .disintegration of these sects

Thus these factors help us understand the reason for the occurrence of social disputes in the

Nahjul-Balagha (Subhi Saleh), page ۴۹۶ -۱

.Islamic countries in the name of religion

In all these groups, there existed people who loved power and leadership. For gaining power and position, they exploited the "weak mentality " of a society and used such names and titles that were accepted by the people of their time. They would also convey tidings about rule and authority to others who, like them, were fond of ruling. They would introduce a religion to the ignorant masses, which suited and satisfied their carnal desires. In this manner, by attracting a group around themselves, they would devise a sect under the name of that very religion. Thereafter, the continuity or .discontinuity of that sect depended upon internal and external factors

For instance, in the case of the Bahai sect, Husain Ali Baha initially enjoyed the support of the Russian Czar government. After the Russian revolution and downfall of the Czar government, Husain Ali and his son, Abbas Afandi lived under the protection of the English government. At present, the survivors of this sect enjoy the support of the U.S.A. In every era, the leaders of this sect have acted as secret agents for the powerful colonial government of their time and were it not for this collusion, this sect .would have perished long ago

This example will help us to examine the cause of formation of the social sects that came into existence as religious sects. Subsequently, we can investigate the reason .for the stability of some sects and the destruction of few others

Musailamah, the liar and Bani-Hunaifa

Bani-Hunaifa

was inclined towards Islam because it had spread in the Arabian Peninsula. This feeble-minded tribe had its existence in a remote place at Najd. A man from this tribe claimed the prophethood and recited for them a few Arabic prose and rhyme as

revelation and then said: "God has raised me from your tribe and made me a partner in prophethood with Muhammad, from the Quraish. God favoured the Quraish with half the land leaving the other half to you. Besides, He declared the prayers (Salat) redundant for you and made adultery and wine permissible to you.

Thus, he propounded a religion that made them the owners of half the land and set them free in adultery and wine thereby fulfilling their carnal desires and released them from the hardship of Salat (prayers). Consequently, all the people of this tribe followed his religion en masse. They devoted all their life on this path merely because it satisfied their lust and carnal desires.

Ismailiyah

Similarly in the Ismailiyah sect also those who desired to hold the reigns of government denied the death of Ismail. In the pretext of acting as Ismail's representative, they gained power and prominence among the feeble-minded people.

Thereafter, their continued success depended on the ignorance of their weak followers which they achieved by keeping their followers away from the Imams (a.s.). Besides, they altered the Islamic injunctions in every era and place, thus making it convenient for their followers in fulfilling their carnal desires so much that they turned anti-Islam.

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In the contemporary world, the Ba.'hai sect is following the same principle and had joined hands with the imperialist powers.

Ghulat

The story of Ghulat is close to the story of the Ismailiyah sect. Some of the contemporaries of Imam were overtaken by the desire to rule (like Musailamah, the

liar). Initially, they introduced themselves as Imam's representative. Thereafter, with the aim of introducing themselves as prophet, they described certain divine attributes for the Imams. Sometimes, their sensual desires exceeded all bounds and they !introduced themselves as God

However, due to the Imams.' constant efforts, the people did recognise their true face. Consequently, their claim to Imamat, prophethood and divinity were rendered ineffective and in most of cases it resulted in their death. Regarding the sects attributed to the Ahlul Bayt school, we shall review once again the following two :points

i) Uprisings by descendants of Imams. Previously, we had divided the uprisings by the) :Prophet's descendants into two

Uprising for the sake of enjoining good and uprising in the name of Mahdawiyyah. It was also said that in the uprising undertaken by Imam Husain, (which was progenitor of all uprisings for enjoining good), Imam (a.s.) did not practise dissimulation. At all :times, Imam's slogan was the one that he .wrote for the Bani-Hashim

Anyone who joins me shall be martyred and anyone who will desert me will not" "achieve victory

This was Imam's slogan under all circumstances. On the other hand, the descendants of Imam who would revolt for the sake of enjoining good (like

p: ۲۱۷

Zaid), would not communicate with the people in precise terms and would adopt dissimulation. Mukhtar too, who revolted to avenge Imam Husain's blood, preferred ?dissimulation in speech

This send confusing signals in the Islamic society concerning Imamat and Mahdawiyyah, as they were unaware of the Prophet's hadith on these issues (due to the ban imposed by the ruling government from spreading the Prophet's hadith). Consequently, any Imamzadeh who would revolt from a distant place would receive

the support of any Muslim group that had suffered injustice by the ruling government. .For example, the support Harith received during his revolt in Termez

In all such uprisings, after the leader's defeat, the people found themselves on the .crossroads again and hence it did not lead to formation of a particular sect

The only exception being Zaidiyah sect, which came into existence much after Zaid's .failed revolution and martyrdom

ii) Groups that were confused in recognising their Imam Sometimes, after the demise) of one of the Imams, a few Shias who were unaware or at the time of Imam's demise was situated in far off places refused to believe in the Imam's demise. Thus they would practise caution until they would become certain about the Imam's demise and .then would follow the successive Imam

.The biographers of Milal wan Nihal have recorded these groups as a Shi'a sect

For example, a group that was uncertain about the demise of Imam Musa Kazim (a.s.) and continued to believe in his Imamat even during the period of Imam Ridha's

Imamat, was considered as a Shiite sect by the writers of Milal wan Nihal, though this belief remained only for a few days. The biographers have written detailed account of this group and have termed them as 'sabeeyah.' i.e., seven-Imamiyah or ..'Waqefiyah.'. They would conveniently ignore the group's return to the mainstream

The biographers have followed the same approach in case of some Imamzadehs who claimed the Imamat for a brief while, like the Imamat of Abdullah Aftah, which lasted merely seventy days. In this period, a handful of Shias were confused and remained lost for a while. The biographers would record the action of these few men as a sect .among Shias

In fact, they were so zealous to enumerate sects in Shias that even if a crow would have sat over the wall of an Imamzadeh's and made a noise they would have called

!him a Crow Sect and began to write a biography for this sect

The Truth

During this era of confusion, if an impostor staked a claim of Imamat from the Ahlul Bayt, then Imams ensured that he should not succeed and his lie should be exposed. During the time when Imam Ridha (a.s.) was designated as the heirapparent, all such fabrications were dealt in debates of Imam (a.s.) which he had with the writers of Milal .wan Nihal in the caliphate court

Thereafter, the successive Imams who became famous as Ibn Ridha, were well known as the Shiite Imams among the Muslims. The ruling caliphs.' behavior with them, their

p: ۲۱۹

relocation from Medina to the government capital in Baghdad and Samerra made .their Imamat all the more clear

During the tenure of Imam Ali Naqi (a.s.), the selection of special representatives was initiated with the appointment of Uthman-ibn-Saeed. This continued in the era of Imam Hasan Askari when Uthman acted as the Ma.'rjae (religious authority) over all .the Shiites holding the title of special deputy

Nevertheless, during the time of Imame Zaman too, initially Uthman was Imam's special deputy and the Ma.'rjae of all the Shiites. Before his death, as per the instructions of Imam, Uthman-ibn-Saeed appointed his son, Muhammad-ibn-Uthman-ibn-Saeed as Imam's special deputy. After Muhammad, Imam al-Zaman .(a.j.t.f.) had two more deputies namely Husainibn- Ruh and Ali-ibn-Muhammad Samiri

During the time of Imams, no group got separated from the Shi'a sect except the Ismailiyah. The Ismailiyah sect was not even a Shi'a sect as they were against the Imams and later even turned anti-Islam. As regards the Zaidiyah sect that emerged after Zaid's martyrdom, the exact date of its formation is not known. More so they are .a Muslim sect and not a sect from Shiaism

Similarly, a mammoth task of compilation of .'Usul' or principles (that comprised of four hundred or more principles) was completed during the era of the Imams. Moreover other books on various subjects were also compiled. The Prophet's twelve legatees spread the Islamic insight and knowledge among the Shiites to such an extent that all followed the twelve Imams and all had faith in the occultation of Vali-Asr

.a.j.t.f.) and received through them, the Prophet's Sunnah)

Let us have a look at the intellectual differences in the Ahlul Bayt school during the .period of major occultation

Differences in the Ahle-bayt (as) school during major occultation

point

We have discussed that Imams ensured that their Shias should not be confused or suffer from mental distress. As a result of Imams efforts and their followers.' efforts two concepts had become evidently clear for the Muslims after the twelfth Imam's :major occultation

Everybody had commonly known the ۱۲ Imams of the Shias, their names and - ۱ .lineage

The Shi'a beliefs (or rather the pure Islam) concerning 'tafsir.' (exegesis of Quran), -۲ the Prophet's Sunnah and other Islamic sciences that were explained by the Prophet's twelve legatees were recorded by their students in their books. Such compilations continued till the end of the twelfth Imam's minor occultation and were .made available to all the Muslims

Of course, since the beginning of the twelfth Imam's occultation until his reappearance, there is no possibility of formation of a new sect in Shi'ism, except the differences in comprehending the hadith from Ahlul Bayt (a.s.). However, two diverse

.opinions have emerged, namely the Akhbari and the Usuli

The Akbariyah and the Usuliyah

The Akbaris difference with the Usulis originated from the assumption that the scholars of Usul have extracted some of the terms of Usul (principles) from the caliphate school. Such an assumption has led some of the traditionists from the Ahlul Bayt school to have a cynical approach to "Ilme-Usul" (theology) and made them believe that all matters related to "Ilme-Usul" has been transmitted from the

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caliphate school. However, it is not correct except in few cases, they have made use of terminologies from the caliphate school for the purpose of deriving correct .meaning

For example, the term "Mujtahid" in the caliphate school has been defined to mean someone who is allowed to legislate legal ordinances according to his personal .opinion

But, in Ilme-Usul in the Ahlul Bayt school, this term applies to the one who is an expert in extracting religious ordinances from the Book of Allah and His messenger's Sunnah. ."In other words, they mentioned a "Faqih', which is an Islamic term for a "Mujtahid

The only other similarity is that of traditionists from the caliphate school, who consider traditions from only selected books of hadith to be correct. Similarly, the scholars of Usul, too regard traditions from the four books (Kafi, Man-la-Ya.'zur al-faqih, Tahzib (and Estibsar) to be authentic.(١)

The method of our "Muhaddesin" has been to analyse one by one the terms of Usool and then, based on solid proofs, reject all such cases that do not agree with the .insight of the Ahlul Bayt school and accept the rest

Nonetheless, with regard to the books on hadith, the correct method is to examine the chain of transmission and text of each and every hadith. Any hadith that meets

the criteria set by the Prophet (S) and his legatees (a.s.) for a reliable hadith is .accepted while the one fails to meet the standards is rejected

These were some of the instances of differences between the Akhbaris and

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.Refer to Ma.'alem al-Madrasatain, Vol ٣ -١

the Usulis. Occasionally, the differences of view among some of the scholars from both sides are of individual nature and cannot be considered to be the general view of .the Akhbaris or Usulis

This clearly indicates that the Akhbaris and Usulis are not two different sects. Rather, they are followers of the same school and they differ only in the method of extracting the ordinances from the Book and the Sunnah. Besides, such a difference existed in the past and at present there exists no separate group by the name of Akhbaris, they .”are named as “Muhaddesin

Conclusion

After the Prophet's (S) demise, the Muslims were divided into two groups: the caliphate school and the Ahlul Bayt (a.;s.) school. The caliphate school claimed: After the Prophet's demise, Allah and His messenger left the leadership of the Ummah (nation) at the discretion of the people. This school maintains that the caliphate till the .last Uthmani caliph (died in ١٣٣۶ A.H.) to be in accordance with the Islamic law

They believe that the sources of Islamic Shariah (religious laws) are the Quran, the Prophet's Sunnah and the Ijtihad (independent judgements) of the prophet's companions (particularly, the independent judgements of the first three caliphs). Soon after the Prophet's demise, they were ready to learn the Prophet's Sunnah from .anyone who claimed to be the 'sahabi' i.e., the Prophet's companion

The Ahlul Bayt (a.s.) school believes: After the Prophet, Allah has appointed twelve guardians to lead the Islamic Ummah and the Prophet (S) has conveyed this matter to

the Ummah in clear and lucid terms. This school believes the true Islamic sources are the Quran and the Prophet's Sunnah. And after the Prophet's demise, they receive the Prophet's Sunnah from his twelve legatees. This school also accepts narration of .traditions from the Prophet's faithful companions

Besides, during the last part of the ۴۰ A H, one group separated from these two schools. It branded the Muslims as infidels and polytheists and attacked them with ."swords. This group was named the "Khawarij

Gradually, the caliphate school divided into various sects the most famous among them being the Mu'tazilah, Asharite and Salafiya (in matters of belief). The Wahabiya sect is an offshoot of the Salafiya sect. And in matters of Ahkam (precepts), the most famous sects in the caliphate school are the Malekiyah, Hanafiya, Shafiya and Hanbali sects. As for the Ahlul Bayt (a.s.) school, their differences among the followers were confined to only two stages: differences during the Imams.' lifetime and differences .during the major occultation of the twelfth Imam

During the Imams.' lifetime, occasionally few Shias were at loss to understand the truth after their Imam's demise. This was because they had no access to the subsequent Imam and their knowledge about the Prophet's hadith and the hadith of his legatees was limited. This uncertainty continued until a few learned among them would meet the Imam and the issue would become clear for them. Besides, the Imams would constantly strive to guide the Shias in matters of Islamic beliefs and

.precepts

During the era of the Imams (a.s.), nobody thought of propounding new sect among the followers of this school. In fact, when the era of the ۱۲th Imam began, all the Muslim sects were entirely familiar about the twelve legatees by name, lineage and character. Besides, all the Islamic sciences were recorded in books by the students of

.the Ahlul Bayt school and were accessible to everyone

Thus, the propagation of Imams was concluded and the period of major occultation began. During the lifetime of the Imams (a.s.), no controversial sects could raise its head among their followers because of the diligence exhibited by the Imams. As for the Zaidiyah sect, they barely acquired their creeds from the Ahlul Bayt school while a major portion of their beliefs was extracted from the caliphate school. They combined these together and formed the Zaidiyah sect. Thus, they are neither Sunni nor Shi'a .sect but rather form a third sect among the Muslims

As for the Ismailiyah sect, they are like the Bani-Hunaifa and the followers of Musailamah, the liar who at first were Muslims but following their belief that Musailamah has become a prophet like Muhammad (S), they turned apostates. Thereafter, they no longer could be recognised as a Muslim sect as they left the .domain of Islam

Similarly, the Ismailiyah sect too, after they believed in the Imamat of the deceased Ismail, they exited from the domain of Shi'ism. Gradually, by legislating certain laws .contrary to the Islamic precepts, they exited from Islam too

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Thus, one cannot count them to be a sect among the Muslims. The same holds true .about the Ghulat where they cannot be called Muslims

As for the imaginary sects like the Sabaeeyah, Kaisaniyah and Gharabiyah, the authors of Milal wan-Nihal have falsely attributed them to the Ahlul Bayt (a.s.) school whereas such sects did not have any existence at all in history. In this regard, we :quote a famous saying

" !I am powerless against the liar who fabricates lies against me"

This was the gist of differences between the followers of the Ahlul Bayt (a.s.) school during the lifetime of the Imams (a.s.). Even when the major occultation of the twelfth Imam (a.j.t.f.) commenced, the names of twelve Imams (a.s.) were so well known

among the Muslim sects that nobody could dare to claim the Imamat. Rather, the power-hungry individuals could only claim the deputyship of the twelfth Imam, which was concluded by Imam after the death of his fourth

special envoy. Under the circumstances, those who claimed the deputyship were dismissed from Shi'ism and Islam like, the Ba.'hai sect in Shiah and the Qadiyaniah .sect in Sunnis

The followers of the Ahlul Bayt (a.s.) school wrote such insightful and comprehensive treatises and compiled books of hadith narrated from the twelve legatees that no sect could dare to stake a claim among the Shias. However, differences of opinion did exist among the Shi'a jurists concerning hadith as a result of which some were named Akhbari and some as Usuli. Presently, the Shi'a

p: ٢٢۶

.jurists are Usuli and there is no separate group called as Akhbari

* * *

In the future discussions, we shall discuss that why after the Prophet's demise, the followers of the Ahlul Bayt school learnt the Prophet's Sunnah and the Islamic beliefs .and precepts from the Prophet's twelve legatees

Status of Ahlul Bayt In Divine Words

point

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً

Allah only desires to keep away the impurities from you, O people of the House! And" (to purify you a (thorough) purifying " (Qur'an, ٣٣:٣٣

قل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى

Say: I do not ask of you any reward for it but love for my near relatives "(Qur'an, " (۴٢:٢٣

In the Prophet's Sunnah

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيماً

Surely Allah and His angels bless the Prophet; O you who believe! Call for divine" (blessings for him and salute him with a (becoming) salutation" (Qur'an, ٣٣:٥۶

In Tafsir al-Qurtabi as well as in other exegesis of the Holy Quran, this verse has been explained. Also in Sahih Muslim and other books on hadith it has been narrated from :Abu Masoud Ansari that

The Prophet (S) approached us while we were in the company of Sa.'dibn- Ebadeh." Basheer-ibn-Sa.'d addressed the Prophet; `Allah has commanded us to send greetings upon you. Tell us, how one should send greetings upon you. The Prophet fell silent for such long time that we wished such a question had not been asked at all. :After a while, the Prophet (S) replied: Say

اللهم صل

p: ٢٢٧

على محمـد وآل محمـد كما صـليت على ابراهيم و آل ابراهيم. و بارك على محمـد وآل محمد كما باركت على ابراهيم و آل ابراهيم فى العالمين. إنك حميد مجيد

(In salutation too, you may recite what you have just learnt. "(١)

Tirmidhi in his Sunan writes: "Traditions in this regard have also been narrated from other companions like Ali, Abu Hamid, Ka.'b-ibn-Ajareh, Talha-ibn- Ubaidullah, Abu Saeed, Zaid-ibn-Harith and Bareedah. " Tirmidhi says: `this hadith is acceptable and '..correct

Moreover, Ibn Hajar Haithami has recorded in Sawa.'eq al-Muharreqa and Samhoudi Shafa.'ee has related in Jawaher al-Aqdain that the Prophet (S) said: "Do not send imperfect salutations upon me. " The people inquired: 'O the Messenger of Allah! What ?is an imperfect salutation

:The Prophet (S) said: "That you say

اللهم صل علی محمد

O Allah send salutations on Muhammad) and conclude. Desist from such a recitation,) :rather say

اللهم صل علی محمد وآل محمد

(O Allah sends salutations on Muhammad and his progeny)

Thus, reciting the words (progeny of Muhammad) after sending greetings and salutations on the Messenger of Allah (S) is one Sunnah, neglected and forsaken by a .section of the Muslims

Mode And Method Followed by the Prophet's Legatees in Their Efforts Towards The Revival Of His Sunnah

Foreward: General overview of our discussion

In the previous discussions, we examined the manner in which the Caliphs treated the Prophet's Sunnah. God-willing, in this discourse, we will review the mode and method followed by the Prophet's legatees in their efforts towards the revival of his :Sunnah.۲۳۰ These reviews can be summarized on the following four basis

At Allah's behest, the Holy Prophet inculcated and entrusted Hazrat (۱)

Refer to the following sources: Sahih-Bukhari: ۳/۱۵۹ ۱۶۰ and ۴/۷۲; Sahih-Muslim, Book -۱ of Salat, hadith ۶۵, ۶۶ ۶۹, page ۳۰۵-۳۰۶; Sunan-Abu Davoud; Book of Salat; ۱/۲۵۷-۲۵۸; Sunan-Nesaei, Beirut print, ۳/۴۵ and ۳/۴۷-۴۹; Sunan-Ibn Maajah, ۱/۲۹۲-۲۹۴, hadith ۹۰۳-۹۰۶; Sunan-Tirmidhi, ۱/۱۷۹-۱۸۰ Kitab al-Tafsir, Tafsir Sura al-Ahzab, Ayah ۵۶, ۱۲/۹۵; Sunan-Darami; ۱/۳۰۹-۳۱۰; Muwatta-Malik, ۱/۱۷۹-۱۸۰ and Musnad-Ahmad ۱/۱۶۲, ۳/۴۷, .۴/۱۱۸, ۱۱۹, ۲۴۱, ۲۴۳, ۲۴۴ ۴۲۴; ۵/۲۷۴

Ali (a.s) with the actual interpretation of Quran, his Sunnah, various sciences and other

vital informations. Hazrat Ali (a.s) devoted his entire life under the special training and .(guidance of the Holy Prophet (S

Subsequently, Hazrat Ali passed on the trust to his eleven successors one after the .other

For the safeguard and dissemination of Islam until the day of judgement, Allah (۲) appointed Ali and his eleven descendants as the Prophet's legatees. The Holy Prophet (S) decisively and repeatedly introduced these ۱۲ venerable persons to the Islamic nation so that they may recognize their leaders and guides. Thus the religion of Islam .attained perfection and Allah completed his favours on the mankind

After the Holy Prophet's demise, his legatees remained upright and protected the (۳) exegesis of Quran, the Prophet's Sunnah and the Islamic precepts and beliefs from all kinds of distortions and misinterpretations.They relentlessly strived and struggled for three centuries and succeeded in conveying the trust of the Holy Prophet (S) including the true exegesis of Quran, the genuine set of Islamic traditions and the divine .sciences and gnosis within the reach of the people of the world

Each of the infallible Imams (a.s.) endeavoured to protect Islam and remained (۴) accessible to the people until their last breath in this world. Their sacrifices and efforts .for protection of Islam have made them indispensable

By God's Grace and Help, we shall discuss and explain these four important issues in the following discussions. ۲۳۰ Sunnah is a set of sayings and actions of the

Prophet (S). However, in the caliphate school, the actions of the first three Caliphs is reckoned to be the same as the Prophet's actions and some like Imam Malikiah (Malik-ibn-Anas) reckon the Prophet's companion's actions too to be in line with the .Prophet's actions and consider them as the proof of the Islamic commandments

In the Ahlul Bayt school, the sayings and actions of the twelve Imams who are the .Prophet's legatees are reckoned to be an exposition of the Prophet's Sunnah

First Discussion: By Divine Command, The Holy Prophet (S) Entrusted The Exegesis Of Quran And His Sunnah With His Twelve Legatees

Preface

Those who laid the foundations of a political caliphate after the Prophet's demise had :during the Prophet's life-time maintained

No need to write the Prophet's traditions, since he too is a human-being who speaks" " !out of joy and anger

And during the final hours of his life, they did not allow him to put down his will in :writing which could have saved his nation from deviation astray. Instead, they said

'.!!The Prophet is ill and (thus) speaks in delirium!! The Book of Allah is sufficient for us`

!!!Alas, what a great pain

After the Prophet's demise too, the act of writing down traditions had been banned (till the end of first century). Of course, until the first quarter of the century, it was an offense to even recount the Prophet's hadith. Thus, they illtreated those companions .of Prophet who related his traditions

Notwithstanding, the embargo on Prophet's traditions during the caliphs.' regime, .Prophet's family members got busy in recording and preservation of his Sunnah

It is must be noted that there are

p: ٢٣٠

several historical evidences to substantiate the arbitrary behaviour of the caliphs regarding the Prophet's Sunnah. Nevertheless, for an indepth understanding of Ahle-bait's endeavours for preservation of Prophet's Sunnah, we have to essentially delve .into the historical accounts of Ahle-bait

Scientifically speaking, this is the most logical method of research. Even earlier, during our discourse on caliphate, we had gleaned from those books that were regarded

.reliable on the subject of caliphate

The Chronicle of Hadith during Ahlul Bayt Regulation

point

The regulation of hadith and Prophet's Sunnah by the Ahlebait had begin during the life of the Holy Prophet. As explained earlier, the basic source of Islamic precepts and tenets is the Holy Quran. The responsibility of elucidation and interpretation of the Holy Quran vests with the Holy Prophet and his designated successors.

After every revelation, the Prophet use to dictate the verse of Quran and hadith explaining the same, to Hazrat Ali (a.s.) who scripted his teachings and compiled it for the posterity.

The Prophet's (S) imparted his teachings to Ali (a.s.) in different gatherings the details of which are as follows:

A) Systematic teaching sessions)

Several authentic books of hadith have recorded the teaching sessions that Amir-ul-Mumineen, Ali (a.s.) had with the Holy Prophet (S). In this context, Hazrat Ali (a.s.) himself has been quoted in the book of `Kafi.'. Imam (a.s.) says:

"Verily, I am the only person who had a daily admittance to the Prophet (at least) once during the day time and once during the night when I used to be alone with him.

On such occasions, I had the honour to discuss with

him on whichever subject he was inclined to talk. The Prophet's companions were aware that none else except I enjoyed such a privilege with the Holy Prophet. Such visits would often take place at my house and the Prophet used to come to see me.

When I was to enter any of his (Prophet's) room to see him he would ask his wives to vacate the room for the sake of privacy with me and there would be none with him .besides me

But when the Prophet had his turn to visit my house for private conversation, he would not exclude Fatimah (my wife) and any of my sons from this conversation. In such meetings, he would reply to my queries and when I had exhausted my queries .then he would initiate further discussions

The Prophet never missed recitation of even a single verse and I did not miss writing any of his dictations. Similarly, the Prophet never skipped the mention of any revelation to me. Thus he taught me the basic import of each and every verse, its complete explanation including the verses that were abrogative and the verses that were abrogated, the clear verses and the ambiguous ones and also those verses that .were general and specific

And then the Prophet prayed to Allah to bestow upon me the true understanding of Quran and its unfailing memory. Ever since the Prophet had prayed for me, I never forgot a single verse from the Book of Allah, nor did I forget

'.'the knowledge which the Prophet had imparted to me and which I had written down

It is a lengthy hadith. Before we proceed further with this tradition, let us mention .another tradition at this juncture

In this hadith, Zaid-ibn-Ali-ibn-al-Husain (died in.۱۲۰ A.H.) has repudiated certain objections which often comes in some people's mind. Zaid-ibn-Ali quoted Amir-ul-Mumineen (a.s.) as saying, "Sleep would not overtake me until the Prophet (S) had taught me whatever Jibrail had brought on that particular day, the commands about the lawful and unlawful things, permissions or prohibitions of actions regarding a '.'..particular person or certain act

Zaid was asked: "How could this be possible when these two were far from each other

and spatial distance prevented them from seeing each other? " Zaid replied, "The Prophet would remember the days on which he was unable to meet Ali and when the Imam would meet him next day, the Prophet said, `O Ali, on such a day, these points were revealed and on such a day these matters were revealed to me..' He would (continue until he would reach the day on which Imam had met him.'(١

.(.Now we shall continue with the earlier tradition of Imam Ali (a.s

Nothing from what was revealed to the Prophet, the lawful and the unlawful; nothing" from the divine imperatives and the prohibitions, nothing from what had been and what would be, and nothing from the books revealed previously to any of the Prophet .regarding divine obedience and disobedience did the Prophet skip teaching me

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Basa.'er al-Darejat; page ١٩٧, tradition No ۴. Three traditions in support of this - ١ hadith have come down in the caliphate school sources. Refer to Sunan Nesa.'ee ١/١٧٨ Chapter concerning: Clearing one's throat in Salat (prayers); Sunan Ibn Majah; book concerning: Manners, Chapter: Seeking permission, tradition No ٣٧٠٨; Musnad Ahmad Vol ١/٨۵, tradition No ۶۴٧, Vol ١/١٠٧; tradition No ٨۴۵, Vol ١/٨٠; tradition No ۶٠٨ and Tarikh .al-Bukhari ۴/٢/١٢١

I fully grasped it and did not forget a word from it. Then the Prophet put his hand over my chest and prayed to Allah to fill my heart with

(knowledge and understanding, wisdom and enlightenment " (١

.This was a gist of Imam's regular meetings with the Messengerof God

(B) Imam's unscheduled sessions and meetings with the Prophet (S)

Unlike earlier discussion in which we talked about regular meetings of Hazrat Ali with the Holy Prophet (S), in this discourse we will talk about those sessions, which were .not unscheduled and indeterminate

According to a tradition recorded in `Sunan Tirmidhi.' and other authentic sources of the caliphate school, it has been narrated from Jabir-ibn-Abdullah Ansari(٢) who said, "In the battle of Taif, the Messenger of Allah (S) called Ali (a.s.) close to him and whispered a few words in his ears. The other companions cribbed, how long he has been whispering in his cousin's ears.' When the Messenger of Allah (S) overheard this remark, he said: "The act of whispering was not from my side. Rather it was Allah who resorted to such whisperings. "(٣)

While explaining the hadith, Tirmidhi says: "Allah's whispering " Implies Allah's command to His Prophet to whisper in his (i.e. Ali's) ears. " The reason behind such whispering especially that it took place in the battle of Taif could not be about a consultation on the battle since the Prophet never sought advise on war matters from any single person but rather preferred group consultation. The battles of Badr, Uhud, Khandaq and others were clear examples of

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١- Kafi ١/۶٢-۶٣; Wasa.'el Shi'a (old edition) ٣/٣٩۶, tradition No ١; Mustadrak al-Wasa.'el ١/٣٩٣; Ehtejaj Tabarsi page ١٣۶; Tuhof-ul-Uqul page ١٣١-١٣٢; Wafi ١/۶٣; Meraat al-Uqul ١/٢١٠. In Ibn Sa.'d's "Tabaqat " (a Caliphate school reference) in the section concerning Imam Ali's life-history ٢/٢/١٠١ (European edition) three traditions in support of this hadith has been narrated where one of these has come down in a manuscript titled: "Faza.'el Ali-ibn-Abi Talib " from Ahmad-ibn-Habal.

٢- Jabir-ibn-Abdullah-ibn-Omar-Ansari was one of the companions of the Prophet who had lived right till the era of Imam Baqir (a.s.). He died in ٧٠ A.H. in Medina. Taqreeb al-Tahzeeb ١/١٢٢.

٣- Sahih Tirmidhi: Book: Al-Manaqib, Chapter: Virtues of Ali-ibn-Abi Talib Vol ١٣/١٧٣ and Tarikh Baghdadi ٧/۴٠٢. The same has also come down from Jabir-ibn-Abdullah in Tarikh Ibn Asaker ٢/٣١٠ ٣١١; Tarikh Ibn Kathir ٧/٣۵۶ and Osd-ul-Ghaba ۴/٢٧. Almost similar contents has also been narrated from Jundab-ibn-Najiyah (or Najiyah-ibn-Jundab) in Kanz-ul-Ummal - Hyderabad print ١٣١٢ A.H. ۶/٣٩٩ and second edition ١٢/٢٠٠, tradition No ١١٢٢ and Al-Riyaz al-Nazarah ٢/٢۶۵

.his group discussions on war strategies

Thus, it is clear that this and such other unusual conversations(١) between the two are in line with their daily regular meetings. Or perhaps these meetings are those very meetings which Zaid-ibn-Ali-ibn-Husain had explained that whenever the Prophet (S) and Ali (a.s.) got separated from each other for a few days, the Prophet (S) in his first contact with Ali (a.s.) would sit in private with him and say: .'O Ali! On such a day, these matters were revealed to me……. which makes the reason for the Prophet's long act of .whispering with Ali (a.s.) evidently clear

* * *

The purpose of all such regular or unscheduled meetings was that the Holy Prophet (S) imparted and entrusted with his cousin Ali-ibn-Abi Talib (a.s.) all the Islamic .sciences related to beliefs, commandments and others important matters

The Prophet (S) instructed his first legatee to make a record for the other legatees

In Amali (of Shaikh Tusi), Basa.'er al-Darajat and Yanabi al-Muwaddah it has been narrated that, Ahmad, a son of Imam Muhammad Baqir (a.s.) has related from his great grandfather: ``The Messenger of Allah (S) asked Ali (a.s.), `Write down '..whatever I tell you

?Ali (a.s.) said: .'O the Messenger of Allah, do you fear that I will I forget if I don.'t write

He (S) replied, "You are not forgetful and I have no such fear. I have pleaded with Allah to preserve these sciences in your memory so that you may never forget them. Rather, you record these for posterity for the benefit of your associates (in the affair '..(of Imamat

:Ali (a.s.) inquired

Other similar meetings between Ali (a.s.) and the Prophet (S) took place in Medina. -١ Reference to these has come down in the books on "Tafsir " (Exegesis) below the .verse on whispering (Mujadela/١٢,١٣). Refer to Ma.'lem al-Madrasatain ١/٣٢٢

?O the Prophet of Allah, who are my associates'.

The Holy Prophet (S) answered: They are the Imams from your offspring through whom the Divine Mercy descends upon my nation. Through them, the prayers are answered and the disasters and calamities are averted from my nation. It is due to " .them that the Divine blessings descends from the heavens upon my nation

Then he pointed his blessed finger at Hasan (a.s.) and said: "He is the first of them. " Thereafter, he pointed at Husain (a.s.) and said: "The Imams are from his progeny. "(١)

Two Kinds Of Propagation

The commands of Allah to His prophet can be divided into two categories depending .on the manner of communication

First set of commands were those which the Prophet, deemed essential to be conveyed directly to the people without any intermediary, since he knew that it was .the opportune moment and conducive circumstances for such an explanation

The second sets of commands were those which the Prophet could not convey directly due to a variety of reasons and had to leave the matter for a future date. These were supposed to be carried out after the Prophet's time. The Prophet (S) would teach these matters only to Ali (a.s.) and he in turn would record these matters .in two separate books, as directed by the Prophet

This recording and writing continued until the death of the Prophet (S). It is said that moments before the Prophet breathed his last, he conveyed the last of the divine commands to Imam

Tusi's Amali (Najaf ۱۳۸۴ A.H.) ۲/۵۶; Basa.'er al-Darajat, page ۱۶۷; Yanabi al-Mawadda -۱ .of Qunduzi and Darul Khilafa al-Othmania ۱۳۰۲ A.H. page ۲۰

.Ali(a.s.) in absolute privacy

The Last Session

:Abdullah-ibn-Amr Aas says

During his last illness, the Prophet (S) said: "Call my brother near me..' At this, Ali got closer to the Holy Prophet (S). Then, the Prophet draped his garb over Ali and (whispered something in his ears.(۱

.This incident has been narrated by Umme-Salma too with a slight variation

I swear by the One in Whose Name I always take oath that verily Ali was the last one` (who conversed with the Holy Prophet (S

At dawn, we visited the Prophet. He repeatedly asked: "Has Ali come? Has Ali come? "` Fatimah (a.s.) said; `It seems you have sent him for some work!.' Moments later, Ali arrived. I sensed that the Prophet had something very important to discuss with Ali and so I vacated the room along with the others. I was nearest to the door of the .house than all others

The Messenger of Allah (S) drew Ali very close to himself and began conversing with` him in a muffled voice, akin to a whisper. The Prophet passed away on the same day. '.(Thus, Ali was the last person who conversed with the Prophet.(۲

.Also, Hazrat Ali (a.s.) himself had talked about this last conversation

In his last illness, the Prophet (S) said, `inform my brother to visit me..' When I went`` to him, he said: "Come closer to me. " I went close to him. He leaned over me and in the same position, he talked to me for a while; often I could feel droplets

۱- Tarikh Ibn Asaker (Beirut edition ۱۳۹۵ A.H.) Translation of Al-Imam Ali (a.s.) ۲/۴۸۴; Tarikh Ibn Kathir ۷/۳۵۹; Kanz-ul-Ummal (First edition) ۶/۳۹۲.

۲- This hadith has been described as correct in Mustakrak Hakim and Talkhis Zuhbi ۳/۱۳۹. Also in MusannafIbn Abi Shuibah ۶/۳۴۸; Majmah al-Zawaed ۹/۱۱۲; Kanz-ul-Ummal, second edition ۱۵/۱۲۸, chapter concerning, 'he virtues of Ali-ibn-Abi Talib.', tradition No ۳۷۴ and Tazkerat Khawas al-Ummah narrated from "Faza.'el " by Ahmad-ibn-Hanbal.

of his blessed saliva on me until the time approached for his departure and he breathed his last on my bosom.....(۱)

It has become crystal clear from these narrations that the Prophet (S) dictated all the Islamic sciences and gnosis to Ali (a.s.) and entrusted him with these sciences in the form of a compiled book so that Ali (a.s.) could pass on these records to his successors as a written proof of the Islamic sciences.

Jami'ah (The assemblage) or the book of Imam Ali

From the numerous traditions that have been narrated it becomes evident that Imam Ali-ibn-Abi Talib (a.s.) had maintained several books, which comprised the Islamic commandments and gnosis. In this discussion, we shall only mention one of his compilations known as "Jami'ah", the assemblage. This book was dictated by the Holy Prophet (S) and written by Ali (a.s.) over the period of years. Apparently, those traditions, which referred to "The Book of Ali " for all intent and purposes, implied towards this very book.

Abu Baseer(۲) has related a tradition, which is quoted in Usul-Kafi and Basa.'er al-Darejat. The exact text of the tradition from Kafi(۳) is reproduced below:

Abu-Baseer has narrated, `I approached Imam Jafar Sadiq (a.s.) and asked:

`May my life be sacrificed on you! I have a question, though I don.'t want others to hear what I am going to ask?

Imam (a.s.) drew back a curtain that was between his room and the other room, and

looked inside the room. When he was satisfied, he said reassuringly: .‘O Abu Muhammad! Ask whatever has occurred to

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/Tabaqat Ibn Sa.’d; European print Vol ۲ -۱

Two figures are well known by this name (i.e., Abu-Baseer). One is Yahya, son of -۲ Abul-Qasim alias “Abu Muhammad “, a companion of Imam Baqir (a.s.) and Imam Sadiq (a.s.) and he was strictly called “Abu Baseer “. Here, our reference is this very .figure. Refer to Qamus al-Rijal

Kafi ۱/۲۳۹, Basa.’er al-Darejat, page ۱۵۱-۱۵۲; Wafi ۲/۱۳۵. Ofcourse, this tradition is -۳ very lenghty and we have selected only some portion from it keeping in view our purpose. Another tradition too has been narrated from Abu Baseer which differs slightly in words from the aforesaid hadith. Refer to Basa.’er al-Darejat, page ۱۴۹, .Tradition No: ۱۴; page ۱۵۴, Tradition No: ۱ and Wafi ۲/۱۳۵

’.you

I continued: ‘May I be made your ransom! Your Shias are saying that the Messenger of Allah (S) taught Ali (a.s.) a door (of knowledge) which opens a thousand doors? Imam (as) replied: .‘O Abu Muhammad! Verily, the Jami’ah is in our possession and ’?what do they know what the Jami’ah is

?I asked: May I be made your ransom! What is the Jami’ah

He answered, ‘The Sahifah (scroll) whose length is seventy cubits, according to (the measure of) the cubit of the Messenger of Allah (S). The Holy Prophet himself had dictated each and every word, which was transcribed by Ali in totality. In it is every permitted thing and forbidden thing (halal wa haram), and every thing which people ’.need, even the penalty for inflicting a scratch on somebody

Then he touched me in gesture of seeking permission, ‘Do you allow me, O Abu ’.?Muhammad

!I said: May I be made your ransom! Indeed I am yours, do whatever you desire

’..Then, Imam (a.s.) pinched me with his hand and said: .‘Even the mulct of this

And then the countenance of Imam suddenly changed and he seemed to have .become serious

’.’..............!I said: .‘By Allah, this (itself) is knowledge

There have been several such traditions about “Jami’ah” and Imam Ali’s book. Now, we shall explain how the Imams after Ali (a.s.) would entrust all such compilations .(particularly the “Jami’ah”) to their successors at the end of their respective eras

Imam Ali’s books in the hands of successive Imams

Heritage of Imamat – Ali, his Sons And Grandson

:Shaikh Kulaini has quoted from Sulaym-ibn-Qais(۱) in Usule-Kafi as follows

I witnessed the declaration of the“

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۱ - Sulaym-ibn-Qais Abu Sadiq al-Halali al-Aameri was amongst the companions of .Amir-ul-Muminin (a.s.). He lived till the era of Imam Sajjad (a.s.) Qamoos al-Rijal ۴/۴۴۵

will of Amir-ul-Muminin (a.s.) when he nominated his son, al-Hasan (a.s.) as his successor. At the time, he made al- Husain (a.s.), Muhammad Ibn Hanafiyah, his other sons, the heads of his Shias and his entire household, as witnesses to the declaration of his will. Then he entrusted with him the book and the armour, and said to his son, :(.al-Hasan (a.s

.‘O my dear son, the Messenger of Allah (S) commanded me to appoint you as my successor and to hand over to you the books and the armour which were in my possession just as the Messenger of Allah (S) appointed me as his successor and

handed his books and armour over to me. He also ordered me to convey his instructions to you that, when you are close to death you should entrust the same to .(.your brother al-Husain (a.s

Then he turned to his son, al- Husain (a.s.) and said: .'And the Messenger of Allah (S) commanded you to hand it over to this son of yours.'. Then he took the hand of Ali-ibn-al-Husain (a.s.) and said to Ali-ibn-al-Husain: .'And the Messenger of Allah (S) commanded you to hand it over to your son, Muhammad-ibn-Ali, and to convey (greetings of the Messenger of Allah (S) as well as my greetings to him. "(١

In another tradition from Kafi which is also related in Basa.'er al-Darejat, Humran(٢) :has narrated

I asked Abu Jafar, that is Imam Baqir (a.s.) about the reports that the people were" saying that a sealed

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.Kafi ١/٢٩٧-٢٩٨; Wafi ٢/٧٩ -١

Abu-Hamza or Abul-Hasan Humran-ibn-A.'yan Shaibani was a follower (of Ali) and -٢ a trustworthy figure. He has narrated traditions from Imam Baqir (a.s.) and Imam .(Sadiq (a.s.). Refer to Qamoos al-Rijal (۴/۴١٣

sheet of paper had been entrusted to Umme Salmah. Imam Baqir (a.s.) replied: .'When the Messenger of Allah (S) departed (from us), Ali (a.s.) inherited his knowledge, his armour and other bequests. Then they passed on the legacy to al-Hasan, which in turn was bequeathed to al-Husain. When we feared that we would be beleaguered (during the events of Karbala), al-Husain entrusted them to Umm '..Salmah (in Medina) which was later returned to Ali-ibn-al-Husain

'.'.I said: 'so after your father it reached you

(Imam Baqir (a.s.) replied in affirmative.'(١

(It has also been narrated from Omar-ibn-Aban(٢) who said:(٣

I asked Abu-Abdullah Imam Jafar Sadiq (a.s.) about the reports doing the rounds that" a sealed sheet of paper had been entrusted to Umm Salmah. Imam (a.s.) said: .'When the Messenger of Allah (S) departed (from us) Ali (a.s.) inherited his knowledge, his armour and other belongings. Then these bequests were passed to al-Hasan after whom al-Husain received it. I said: 'subsequently the prophetic heritage was passed on to Ali-ibn-al-Husain who later on handed it over to his son. Finally the inheritance ".'..reached you

".'..Imam (a.s.) replied in affirmative

Fuzail(۴) is quoted by Shaikh Tusi in Ghaibah, Ibn Shahre-Ashoob in Manaqib and Allama Majlisi in Beharul-Anwar that: .'.'Abu Jafar, Imam Muhammad Baqir (a.s.) told me that when Husain (a.s.) set out for Iraq, he entrusted the Prophet's (S) will, books and other belongings to Umme Salmah and asked her that when his eldest son visits ".'..her, she should hand him over whatever Husain had entrusted to her

After

۱- Kafi ۱/۲۳۵, Basa.'er al-Darejat, page ۱۷۷, ۱۸۶ ۱۸۸; Wafi ۲/۱۳۲.

۲- Abu-Hafas Omar-ibn-Aban Kalbi Kufi was amongst Imam Jafar Sadiq's companion. Mu.'jam Rijal al-hadith ۱۳/۱۲.

۳- Kafi ۱/۲۳۶, Basa.'er al-Darejat; page ۱۷۷ ۱۸۴; Wafi ۲/۱۳۳.

۴- Abul-Qasim Fuzail-ibn-Yassar the freed slave of "Bani-Nahd " was amongst the companions of Imam Baqir (a.s.) and Imam Sadiq (a.s.). Qamoos al-Rijal ۷/۳۴۳.

Husain's (a.s.) martyrdom, Ali-ibn-Husain approached Umm-Salmah who returned to him Husain's legacy (a.s.) that he had deposited with her.(۱)

In another tradition which has been narrated in Kafi, A.'lam al-Wara, Manaqib Ibn Share Ashoob and Bihar al-Anwar which is narrated by Abu-Bakr Hazrami(۲) that :Imam Sadiq (a.s.) has said

When al-Husain, may the Blessings of Allah be upon him, proceeded to Iraq, he" deposited the books and the legacies with Umm Salmah, may Allah be pleased with (her. When Ali-ibn al-Husain returned (to Medina), she handed them over to him. "(۳

Apart from the belongings with Umme Salmah, there were other essentials things (different from those which one Imam inherits from another) that Imam Husain had entrusted with his daughter Fatimah in Karbala who later handed them over to Ali-.ibn-al-Husain (a.s.) who was seriously ill at that time

(.Heritage of Imamat and Imam Muhammad Baqir (a.s

In Kafi, A.'lam al-Wara, Basa.'er al-Darejat and Bihar al-Anwar traditions has been reported from Isa-ibn-Abdullah(۴) who related his father who turn had narrated from : his grandfather that

When Ali-ibn-al-Husain (a.s.) was close to death he looked at his sons who all had" gathered around him. Then he addressed Muhammad-ibn-Ali (Imam Baqir) and said: .'O Muhammad, take this box to your house, ' he continued: .'Certainly, this does not (contain dinars or dirhams, but it was filled with knowledge. "(۵

In Basa.'er al-Darejat and Bihar al-Anwar too, Isa-ibn-Abdullah-ibn-Omar has :narrated from Imam Sadiq (a.s.) who said

Before death overtook Ali-ibn-al-Husain (a.s.), he took out a coffer that was with him," and said: 'O Muhammad, this belongs to you

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Al-Ghaibah ": Shaikh Tusi (Tabriz ۱۳۲۳ A.H.) page ۱۲۸; Manaqib Ibn Share Ashoob " -۱ .۴/۱۷۲ and Bihar al-Anwar ۴۶/۱۸, Tradition No: ۳

Abu Bakr Hazrami Abdullah-ibn-Muhammad was a renowned figure who has - ۲ .narrated numerous traditions from Imam Sadiq (a.s.). Qamoos al-Rijal ۱۶/۱۵

Kafi ۱/۳۰۴, A.'lam al-Wara: page ۱۵۲; Bihar al-Anwar ۴۶/۱۹, Manaqib Ibn Share - ۳ .Ashoob ۴/۱۷۲

۴- Isa-ibn-Abdullah-ibn-Omar-ibn-Ali-ibn-Abi Talib who was called Hashim was Imam Sadiq's companion and has narrated numerous traditions from Imam (a.s.). Qamoos al-Rijal ۷/۲۷۵-۲۷۶.

۵- Kafi ۱/۳۰۵, Tradition No:۲; A.'lam al-Wara, page ۲۶۰; Basa.'er al-Darejat, page ۴۴; Bihar al-Anwar ۴۶/۲۲۹ and Wafi ۲/۸۳.

now.'.'

Imam Baqir had to summon help from four men to transport that coffer to his place. When he (Ali-ibn-al-Husain) passed away, my uncles came to him to claim what was in the coffer and said: 'Give us our share from whatever is in the coffer.'

Imam Baqir (a.s.) replied: `By Allah, there is nothing in it that belongs to you.

Had there been something of yours in it, he (my father) would not have handed it over to me alone.' The coffer comprised armour of the Messenger of Allah (S) and his books." (۱)

Heritage of Imamat and Imam Sadiq (a.s.)

In Basa.'er al-Darejat, Zararah(۲) narrates from Imam Sadiq (a.s.) as follows:

"Imam Baqir (as) transferred these heritage and books to me during his lifetime. (۳)

Imam Musa-ibn-Jafar (a.s.)

In Ghaibah of Nu.'mani and Bihar al-Anwar of Majlisi it has been reported from Hemad Sa.'egh who said:

"I was present in the gathering where Mufazzal-ibn-Omar was questioning Abu Abdullah Imam Sadiq (a.s.). At that moment, Abul Hasan Musa (Imam Kazim) arrived. Imam Sadiq (as) turned to Mufazzal and asked: .'Do you wish to see the owner of Ali's book after me?.'

!Mufazzal replied: What could be better than this

(Imam pointed at Imam Kazim and said: He is the heir and owner of Ali's Book. "(۴

(.Imam Reza (a.s

A tradition from Imam Kazim (a.s.) is narrated in Kafi, Al- Irshad of Shaikh Mufid, Ghaibah of Shaikh Tusi and Bihar al-Anwar in the following manner: "My son Ali is the eldest of my sons, he cherishes me more than they do, I love him more than all of them, and he refers

p: ۲۴۳

Kafi ۱/۳۰۵, Tradition No: ۱; Wafi ۲/۸۲; Basa.'er al-Darejat, page ۱۶۵; A.'lam al-Wara, -۱ .page ۲۶۰ and Bihar al-Anwar ۴۶/۲۲۹

Zararah Abul-Hasan called Abdullah was the son of A.'yan the freed slave of Bani- -۲ Shaiban Kufi. He has narrated traditions from Imam Sadiq (a.s.) and he died in ۱۵۰ A.H. .Qamoos al-Rijal ۴/۱۵۴

.Basa.'er al-Darejat, page ۱۵۸, ۱۸۰, ۱۸۱ and ۱۸۶ -۳

.Al-Ghaibah Nu'mani, page ۱۷۷; Bihar al-Anwar ۴۸/۲۲, Tradition no: ۳۴ -۴

the "Jafr" which cannot be browsed by anyone but the Prophet's successors or his (successors.' successor. "(۱

'Imams browse from the 'Jami'ah

The first ever Imam who mentioned about Amir-ul-Muminin's book and spoke about it is Imam Ali-ibn-Husain Zain al-Abedeen (as). The fact has been widely reported in Kafi, Man-La-Yahzur-al-Faqih, Tahzeeb, Ma.'ni al-Ahkbar and Wasail. Here, we quote :" from the book "Kafi

:It has been narrated from Aban-ibn-Tughlab(۲) who said

Ali-ibn-al-Husain (a.s.) was questioned about a person who had willed a part of his"

wealth (i.e. he had made his will in vague terms such that he had stated that a part of his wealth was to be donated to such and such person but had not specified its exact amount and had used expressions like: something from my wealth).

Imam (a.s.) replied: In the Book of Ali, "..." is counted as one-sixth..'(۳)

Moreover, in Khesal, Eqab al-A.'mal and Wasail al-Shiah it has been related from Imam Baqir (as) who said:

In the Book of Ali (a.s.) it is narrated as follows: .'The one who commits three mistakes will not die until he faces the consequences of his misdeeds during his life-time. These are bad temper, severing ties with relatives and taking false oath.'.'

Imam Sadiq (a.s.) too has quoted from Amir-ul-Muminin's Book for evidence of new month through sighting of the moon.(۴)

Apart from these instances, we have collected thirty-nine other instances where in, Imam Baqir (a.s.) and Imam Sadiq (a.s.) have cited from Amir-ul-Muminin's Book in their sayings.(۵)

Moreover, often both the Imams have scoured through the Book and read(۶)

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۱ - Usul-Kafi ۱/۳۱۱; Irshad-Mufid, page ۲۸۵; Ghaibah-Shaikh Tusi, page ۲۸; Wafi ۲/۸۳. Also, refer to Basa.'er al-Darejat, page ۱۶۴, Tradition ۷-۹.

۲ - Aban-ibn-Tughlab-ibn-Riyah, Abu Saeed Bukri was from Bani-Jareer. He has narrated traditions from Imam Sajjad (a.s.), Imam Baqir (a.s.) and Imam Sadiq (a.s.) To those who rebuked him for narrating traditions from Imam Sadiq (a.s.) he said: How do you allow yourselves to reproach me for narrating traditions from a man before whom I have never asked any question except that he replied: The Messenger of Allah (S) said.............................

۳- Kafi ۷/۴۰, Tradition No: ۱; Man-La-Yahzar-ul-Faqih ۴/۱۵۱; Ma.'ni al-Ahkbar, page ۲۱۷; Tahzeeb ۹/۲۱۱, Tradition No: ۸۳۵ and Wasail al-Shiah ۱۳/۴۵۰, Tradition No: ۱

Khesal Shaikh Saduq, page ۱۲۴; Eqab al-A.'mal Shaikh Saduq, page ۲۶۱and Wasail -۴ .al-Shiah ۱۶/۱۱۹

.Istibsar-Shaikh Tusi ۳/۶۴ and Wasail al-Shiah ۷/۱۸۴ -۵

.Refer to Ma.'lim al-Madrasatain ۲/۳۳۶-۳۳۹ -۶

out its exact text for some of their companions like Zararah, Muhammad-ibn-Muslim(۱), Omar-ibn-Uzainah(۲), Abu Baseer, Ibn Bukair(۳) Abdul Malik-ibn-A.'yan(۴) and Mu.'tab.(۵) Not to mention those instances where both the Imams kept the Book of Amir-ul-Muminin (a.s.) open in front of non-shias so that they may acquaint .themselves with a few significant issues

:Najashi has written

Azafer Sairafi(۶) and Hakam-ibn-Utaibah(۷) approached Imam Baqir (a.s.). Although, Imam (a.s.) disliked Hakam, he replied to his queries until it turned into an argument. Hakam refused to accept Imam's explanation. Finally, Imam Baqir (a.s.) asked his son to bring the Book of Ali. The book that Imam's son brought was a huge book, which .looked like a scroll. Imam (a.s.) opened the Book and looked for the disputed issue

Thereafter, he said: .'This is the Prophet's dictation and Ali's handwriting..' Then he :turned towards Hakam and said

O Abu Ahmad! You, Salmah(۸) and Abul Miqdam(۹) may turn towards any direction'. (east or west) of your preference, yet I swear by Allah that you will not find anywhere (the knowledge that we possess which has reached us through Jibrail..'(۱۰

Sometimes, the Imams (a.s.) would adjudicate on the basis of Ali-ibn-Abi Talib's Book, while at times they delivered verdict without citing reference of the Book. We have (explained this matter in the book "Ma.'lem al- Madrasatain "(۱۱

For this reason, all the hadith narrated by Imams possess a single chain of transmission and their traditions spring from a single source and thus are originally .unique

Hisham-ibn-Salem(۱۲), Hammad-ibn-Uthman(۱۳) and others have narrated that Abu

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Abu-Jafar Auqas, Muhammad-ibn-Muslim-ibn-Riyah Tahan has narrated traditions -۱ from Imam Baqir (a.s.) and was the author of the book titled: He died in ۱۵۰ A.H. - .Qamoos al-Rijal ۸/۳۷۸

His name was Muhammad-ibn-Omar-ibn-Uzainah. He was Imam Sadiq's - ۲ .companion - Mu'jam Rijal alhadith ۱۳/۲۱

Ibn Bukair Abu Ali Abdullah-ibn-Bukair-ibn-A.'yan Shaibani. He was from and has -۳ .narrated traditions from Imam Sadiq (a.s.) - Qamoos al-Rijal ۵/۳۹۹

Abdul-Malik-ibn-A.'yan Abu-Faras-Shaibani who has narrated traditions from - ۴ Imam Baqir (a.s.) and Imam Sadiq (a.s.). He died during the era of Imam Sadiq (a.s.) - .Qamoos al-Rijal ۶/۱۸۱

Mu.'tab is the freed slave of Imam Sadiq (a.s.). By order of Mansur Dawaniqi, the -۵ Abbasid Caliph, Mu.'tab was given one thousand lashes as a result of which he died - .Qamoos al-Rijal ۹/۴۷

Azafer-ibn-Isa-Khaza.'ee Sairafi who has narrated traditions from Imam Jafar - ۶ .Sadiq (a.s.) - Qamoos al-Rijal ۶/۲۹۵

Hakam-ibn-Utaibah Kufi who has narrated traditions from Imam Baqir (a.s.) and - ۷ Imam Sadiq (a.s.). He died in ۱۱۳ or ۱۱۴ or ۱۱۵ at the age of ۶۰ odd years. The authors of "Sihah " from the Caliphate school have narrated traditions from him - Qamoos al-.Rijal ۳/۳۷۵ and Tahzeeb ۱/۲۹۲

Salmah-ibn-Kuhail Abu Yahya Hazrami Kufi. He lived during the era of Imam Baqir -۸ .(a.s.) and Imam Sadiq (a.s.) - Qamoos al-Rijal ۴/۴۳۹

Abul-Miqdam Thabit-ibn-Hormuz, an Iranian blacksmith. He lived during the time of -۹ Imam Baqir (a.s.) and Imam Sadiq (a.s.). He as well as Salmah were from "Batriyah " (sect) who called the people towards Ali's Wilayat (mastership) but at the same time accepted the Imamat of Abu-Bakr and Omar too. On the other hand, they considered Uthman, Talha, Zubair and Ayesha as foes. They believed in the policy of revolt with the help of Ali's offspring. In this regard, they would even enjoin good and forbid evil and considered any of Ali's offspring who would rise and rebel against the ruling .government as the Imam - Qamoos al-Rijal ۲/۲۸۷-۲۸۹

.Rijal Najashi, page ۲۷۹ -۱۰

.Ma.'lem al-Madrasatain, ۲/۳۴۴ -۱۱

Hisham-ibn-Salem, Abu Muhammad Jawaliqi Kufi. He has narrated traditions from -۱۲ .Imam Sadiq (a.s.) and has also written a book - Qamoos al-Rijal ۹/۳۵۷

Hammad-ibn-Uthman Fazari has narrated traditions from Imam Sadiq (a.s.), - ۱۳ .Imam Kazim (a.s.) and Imam Ridha (a.s.) - Qamoos al-Rijal ۳/۳۹۷

:Abdullah Imam Sadiq (a.s.) said

All I narrate are the words of my father. And all the narrations of my father are the" words of my grandfather. And all the narrations of my grandfather are the words of (my great grandfather) al-Husain. And all the narrations of al-Husain are the words of al-Hasan. And all the narrations of al-Hasan are the words of his father Amir-ul-Muminin Ali and all the narrations of Amir-ul-Muminin are the words of the Messenger of Allah. And all the traditions of the Prophet are

(the words of Allah, the Almighty, the Great..'.'(۱

For this very reason, when Jabir-ibn-Abdullah requested Imam Baqir (a.s.) to mention the chain of narrators for every hadith, he said: "My father narrates from my grandfather who narrates from the Messenger of Allah who narrates from Jibrail who narrates from Allah, the Almighty, and the Great. The chain of transmitters is the (same for every hadith I relate to you. "(۲

Nevertheless, Abu Abdullah Imam Sadiq (a.s.) addressed Hafas-ibn-Bukhtari(۳) as :follows

Whatever you hear from me can be related on the authority of my father. Besides," (you may attribute to the Messenger of Allah whatever you hear from me. "(۴

:In this regard, a poet has poignantly observed

So make friendship and follow those whose sayings and hadith are like this: Our" ." fathers have narrated from Jibriel who in turn has narrated from the Almighty Allah

At this juncture, we conclude our discussion on the subject that how the Imams

substantiated their claim of being the heirs of Holy

p: ۲۴۶

.Kafi ۱/۵۳; Irshad-Mufid, page۲۵۷ -۱

.Amali-Mufid, page ۲۶ -۲

Originally a Kufi, Hafas-ibn-Bukhtari Baghdadi is among those who has narrated -۳ tradition from Imam Jafar Sadiq (a.s.). He is also the author of one book. - Qamoos al-Rijal ۳/۳۵۵.

.Wasail al-Shi'a ۳/۳۸۰, Tradition No: ۸۶ -۴

Prophet (S) and his heritage of knowledge and precepts to the Islamic nation which included a discussion on the Book transcribed by Ali (a.s.) at the behest of the Holy .(Prophet (S

The Recording Of Hadith During The Caliphs' Regime

Contrary to an orderly procedure followed by the followers of the Ahl-ul-bayt, the .collection of traditions by the followers of the caliphs was haywire and haphazard

Recording or writing of the Prophet's hadith was banned till the era of Omaribn- Abdul Aziz. However, after the instructions of Ibn Abdul Aziz, the embargo on hadith was lifted. Subsequently, the followers of the caliphate ideology began to compile hadith from the beginning of the ۲nd century A.H. Until then whatever existed in the form of .Prophet's hadith were actually transmissions from several channels

Traditionalists say, in the span of one century, a hadith is narrated via four classes of :narrators

For example, if a traditionist quotes a tradition of the Holy Prophet from Caliph Omar-ibn-Abdul Aziz (died in ۱۰۱ A.H.), who gave commands for writing down of hadith, then :the chain of transmission of hadith in this case would be as follows

Caliph Omar could have narrated this hadith from his father Abdul-Aziz-ibn- .۱ .Marwan

Abdul-Aziz-ibn-Marwan could have narrated this hadith from his father Marwan- .۲
.ibn-Hakam

Marwan-ibn-Hakam who during the Prophet's era was an infant, could have .۳
.narrated this hadith from his father Hakam-ibn-Abil Aas

Hakam-ibn-Abil Aas who had seen the Prophet during adulthood could have .۴
.(narrated the hadith from the Prophet (S

Thus, in the aforesaid example, the hadith has been narrated from the Prophet

p: ۲۴۷

.via four channels

Can this tradition that is transmitted through four channels over a period of a hundred ?years be considered reliable

:Now let us discuss the above example with clear evidence in this regard

Zuhbi and Ibn Kathir narrate from Basheer-ibn-Sa.'d who said `Fear Allah and practice self-control while narrating traditions! I swear by Allah I have seen people attending Abu-Huraira's gatherings wherein Abu-Huraira would narrate hadith from .the Prophet (S) and narrate hadith from Ka.'b al-Ahbar too

Then he would leave the gathering. Later, I would hear some of the attendants attributing to Ka.'b al-Ahbar traditions, which Abu-Huraira had narrated from the Prophet. Conversely, they would attribute to the Prophet, the traditions that Abu-Huraira had narrated from Ka.'b al-Ahbar and hence narrate them in the name of the (Prophet (S)..'.'(۱

We have not even discussed those traditions that were forged during Muawiya's era or were altered to the benefit of the Caliphs. The issue was mentioned under the discussion `The role of Ayesha.', particularly, the chapter on Muawiya. Even if we did not present any further evidence to our discussion that Prophet had got all sciences and knowledge recorded, those Muslims who want to conduct a comprehensive and

indepth research had to refer to Prophet's descendants and their explanations on the .various aspects of Islamic creed and precepts

Besides, following the Divine command, the Prophet (S) had clearly and decisively declared to the Muslims that the guides and leaders after him are his twelve legatees. We will now begin our discussion on

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Abu-Huraira's life-history has come down in "Sair A.'lam al-Nabalah ۲/۴۳۶ and - ۱ Tarikh Ibn Kathir ۸/۱۰۹. The wordings of this hadith is in conformity with the narration .of Ibn Kathir. Refer to Tafsir Ibn Kathir ۳/۱۰۴-۱۰۵

.the subject

Second Discussion: The Divine proclamation of the custodians of Islam through Holy Prophet

point

At the outset, it is important to analyze the difference in the basis of reasoning of the followers of caliphate vis-à-vis the followers of the Ahl-ul-bayt on the issue of .Imamat

The basis of reasoning of the two schools on Imamat

Soon after the Holy Prophet's demise, two divergent schools of thought had :originated in the Islamic world

(۱) The Imamat school of thought and

(۲) The Caliphate school of thought

The partisans of caliphate claimed that leadership is by selection while the believers in Imamat ideology maintain that the leaders and rulers of the Ummah are the .Prophet's legatees; and this position is by nomination and not by election

The partisans of caliphat assert that a leader is determined on the basis of election and such an election takes place by means of the people and after the Prophet's .departure it is the people who determine and elect a ruler

However, the believers in Imamat say appointment of a leader (the Prophet's legatee) is through designation. And it is Allah who designates, not even the Prophet so leave alone the people and their election. The Almighty Allah nominates a leader .and the Prophet (only) conveys the divine appointment and designation to the people

Before going into the details of these two ideologies, it is necessary to remind you of :two vital points in this introduction

The scholars from the caliphate school have access to books which covers topics (۱) like: Rules and methods concerning setting up a government; the upshot of this set up; the duties of a ruler; the rights of an

Islamic government upon the people; the rights of the people upon the Islamic government; the manner in which a governor and minister is appointed; the manner in which a judge and leader of congregational prayer is selected; the mode of tax-collection; the measure of Zakat (alms), Kheraj (tax) and Jaziyah (tribute); those who are entitled to these; the manner by which they can receive such revenues and such other matters. On the basis of these very books and writings of reliable and renowned scholars from the caliphate school we shall discuss the views of the caliphate school concerning the appointment of a Muslim ruler and the manner of such an .appointment

.Another crucial point is the meaning and interpretations of word Khalifa or Caliph (۲)

a) The literal meaning of Caliph)

Ibn Athir says: A person who acts as a vicegerent and succeeds someone is called as Caliph.(۱) Ragheb Esfahani says: Caliphate is legacy from others.(۲) In a few verses of the Holy Quran, the words (Khala'ef) and (Khulafa) which are plural of (Calipha) have

:been used in this very literal sense. Verse ۶۹ from Chapter A’raf says

إِذْ جَعَلَكُمْ خُلَفَاء مِن بَعْدِ قَوْمِ نُوحٍ

(He made you successors after Nuh’s people”. (Qur'an, ۷:۶۹“

In some of the Prophet’s sayings too, the word Caliph has been used in this very sense. For example, the Prophet says:

O Allah! Have Mercy on my Caliphs...........(he uttered this sentence thrice). The people‘ asked: .‘O the Messenger of Allah, Who is your Caliph? He said:

Those who will succeed me and shall impart my Sunnah and

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۱- Nehaya al-Lugha; the term: “Khalaf “

۲- Mufradat Ragheb; the term: “Khalaf “

(hadith.....(۱

b) Caliph in the Muslim terminology)

Earlier, it was explained that certain terms and expressions had gained currency during the era of Holy Prophet (S). These terms were either chosen by the Prophet himself or were proffered at the behest of Allah. These terms were later referred as .Islamic idioms or religious proverbs

Subsequently, the Muslims scholars coined certain expressions and terms, which later came into circulation and were referred as `Jurist idioms.’ and or the `Muslim .’.idioms

The word Caliph or Khalifa as commonly known (i.e. a ruler and statesman of the Muslims) is not a religious title. In other words, this term was not used during the Prophet’s era. This expression was used after the Holy Prophet (S) which means the Muslims had introduced the term. Initially, they limited the use of expression to whom

(خليفه الرسول) " they selected as rulers after the Prophet as "The Messenger's Caliph A few have also called some of the rulers and .(خليفه) " and thereafter simply as "Caliph .(خليفه الله) " statesmen as "Allah's Caliphs

c) Caliph in the Islamic terminology)

According to the Islamic terminology and Quranic verses, it is evident that "Allah's Caliph " refers to someone who has been appointed by the Almighty Allah to preach "Islam " to the people of his time. This person may either be the Prophet or the .Prophet's legatee

Thus, in the Holy Quran, the word "Caliph " has been used in this very sense. For example, refer to verse ۲۶ from Chapter Suad(۲) and verse ۳۰ from Chapter (Baqarah.(۳

In short, "Allah's Caliph " is

Ma.'ani al-Akhbar, page ۳۷۴ ۳۷۵; Uyoon Akhbar, Najaf edition ۲/۳۶; Man-La-Yahzur- -۱ al-Faqih, research by Ali Akbar Ghaffari ۴/۴۲۰ and Bihar al-Anwar ۲/۱۵۲, Tradition No: ۷. In connection with the Caliphate school sources, refer to Al-Muhadith al-Fasel (Ramhurmuzi), page ۱۶۳; Qava.'ed al-Tahdith (Qasemi), second edition, page ۴۸; Sharafo Ashab al-hadith (Khatib Baghdadi), page ۳۰; Jameh Bayan al-Ilm (Ibn Abdul-Berr) ۱/۵۵; Akhbar Asbahan (Abu Na.'eem) ۱/۸۱; Wal-Fath-al-Kabeer (Suyuti) narrated from Abu Sa.'eed ۱۰/۲۳۳; Kanz-ul-Ummal (Muttaqi Hindi), second edition, ۱۰/۱۲۸,۱۳۳ Tradition No: ۱۰۸۶ and ۱۱۲۷ and ۱۰/۱۸۱ Tradition No: ۱۴۰۷ and Al-Ilmah, (Qazi Aiyaz), page ۱۱

O Davoud! Surely We have made you a ruler in the land; so judge between men -۲ .with justice

.I am going to place in the earth a Caliph.......... -۳

the Imam of the Age in every era who bears the responsibility of preaching and safeguarding Allah's religion and the divine commandments. It is for the people to

recognize the Caliph appointed by God and considers him as their authority and (Master.(۱

The Concept of Imamat according to followers of Caliphate

point

The discussion is outlined from the books which was pointed out in the beginning of our discussion and are called as "Al-Ahkam al Sultaniah". Qazi Maverdi (died in ۴۵۰ A.H.) and Qazi Abu Ya.'li (died in ۴۵۸ A.H.) who were chief Judges during their respective times had discussed this matter in their books and had chosen the same .name

:Imamat is actually caliphate after the Prophet and it can be concluded in three ways

A Caliph appoints his successor .۱

It means that if Harun al-Rashid appoints Amin and Ma.'mun as the Caliphs after him, then the Muslims shall become bound to follow him. These Caliphs are the legal and Islamic Caliphs and it becomes a divine duty for the Muslims to follow them. These :two scholars say

There exists no dispute in this matter and acceptance of a Caliph in this manner is" " .unanimous and by common consent

The argument these two scholars set forth for the validity of such type of appointment is this that Abu-Bakr appointed Omar as his successor and nobody opposed him in this matter. Acceptance by the common Muslims proves that this approach was approved by them and was by their consent. Thus, an appointment that takes effect by the preceding Caliph was rendered correct by Abu-Bakr's action .and the people's approval

In Vol ۱ of Ma.’lem al-Madrasatain (another work from this author), a more detailed -۱ description about the term .‘Caliph.’ can be seen.

As far as its authenticity and validity is concerned, there exists no dispute in the caliphate school.(۱)

A Caliph is elected by the people .۲

About the caliph’s election, there has been a difference of opinion among the scholars of the caliphate ideology. Mavardi says: “Majority of the scholars are of opinion that a Caliph is appointed by means of five “resolvers of difficulties” i.e. the eminent and learned ones among the nation or by means of one person who is approved by the other four. “(۲)

They support this view by referring to Abu-Bakr’s caliphate when five men swore allegiance to him. Thereafter, this allegiance became formal and gained acceptance. These five men were Omar-ibn-Khattab, Abu-Ubaideh Jarah, Salem the freed slave of Abu-Huzaifeh, Numan-ibn-Basheer and Usaid-ibn-Huzair. As such, allegiance took effect in Saqifa and Abu-Bakr gained the caliphate. Then, the selected Caliph was introduced to the people and the people too accepted him after initial hesitation.(۳)

Thus, on this basis, (i.e. these few people’s course of action), a Caliph can be appointed by means of allegiance and consent of five “resolvers of difficulties”. Another reason propounded by them to support their view is the statement which Omar uttered in the Shura council set up for the appointment of his successor as such: If five amongst these six men appoint anyone as the Caliph, then that person shall indeed become the Caliph.

About this norm, there has been a consensus among the scholars of caliphate ideology.

Another group of scholars from the caliphate school say: Caliphate is like a marriage contract. Just

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Mavardi /۱۰, third edition, Egypt; Abu-Ya.'li Hanbali /۲۵, second edition, Egypt. Also, -۱ refer to Qazi Ruzbahan: Suluk al-Muluk, command of Islamic government/۴۴ ۵۵, .printed in Hyderabad, Deccan

Mavardi/۷ and Abu Ya.'li /۲۳. Reference is made to mere "selection by people " and -۲ .not about other various sayings. Also, refer to Suluk al-Muluk / ۴۳ ۴۴

Mawerdi/۷. For further information on Saqifa and its events, refer to Abdullah-ibn- -۳ .Sabah ۱/۷۸-۱۳۹, fourth edition, Tehran

as in a marriage contract, it is necessary to have one priest or notary and two witnesses, in the case of caliphate too, one person swears allegiance and two others (give their consent. This number is enough for the appointment of a Caliph and ruler.(۱

However, a third group believes: Suffice it is if (even) one person swears allegiance to a Caliph. Election of one person and allegiance to that very person chooses the Caliph .for the Islamic nation

:Their reasoning

Abbas-ibn-Abdul-Muttalib said to Ali:"Stretch out your hand so that I may swear allegiance to you. The people shall (then) say: The Prophet's uncle has sworn (allegiance to his cousin. Thereafter, not even two people will oppose you "(۲

Second reasoning: Allegiance is like a judge's verdict and decree, which is binding and .any opposition to it unlawful

According to these two arguments, even if one person swears allegiance to another, (that person's caliphate is established and his rule is formal and legal.(۳

Caliph may grab caliphate on the dint of sword and military coup .۳

As per this view, if government is overpowered by means of force and military conquest, the ruler becomes the just Caliph and his caliphate is Islamic and formal.

According to judge Abu-Ya.'li: It is unlawful for the one who believes in Allah and the Day of Judgement to pass his night and day but not consider him (i.e. the ruler) as (Imam (Caliph) - whether the Caliph is criminal in nature or a pious one.(۴)

About this type of caliphate, Fazlullah-ibn-Ruzbahn, a reliable jurisprudent belonging to the caliphate school writes in his book "Suluk

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۱- Mawardi: Al-Ahkam al-Sultaniah and Al-Wilayah-al-Deeniyah/۷.

۲- Tabaqat al-Kubra Vol ۲ ۲/۳۸; Masoudi ۲/۲۰۰ and Al-Imamah al-Siyaseh ۱/۴.

۳- All these sayings can be found in Mawardi's "Al-Ahkam al-Sultaniah / ۷; Egyptian edition ۱۳۹۳ A.H.

۴- Abu-Ya.'li /۲۳

al-Muluk " As follows:

"The fourth means is through formation of kingship and Imamat, power and domination. Scholars have said that when an Imam dies and someone takes charge of the Imamat but with no allegiance and no support (by the people) and he employs force against the people then, his Imamat (without allegiance) is established - whether he is a Quraish or an Arab, a non-Arab or a Turk; whether he is fit for this position or not; whether he is a sinful and ignorant person or…………………and he can (earn the title of Imam and Caliph. "(۱)

Caliphs and the Muslims

If someone attains the caliphate by any of the afore-mentioned ways i.e. by force or allegiance by one, three or five people or by means of the preceding Caliph's choice, then it is obligatory for the common Muslims to recognize his name and character and accept his caliphate just as it is obligatory upon them to recognize their Lord and His Prophet.

Besides this view, the majority believe that it is sufficient for the people to know who

the Caliph is. They need not know other details about him; just a brief acquaintance is (enough.(٢

The followers of the caliphate school quote traditions from the prominent narrators in :their reliable books which say

The Imam and Caliph of the Muslims is free to perform any act and even if he committs oppression, tyranny, injustice and debauchery it is forbidden for the Muslims to oppose and revolt against him with the sword. We reproduce some of those

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١- Suluk al-Muluk.–Command of Islamic government / ۴٧; Hyderabad-Deccan edition.

٢- ١۵ / Mawardi.

:traditions as follows

(١) Huzaifa narrates from the Prophet (S) as such:

I will be followed by such leaders who will not follow my path and will not act upon my" ways. A few of them will have hearts like the hearts of Satans even though apparently "!they will be humans

Huzaifa says: I asked: .'O Messenger of Allah, if I come across such an era, what I ?should do

He replied: "You should listen still adhere to him and obey him fully. Even if he hits at your back and plunders your wealth, you should still obey him and listen to his (commands "(١

(٢) Ibn Abbas narrates from the Prophet (S) that:

If someone witnesses anything unpleasant from his leader, he should bear patiently" because if he keeps aloof from the caliphate and the Muslims even by one span and (then dies in that state the he has indeed died a death of ignorance "(٢

In another tradition, it has been narrated from Ibn Abbas who related from the (٣) :Prophet (S) that

Nobody is supposed to revolt against the King and Imam of his Age and should not" disobey his orders. If he does so and dies in that state he has indeed died a death of (ignorance "(٣

One of the leading scholars from the caliphate school records traditions in a chapter :" titled "The necessity of obeying rulers

The common Ahl-Sunnah i.e. the jurisprudents, traditionists and theologians say that a ruler cannot be deposed because of his sins, tyranny and unjust dealing with the .people

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١ - Sahih Muslim ۶/٢٠-٢٢, Chapter concerning Command for following the soceity; .Muhammad Ali Subhi edition, Al-Azhar Cairo

٢ - Muslim: Chapter concerning Command for following the society ۶/٢٢-۶٠; Egyptian .edition ١٣٣۴ A.H

٣ - Muslim: Chapter concerning Command for following the society ۶/٢٢-۶٠; Egyptian .edition ١٣٣۴ A.H

Basically, it is unlawful to revolt against him and rather obligatory to advise and admonish him and warn him of God and the Day of Resurrection. This is because traditions in this regard have been reported where the Prophet (S) has forbidden us .from revolting against the ruler

In short, revolt against the leaders and rulers (no matter how sinful and tyrant they .may be) is forbidden which is unanimously agreed amongst all the Muslims

According to this belief, it is forbidden to revolt against Yazid-ibn-Muawiya a drunkard, keeper of dogs, mass murderer and criminal. It is also forbidden to oppose Abdul-Malik-ibn-Marwan whose contingent of soldiers destroyed the Holy Kaa.'ba by

catapult. It is also prohibited to object against Walid who showered Quran with a barrage of arrows!!

Regarding the above discussion, Nauwi, commentator of Sahih Muslim opined:

Numerous traditions support and substantiate this view. Besides, the Ahl-Sunnah have consensus that a sinful and lewd ruler cannot be dethroned from Imamat. "(۱)

At this juncture, Nauwi proffers the Quranic verse to substantiate his opinion:

أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُمْ

[[Obey Allah and obey the Apostle and those in authority from among you; (Qur'an,۴:۵۹)).

He also adds his comments that: "Since the rulers are patrons in the affairs, they should necessarily be obeyed. "

This was an extract of what has been reported in the reliable books of hadith from the caliphate school of thought.

Imamat in the Ahlul Bayt School of Thought

In the Ahl-ul-bayt (AS) school of thought, Imamat is believed to be a divine office and needs an appointment by

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۱ - Nauwi's commentary on Muslim, Chapter concerning Command for following the society ۱۲/۲۲۹. Also, refer to Sunan Baihaqi ۸/۱۵۸ and ۱۵۹; Muntakhab Kanz-ul-Ummal-ala-Hamesh al-Musnad ۲/۱۴۶, ۱۴۷, ۱۴۸, ۱۴۹ onwards; Musnad Ahmad ۲/۹۳, ۳۰۶, ۳۸۱, ۳۸۸; ۳/۱۱۴; ۴/۱۲۶ ۲۰۲; Abu Davoud ۴/۲۴۱ ۲۴۲, traditions: ۴۷۵۸, ۴۷۵۹ ۴۷۶۲; Tirmidhi ۴/۴۸۸, tradition ۲۱۹۹.

Allah. The leaders of this school as well as its scholars cite the following verse in support of their belief:

وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّی جَاعِلُکَ لِلنَّاسِ إِمَاماً

And when His Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely,“ (I will make you an Imam of men “ (Qur'an, ۲: ۱۲۴

The words by which the Almighty tested Ibrahim were not made clear. Whether it was related to the sacrifice of his dear son Ismaeel or his struggle against Namrud, the evil king of his time? Or was it about his launch into Namrud’s fire? Quran let it remain .vague

Nevertheless, Ibrahim had successfully passed through ordeals and was blessed with .the esteemed position of Imamat

Ironically, Ibrahim was already a prophet and an exalted one at that, not to mention the honour of being Allah’s friend, yet when Allah bestowed Imamat on him he was so .ecstatic that he requested the continuation of the same for his offspring

?And what about my progeny « وَمِن ذُرِّيَّتِى » :Thus, he asked

Naturally, being human, he is fond of his children and wishes that they too should be .equally blessed with this honour

:The Almighty Allah replied

لاَ يَنَالُ عَهْدِی الظَّالِمِين

(My covenant does not include the unjust ones “ (Qur’an, ۲:۱۲۴“

Who are the unjust ones? According to Quranic terminology, a person who does injustice to himself is branded as an unjust person. For instance, the one who worships idol or commits suicide has done injustice to himself and so Islam calls him

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an unjust one. Sometimes too, the one who oppresses others and transgresses their rights is called an oppressor like the one who grabs others wealth or demands usury

.from them or violates the chastity of women

Generally, from the viewpoint of Islam and the Holy Quran, anyone who disobeys the (Almighty Allah in any manner is termed unjust.(١)

Thus, the divine system judges that whoever does injustice to himself and others is an .(unjust person and is not eligible for receiving Allah's covenant (i.e. Imamat

On the basis of this Quranic precept, Imam should be infallible. Apart from this Holy verse, other verses also emphasizes that Imamat is a divine decree and an Imam is :designated by Allah

وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاء الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ

And We made them Imams who guided (people) by Our commands and We revealed" to them the doing of good and the keeping up of prayer and the giving of the alms, (and Us (alone) did they serve " (Qur'an, ٢١:٧٣

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

And from them We made Imams to guide by Our command when they were patient," (and they were certain of Our communications " (Qur'an, ٣٢:٢٤

Therefore, in the Ahl-ul-bayt school, Imamat has been introduced as per the Quranic tenets and an Imam is designated only through divine appointment. The second significant issue of Imamat is the matter of Imam's infallibility that has been stressed in verse ١٢٤ from Sura Baqarah (which was

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And whoever goes beyond the limits of Allah, he indeed does injustice to his own" -١ .(soul. " (Talaq/١

.(briefly explained in the discussion on Ibrahim's Imamat

:Subsequently, we find in the Holy Quran that Allah says

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكَمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً

Allah only desires to keep away the uncleanness from you, O people of the House!“
(and to purify you a (thorough) purification “ (Qur’an, ۳۳:۳۳

Ahlul Bayt) used in this verse is a divine terminology which has been) أَهْلَ الْبَيْتِ The word introduced by the Quran. The Holy Prophet (S) too has decisively determined the (people belonging to this group.(۱

The Prophet (S) gathered Ali, Fatimah, Hasan and Husain under his cloak and proclaimed this Holy verse, which was revealed in their praise and in this manner (clearly specified that the Prophet’s wives are not included amongst the Ahlul Bayt.(۲

Thus, `Ahlul Bayt.’ became the special name of this group and whenever the name of Ahlul Bayt is mentioned in Islam, it is exclusively about this very group. And above all, .Quran has certified their infallibility

Explanation about Divine Appointment

point

As mentioned, Imamat in the Ahlul Bayt ideology is through designation by Allah. The Prophet’s mission is to disseminate the message; he is not responsible for appointing .an Imam or recommending any ruler

Just as the Holy Prophet (S) preaches about ‘sala’t.’ (prayer), ‘Haj.’ (pilgrimage) and such other obligatory acts, as only Allah’s Messenger and acts on divine commands, similarly he only conveys Allah’s message in the matter of Imamat as well. He propagates Imamat at the behest of Allah, while selection and nomination is done .entirely at the divine decree

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These are the same fourteen Infallibles i.e. the Prophet (S), his noble daughter – ۱

.(.Fatimah Zahra (a.s.) and the twelve Imams (a.s

.(Refer to "Hadith Kisa " (another work from this author -٢

So, whatever the Prophet (S) said about Imamat is exactly the same as his sayings .and explanations on Sala't, Haj, Zakat and Jihad

About Sala.'t, he taught the manner of recitation, the method of ablution; recitation of suras in the first and second units of prayers, mode of ruku (genuflection) and sajdah (prostration). Moreover, he specifies the number of units for each prayer and other paraphernalia. But the most important issue is that the Prophet on his own accord did none of these things but purely on Allah's instance. Similarly whatever the Prophet has inculcated about Imamat is on entirely on the command of the Almighty Allah and .not on his personal whim

وَمَا يَنطِقُ عَنِ الْهَوَى إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى

Nor does he speak out of desire. It is naught but revelation that is revealed " (Qur'an,"
(۵۳:۳ ۴

Now, we shall divide a few of the Prophet's hadith on Imamat into two distinct groups .and discuss them briefly in the following two chapters

First Group:Traditions which prove the Imamat of Ahlul Bayt in general

point

In this set of traditions, none of the Imam's proper name has been mentioned though, .the Imamat of the Ahlul Bayt (as) has been discussed in general

:Below, we shall elaborate on two specimens of such traditions from this group

a) Hadith-Sa'qlain)

The first tradition is narrated from Sahih Muslim(١), which is also recorded in several other reliable books of the caliphate school of thought like Musnad Ahmad, Sunan Darami, Sunan Baihaqi and Mustadrak al-Sahihain(٢) Zaid-ibn-Arqam relates: On the

way from Mecca to Medina (while returning form the Farewell

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۱- Muslim Vol ۷/pages ۱۲۲ ۱۲۳; Egyptian edition ۱۳۳۴ A.H.

۲- Al-Mustadrak ۳/۱۰۹ ۱۴۸. For access to the remaining references, refer to Al-Mu.'jam al-Mufahares Alfaz al-hadith Nabavi.

Pilgrimage) close to a pool called "Khum ", the Prophet (S) delivered a sermon as follows:

'. O people know that I am a human-being. Soon, I shall be summoned (towards the eternal world) and I shall respond to the Divine call.

I shall leave with you two precious things: The "Book of Allah " wherein is found the guidance and the light. Do not abandon it but hold on to it fast. The other is my "Ahlul Bayt " and I remind you of Allah about them!.'

Mustadrak relates the tradition with an addition :) 'Beware of how you treat these) two things which I shall leave behind with you after me. These two shall not separate from each other until they meet me at the "Kauthar " (a fountain in Paradise).'.

The Prophet's hadith clearly indicate that one of the Imams from the Ahl-ulbayt (whose numbers too have been fixed in other reliable traditions) should possess such a long life that he remains alive till the end of this world alongwith the Book of Allah, so that the Prophet's saying about the inseparable bond of these two comes true.

Jabir has narrated similar contents from the Prophet's sermon of Arafat. He says: I saw the Prophet in Arafat during the Haj pilgrimage. He was astride his she-camel named "Azbah " and addressed the people as such:

'O people, I have left amongst you such a thing which if you cling to it and not forsake it, you would not go astray --

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.'.they are) the Book of Allah and my progeny i.e. Ahlul Bayt)

Tirmidhi adds that Abu-Zar, Abu Saeed Khudri, Zaid-ibn-Thabit and Huzaifahibn-Usaid too have narrated this tradition.(۱) In this tradition, the Holy Prophet (S) has placed his Ahlul Bayt on par with the Quran and emphasized that guidance is achieved through them and the Holy Quran. He reiterated that holding fast to them brings decisive deliverance from deviation and error. He warns the people to be careful in their behaviour towards them and prophesizes that these two would never separate from each other and that they would meet him at the "Kauthar " (the entrance for the .(fortunates ones on the Day of Resurrection

The divine scriptures are the Imams of the people and from the theoretical viewpoint, they are the leaders of the people's thoughts, beliefs, ethics and deeds, is indeed a (Quranic matter.(۲

Thus according to this very principle, the placement of the Prophet's Ahlul Bayt on par with the Quran makes their Imamat more than evident. In other words, the theoretical aspect of Islam is explained and described in theHoly Quran, while the Ahlul Bayt have explained the practical aspect of the religion. Therefore, once we accept the Imamat of Quran in theoretical, we are bound to accept the Imamat of .Ahlul Bayt in practical form

Besides, considering the fact that guidance is confined to these two precious legacies (as per the Prophet's statement) wherein Quran comprise of Islamic beliefs, ethics and practice thus it is imperative that

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.Tirmidhi ۵/۶۶۲; tradition No: ۳۷۸۶ -۱

.Hijr/۱۷ and Ahqaf/۱۲ -۲

the explanation of Quranic precepts will be the duty of the Ahlul Bayt (a.s.) so that .guidance is imparted in its full and perfect form

This tradition has been narrated in so many diverse forms and through various chains of narrations that reproduction of each and every tradition will need a separate volume. Our purpose is to elaborate the fact that the Messenger of Allah (S) through Divine commands has limited Imamat to his Ahlul Bayt and placed them on par with .the Quran

b) Traditions concerning number of Imams)

In another set of traditions, the number of Imams, Caliphs and rulers who are to succeed the Prophet is stipulated but without any reference to their names. We have come across these traditions from four of the Prophet's companions, Jabiribn-Samareh being one of them. His narrations are recorded in Sahih Muslim, Sahih Bukhari, Sunan Abu Dawood, Sunane-Tirmidhi, Musnade Tayalesi, Musnad Ahmad .and others

Here, we shall narrate traditions from Jabir from Sahih Muslim.(۱) He related: .'I approached the Messenger of Allah (S) along with my father. The Prophet said: "The religion shall survive until the advent of Day of Resurrection and until there remains ." among you, the twelve Caliphs who are all from the Quraish

In this tradition, nothing more has been mentioned whereas in Nahjul-Balagha, Amir-:ul-Muminin (a.s.) refers to the omitted part and says

Surely, the Imams would be from the Quraish. They have been set in this branch" from the household of Hashim. This position does not suit others and no ruler or statesmen (other than

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Muslim ۶/۲-۴; Bukhari ۹/۸۱; Tirmidhi ۲/۴۵, Indian edition and ۴/۵۰۱, Tradition No ۲۲۲۵ - ۱ Egyptian edition. Abu-Davoud ۴/۱۰۶, ۱۰۷ and Musnad Ahmad ۵/۸۶, ۸۷, ۸۸, ۸۹, ۹۰, ۹۲, ۹۳, ۹۴, .۹۵, ۹۶, ۹۷, ۹۸, ۹۹, ۱۰۰, ۱۰۱, ۱۰۶, ۱۰۷, ۱۰۸

(them) are suitable as heads of state. "(۱

In another tradition which has been reported in Musnade-Ahmad, Mustadrak- Hakem and others from a person named Masruq who is the narrator of this tradition says: .'We were in the presence of Abdullah-ibn-Masoud in Kufa and he was busy teaching us the Quran. A man asked: .'O Abdul-Rahman, didn.'t you inquire from the Prophet (S) ?concerning the number of Caliphs this nation will have

Abdullah replied: Since my entry into Iraq, nobody except you has inquired about this'. matter. Thereafter, he added: Verily, we did inquire from the Prophet about this issue and the Prophet had replied: "Twelve persons equivalent to the number of the chiefs (of Bani-Israil "(۲

This tradition has also been narrated from Anas-ibn-Malik and Abdullah-ibn-Amr-ibn-Aas. Of course, each of these traditions has been narrated by various narrators as a .result of which their narration enjoys successive transmission and certitude

Interpretation of hadith and erroneous interpreters

In such traditions, the interpreters and scholars from Ahl-Sunnah have reached a serious deadend and have miserably failed to interpret a meaning in consonance with the beliefs prevailing in the caliphate school and specify clearly the identity of these twelve people. They have also failed to explain how a group of twelve can remain and survive till the Day of Judgement. Moreover, they have failed to recognize the qualities possessed by this group such as that the exaltation and honour of Islam is interlinked to this very group. Can any ordinary person hold this esteemed position or it is absolutely necessary for a

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.Sermon ۱۴۴, page ۲۰۱. Research by Subhi-Saleh -۱

Musnad-Ahmad ۱/۳۹۸ and ۴۰۶; Mustadrak al-Sahihain ۴/۵۰۱; Kanz al-Ummal ۳/۲۶ and -۲ ۲۷; Muntakhab al-Kanz ۵/۳۱۲ in the margin of Al-Musnad; As-Sawaeq al-Muharraqa/۲۰, second edition ۱۳۸۵ A.H; Majma al-Zawa'ed ۵/۱۹۰; Al-Jame al-Sagheer ۱/۷۵ and Tarikh .al-Khulafa/۱۰, Pakistan edition

?Caliph to be a just ruler

:Hereunder, we set forth a few specimens of their sayings

:The renowned jurisprudent Ibn al-Arabi says in Sharhe- Sunan-Tirmidhi

:We shall enumerate the Caliphs who have come after the Messenger of Allah"

Abu Bakr, ٢- Omar, ٣- Uthman, ۴- Ali, ۵- Hasan, ۶- Muawiya, ٧- Yazid-ibn-Muawiya, -١ ٨- Muawiya-ibn-Yazid, ٩-Marwan, ١٠- Abdul Malik-ibn-Marwan, ١١- Walid, ١٢- Sulaiman, ١٣- Omar-ibn-Abdul Aziz, ١۴- Yazid-ibn-Abdul Malik, ١۵- Marwan-ibn-Muhamm ad-ibn-Marwan, ١۶- Safah, ١٧-Manthur........... "

He continues counting the Caliphs and counts twenty-seven more till his own era (۵۴٣ :A.H.) and then adds

If we count twelve of them right from the beginning of caliphate and consider those" who have possessed the prophet's heritage in its apparent form, we shall realize that this figure (i.e. twelve) is completed with the counting of Sulaimanibn- Abdul Malik. However, if we count among them those who have possessed the prophetic caliphate in its true sense, (i.e. were just) we should consider only five of them who consists of .the first four Caliphs and Omar-ibn-Abdul Aziz

(Therefore, I fail to find any meaning for this hadith. "(١

Regarding this question that: "A large number of people far exceeding twelve in number have attained the caliphate ", Qazi Aiyaz, a renowned traditionalist from the :caliphate school says

This is a futile objection because the Prophet (S) has not said: .'None shall attain the" caliphate save twelve people.'. Nay, he has (only) mentioned that this number (of Caliphs) shall come after him, who have indeed come and his statement does not imply

.Shar Sunan-Tirmidhi ۹/۶۸-۶۹ -۱

(that Caliphs exceeding this figure will not follow. "(۱

:Another scholar has said

The Prophet meant that twelve just Caliphs would exists during the entire period of" Islam till the Day of Judgement and succession as a condition would not apply to this group………Thus, the Prophet's statement: .'Thereafter shall follow chaos and disorder.' refers to the preliminaries of the Day of Judgement and the troubles and " .seditions before Resurrection like: the uprising of Dajjal

He says: The twelve Caliphs refer to the first four Caliphs, Hasan, Muawiya, Abdullah-ibn-Zubair(۲) and Omar-ibn-Abdul-Aziz (totalling eight in number).Mahdi Abbasi (۱۲۷-۱۶۹ A.H.) too can be included since his case among the Abbasids is similar to the case of Omar-ibn-Abdul-Aziz among the Ummayads. We can also add Zaher (another Abbasid Caliph) because of his just and honest character. Two more remain, one being the Mahdi (The Promised One) who is from the Ahlul Bayt. "(۳) (And the other is (?!unknown

:Moreover, they have said

In this hadith, the Prophet meant to say that twelve Caliphs shall exist in an era when" the caliphate will be grand and honourable and Islam will be powerful and its affairs in order. Thus, from the viewpoint of the Prophet, the Caliphs are those during whose (era Islam is held in high esteem and all the Muslims have one opinion about them. "(۴

After explaining the above view, Baihaqi a renowned commentator and traditionalist :from the caliphate school says

This number (twelve Caliphs) possessing the afore-mentioned qualities became" complete during the era of Walid-ibn-Yazid-ibn-Abdul Malik

.Nauwi: Shar Muslim ۱۲/۲۰۱; Fath al-Baari Fi Shar Bukhari ۱۶/۳۳۹ and ۳۴۱ -۱
This man did not send salutations on the Prophet (S) in the forty sermons of friday- -۲ prayers and about the Prophet's household, he would say: It is now forty years that I .bear enmity and hatred against them. Muruj al-Zahab ۳/۷۹ and ۸۰
As-Sawaeq al-Muharreqa/۱۹; Egyptian edition and Tarikh-Khulafa/۱۶, Pakistan - ۳ .edition
.Fath-ul-Baari ۱۶/۳۳۸ and ۳۴۱; Nauwi: Shar Muslim ۱۲/۲۰۲-۲۰۳ and Tarikh al-Khulafa/۱۲ -۴

and thereafter, troubles and seditions became rife. Then, the Abbasids took charge of the affairs. Verily, if we overlook the aforesaid qualities, we shall have more than twelve Caliphs. The same is true if we take into account the Caliphs in the postturmoil (and sedition period. "(۱

:In elaboration of this view, they have said

Amongst those whose right over the seat of caliphate has been unanimous are the" first three Caliphs. Following them is Ali until the matter of arbitration arose in the battle of Siffeen. Thereafter, Muawiya declared himself the Caliph (and the unanimity about Ali's caliphate ceased to exist). After Imam Hasan's peace treaty, all were unanimious in their opinion about Muawiya. Following him, there took no dispute regarding his son Yazid, Husain's endeavours and caliphate too proved futile. Rather, Husain was soon killed. After Yazid's death, once again dispute took place over the .caliphate until Abdul-Malik-ibn-Marwan became the Caliph

A common consensus existed about him. Undoubtedly, we know that this consensus became apparent only after Abdullah-ibn-Zubair's assasination (۷۳ A.H.). After Abdul-Malik, there occured no dispute with respect to the caliphate of his four sons namely Walid, Sulaiman, Yazid and Hisham. Later, as per Sulaiman's will, Omar-ibn-Abdul-Aziz became the Caliph. The twelfth person from this group who gained the " .consensus of the people and ruled for four years is Walid-ibn-Abdul-Malik

Ibn Hajar, an eminent traditionalist and famous jurisprudent from the Shafaei sect :says

(This explanation is the best interpretation for the aforesaid traditions. "(٢"

Ibn Kathir, a famous historian, traditionalist and

p: ٢۶٨

.Ibn Kathir: Al Badayah wa-Nahayah ۶/٢۴٩ -١
.Fath-ul-Baari ١۶/٣۴١ -٢

:interpreter of Quran from the eight century writes

The path adopted by Baihaqi and his supporters that this hadith refers to the Caliphs" which have come in succession till the era of the wicked Walid-ibn- Yazid-ibn-Abdul Malik is a path which calls for great deliberation. The Caliphs coming in any order (and not in succession) till Walid's era are more than twelve. Our reasoning: The caliphate of the four Caliphs i.e. Abu-Bakr, Omar, Uthman and Ali is unanimious and certain............Hasan-ibn-Ali too follows them since Ali had mentioned so in his will and the Iraqis too had given their allegiance to him..............until he entered into a peace treaty with Muawiya. "After Muawiya came Yazid followed by Muawiya-ibn-Yazid. Thereafter, the rulers and Caliphs who followed in succession were Marwan, Abdul-Malik-ibn- Marwan, Omar-ibn-Abdul-Aziz, Yazid-ibn-Abdul-Malik and Hisham-ibn-Abdul-Malik.

So, this group consists of fifteen people. Moreover, Walid-ibn-Yazid-ibn-Abdul Malik (who is counted by Baihaqi to be the twelfth in number) followed them. If we take into account Abdullah-ibn-Zubair's rule before Abdul Malik they will total sixteen in number.

Aside from all these complexities, Yazid-ibn-Muawiya is included in the group of" twelve Caliphs recommended by the Prophet (on the basis of counting from the beginning of caliphate) while someone like Omar-ibn-Abdul-Aziz who has been praised and honoured by all the eminent ones has been omitted. This is while he has been counted among the "Khulafa-Rashideen " (rightly-guided Caliphs) and all are unanimious about his justice and believe that his era has been the most justful era of

.Islamic rule

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.Even the “Rafezi “ (Shiite) admit this point

If someone says that we should take into account only those who have been“ favoured by the nation, we shall reach a stalemate where Ali-ibn-Abi-Talib and his son will have to be omitted from the list of Caliphs. This is because people were not unanimious about their caliphate and none of the Syrians gave allegiance to these “ .two men

:Ibn Kathir further adds

One of the scholars has included Muawiya, Yazid and Muawiya-ibn-Yazid in the list of “ the twelve Caliphs but excluded Marwan and Abdullah-ibn-Zubair because the “Ummah “ (nation) had no consensus about them. I say: If we accept this, we have to :enumarate the Caliphs as follows

Abu-Bakr, Omar and Uthman followed by Muawiya, Yazid, Abdul Malik, Walid-ibn-Sulaiman, Omar-ibn-Abdul Aziz and Yazid-ibn-Hisham who become ten in number. After them comes Walid-ibn-Abdul Malik, the sinner. But this is something impossible to accept because we will then have to leave out Ali and his son Hasan from the list of Caliphs. This is against the principle which the Ahl-Sunnah and the Shiite scholars have emphasized. Moreover, it is contrary to the tradition which “Safineh “ has narrated from the Prophet who said: After me, the Caliphate shall continue for thirty (years. Thereafter, you shall face bitter kingship “.(۱

Ibn Jauzi has attempted to explain these traditions in his book Kashf al- Mushkel with :the help of following two rationales

The Prophet (S) has pointed out in a tradition about the events that would occur (۱

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.Al-Badayah wal-Nehayah ۶/۲۵۰ Beirut edition -۱

after him and his companions. He prophesized about the governments that would come to power after him. He also pointed out the number of Caliphs in such implies that government is always (۱)... لا- يزال الدين :governments. Perhaps, his words .active and powerful until the twelve Caliphs come to power

Thereafter, the situation would be something different and conditions extremely .difficult

The first amongst the Prophet's Caliphs from the Bani-Umayyah is Yazid-ibn-.Muawiya and the last of them is Marwane Hemar and they are all thirteen in number

Uthman, Muawiya and Abdullah-ibn-Zubair have been left out in this enumeration, because they are amongst the Prophet's companions. Thus, if we omit Marwan-ibn-Hakam (because of the probability of being the Prophet's companion or because he had attained the caliphate by force while the people of his time had given allegiance to Abdullah-ibn-Zubair of their own free will) the number of twelve people becomes .(complete (and thus the Prophet's prophecy comes out true

When the Bani-Ummayad were deprived from the caliphate, serious troubles and seditions took place. This continued till the time the Bani-Abbasids gained control over (the caliphate. Thereafter too, the caliphate underwent turbulence and chaos. "(۲

Ibn Hajar repudiated the plausibility of such an explanation in his book "Fath al-Baari (".(۳

:Concerning the second rationale in the analysis of these traditions, Ibn Jauzi says

Perhaps, the caliphate of these twelve responsible figures refers to the period after (۲ :Mahdi who shall emerge at the end of time. I have found in the book of Daniel as such

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As per the narration of Muslim ۶/۴, Egyptian edition ۱۳۳۴ A.H. i.e. "Till the time the -۱

twelve men remain the Caliph, religion would always reign supreme. In fact, the word religion which has come down in the tradition has wrongly been interpreted to mean .government

."Fath al-Baari ۱۶/۳۴۰ narrated from "Kashf al-Mushkel -۲

.Refer to Fath al-Baari ۱۶/۳۴۰ -۳

When Mahdi shall depart from this world; five stalwarts from the progeny of 'sibt-Akbar.' (Imam Hasan) shall gain power.

Thereafter, five stalwarts from the progeny of 'sibt-Asghar.' (Imam Husain) shall attain this position. The last person from this group shall state in his will that someone from the progeny of 'sibte-Akbar.' should succeed him. After him, his son will take over the caliphate. In this manner, the afore-mentioned twelve rulers becomes complete and all of them are the Imams, the guided ones (Mahdi). " Ibn Jauzi adds: "There exists a tradition too which states that after him (i.e. Mahdi), twelve men shall come and rule, six from the progeny of Hasan, five from the progeny of Husain and the last one from the progeny of others. Then he shall die and time shall decay. "(۱)

About this tradition, Ibn Hajar Haithami says: "This tradition is indeed a weak tradition. So one cannot rely on it. "(۲)

:Another group of scholars have opined

In this hadith, it appears that Hazrat (peace and salutations be upon him) has informed about the strange events that would follow and has predicted the anarchy and turmoil that would occur during that era -- the era in which people would gather around twelve chiefs at one time. If the Prophet had meant otherwise, he would have said: There would be twelve chiefs where each would do so and so work. But, as he has not given such news about them it implies that the Prophet meant to say that

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.Fath al-Baari-Fi-Shar Sahih Bukhari ۱۶/۳۴۱; first edition, Egypt -۱

.As-Sawaeq al-Muharreqa/۲۱; second edition, Egypt -۲

.all these Caliphs would come at one time

They say that this prophecy (in the aforesaid sense) took effect in the fifth century because at that time, six people in Spain declared themselves the Caliphs. In addition, there were the Egyptian rulers (the Fatimid Caliph) and the Abbasid Caliph in Baghdad .((which become eight in number

Besides, those who have claimed the caliphate have also to be taken into account. They comprise the Khawarij and the Alawites who started a rebellion against the Abbasid Caliphs during this era and staked their claim for the caliphate. After recording the tradition, Ibn Hajar Asqalani says:(١)

This report is exclusive to those who are aware with Bukhari's summarized tradition" and have not seen the other side of this tradition (which speaks in length about the twelve Caliphs). Moreover, the existence of this numerous groups of Caliphs is itself an evidence of deviation and error which clearly proves that it is not what the Prophet " .had meant

These were the interpretations and explanations given by scholars from the Caliphate .ideology regarding the twelve caliphs

The actual meaning of these traditions

Let us analyze the correct meaning of the traditions, which will also expose the .hollowness of these explanations

١. The Prophet's Caliphs and the Islamic leaders will not exceed twelve in number and will belong to Quraish. As it is decisively said by the Prophet, "There are twelve leaders for this nation who are all from the Quraish "(٢)

Or

"There shall come twelve Caliphs for this nation "(٣)

Or

After me shall come twelve Caliphs"

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.Fath al-Baari ۱۶/۳۳۸ and ۳۳۹ and Shar Nu.'awi ۱۲/۲۰۲ -۱

.Kanz al-Ummal ۱۳/۲۷, hadith No ۱۶۴, ۱۶۵ ۱۶۶ -۲

.Ibid -۳

(who are all from the Quraish "(۱

Sentences like: "There are twelve Caliphs after me" and such other traditions distinctly specify that the number of Caliphs and leaders of this nation are twelve.

These leaders and Caliphs shall remain among the Ummah (nation) till the Day of .۲ Judgement.

:As a proof, we quote from Sahih Muslim

If only two people remain on the earth, one of them will be a caliph who will belong to" (Quraish. "(۲

This tradition, which is recorded in the most reliable books of the Ahl-Sunnah, clearly announces the perpetuity of the Caliphs till the end of this world. In another tradition, which was also mentioned earlier, the Prophet has said: "Till the time the twelve (Caliphs rule upon you, this religion will continue till the Day of Judgement. "(۳

This tradition conveys the glad-tidings about Islam's continuity till the Day of Judgement. Besides, it also declares the caliphate of the twelve Caliphs. In other words, the Prophet (S) has proclaimed that throughout the duration of this world, one caliph must rule over the world where essentially the age of one of them should be prolonged to run parallel with the age of this world.

?Why and how this hadith has remained immune from distortions

It is imperative to delve into the fact that how this tradition was not erased, distorted or censored by the enemies especially by Umayyids. Apparently, when this hadith was

narrated for the first time by the Prophet's companions the number of Caliphs at the time was barely few. Obviously, the rulers failed to foresee the complications

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.Ibid -۱

.Sahih Muslim ۶/۳; Egyptian edition -۲

.Muslim ۶/۴ and Kanz al-Ummal ۱۳/۲۷; tradition ۱۶۲ -۳

they would face in the future in explaining such a hadith. If they had anticipated such troubles they would have ensured that it should not be recorded in the reliable texts of the caliphate school. Or they would set such manipulations into motion that the tradition was distorted beyond redemption, the way several traditions of the Prophet .were distorted

In other words, this hadith was narrated during the reign of Muawiya or Yazidibn-Muawiya and till then, the official Caliphs had not been more than four or five. Thus, the caliphate did not apprehend any danger from dissemination of this hadith. When the Caliphs exceeded twelve in number, it was impossible to prevent the spread of such traditions, leave aside the question of tampering or distorting the text of .narration

* * *

After browsing through the various speculations and baseless explanations about the traditions it becomes more than evident that the belief of Ahlebait's ideology is the only proper and exact meaning of the tradition. In the end, it is important to know that this hadith gains extreme importance because it is recorded in most of the Sunni books of Sihah, Sunan, Musnad and others which is considered reliable and authentic .among the sunni scholars unanimously

Second Group: Traditions specifying the names of the Prophet's successors

point

In the aforesaid traditions, no reference is made about the Imams.' and Caliphs.' names. Now we shall discuss those traditions, which specifically and particularly .mention the names of the Prophet's successors

The Prophet's first Proclamation

The first time ever the Prophet announced his successor was in his first open invitation which

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is recorded as Hadith-Enzar or Hadith-Yaum.'ud-Daar. This hadith is reported in numerous authentic books of traditions as well as historical source books from the Sunni references including Tarikh-Tabari, Tarikh-Ibn Kathir and Abul-Fidah, Musnad-Ahmad, Kanz al-Ummal, Tarikh Ibn Wardi, Dala.'el-Nabuwah, Baihaqi and others. .These books contain the same hadith though with minor variations

We shall reproduce the hadith from Tarikh-Tabari, which is the oldest reference in this regard and is regarded as the most authentic historical text in the Sunni school of :thought

:Amir-ul-Mominin (as) says: When the blessed verse

وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

And warn your nearest relations] (Shuara/۲۱۴) was revealed, the Messenger of Allah] :(S) called me and said

O Ali! Allah commanded me to call my kith and kin towards Allah and warn them. I'. have undertaken this task, as I was apprehensive of my relatives.' defiance. I :deferred the mission until Jibraeel descended with the verse and said

O Muhammad, if you do not act upon that which you have been commanded (and'. delay further the matter) God shall punish you. Therefore, (O Ali, there is no reason for procrastination; hence) arrange for some food and………… Then gather the sons of Abdul-Muttalib (Bani-Hashim) so that I speak to them and convey that for which I

“ (have been appointed.(۱)

:Imam Ali (as) says

I obeyed the Prophet’s commands and invited them for food. They were all forty in number. When everybody assembled around the Prophet, he ordered for the food that I had prepared. When I served the meal and laid it in

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۱- This is the first time that the Prophet’s call extended the limits of his house wherein lived the Prophet, Ali and Khadija. Till this day, the third year after the Prophet’s appointment, Islam prevailed in the Prophet’s house and the only Muslims on earth were the members of this house.

front of them, the Messenger of Allah (S) picked a piece of meat and divided it into several pieces. Subsequently, he evenly placed it in front of his relatives. Thereafter, he said: ‘Eat in the name of Allah..’

The attendants ate to their full……….and I swear by Allah Who possesses my soul that the food served to them was actually meant for only one person though, the entire gathering had food to their hearts.’ content. Then the Prophet (S) said: .‘Give them to drink.’. I served yogurt with water and they drank to their full. I swear by Allah that the drink served by me was sufficient for only one person.

When the Messenger of Allah (S) wished to address them, Abu-Lahab took precedence and said: He has indeed cast his spell on you!

Following Abu-Lahab’s remarks, the gathering dispersed without the Prophet having uttered anything to them. The Prophet remained quiet and did not speak a word. He was responsible for inviting his near ones (to the divine path) and hence this gathering. However, in a gathering where his action was termed as .‘magic.’, it was no longer proper for him to say anything.(۱)

Ditto, the next day, Imam was assigned the same task. The same people gathered

and the same events prevailed. Of course, the Prophet did not allow Abu-Lahab to speak this time and addressed his near ones as such: .'O the sons of Abdul-Muttalib! I swear by Allah, I do not know of any Arab youth who has

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The most sensible reaction for the Prophet under the circumstances (where he is - ۱ rejected even before he could utter a word) was to adopt silence. It was for this reason too, that the Prophet kept silent vis-a-vis Omar's remarks who said: [This man .[speaks in delirium

brought anything better than that which I have brought as a gift for you. I have brought for you the goodness of this world as well as the Hereafter. The Almighty .Allah has commanded me to call you towards Him

Now, who among you is ready to become partner in my sufferings and my assistant in fulfilling my divine mission so that he remains my brother, vicegerent and Caliph " ?amongst you

:Imam says

Total silence prevailed in the room and none responded to the Prophet's call. But I, : who at the time was the youngest amongst them answered the Prophet's call

(O the Prophet of Allah, I am ready to be your vizier and helper in your affairs.'(۱'

:The Prophet laid his hands on my neck and said

He is my brother, vicegerent and Caliph amongst you. Follow his commands and obey" " his instructions

The elders and the eminent men from the tribe of Bani-Hashim rose and sarcastically told Abu-Talib: Your cousin commands you to obey your son! (whereas you are the (chief and leader of the Quraish!)(۲

This is the first day on which the Prophet (S) proclaimed Ali (a.s.) as the Imam of the

nation. In the first ever official announcement, the Prophet had drawn people's :attention to three fundamental points

.The Almighty Allah's message .۱

.His own Prophethood .۲

.Ali ibn Abi Talib's status as his vizier, his caliph and executive of his mission .۳

The first title (i.e., viziership) is relevant to the Prophet's lifetime, while the second and third title (i.e., caliphate and

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.Just as Haroun was Musa's vazier. Holy Quran: Taha ۲۹/۳۳ Furqan / ۳۵ -۱

Tabari: Tarikh Al-Rasul wal-Muluk ۲/۳۱۹, ۳۲۱. Daarul-Ma.'aref, Egyptian edition ۱۹۶۸; -۲ Tafsir Tabari ۱۹/۷۵-۷۶ and Ibn Athir: Al-Kamal-Fi-Tarikh ۲/۴۱-۴۲, Daarul-Kitab al-Arabi .editon

.executorship) is relevant to the period after the Prophet's demise

The responsibility of being a vizier implies Ali's total dedication to the Prophet in enduring the hardships of the mission during the Prophet's lifetime. Caliphate and Executorship purports the responsibility of bearing this onerous burden alone after .the Prophet's demise

It was mentioned that the Caliph of any responsible person performs the same task which that responsible person performs. The Prophet's Caliph bears the responsibility of fulfilling the Prophet's task; he is the Prophet's assistant in his special mission i.e. propagation. After the Prophet's demise too, his only aim is to continue the Prophet's .task and not to rule

Of course, leadership and rulership is one of the (and not all) inseparable aspects of the Prophetic mission.(۱) Similarly, it is also one of the responsibilities (and not the only one) of the Prophet's Caliph. The Prophet should be a ruler and none except him can

be a legitimate ruler during his era. But the Prophet's prime objective is not establishing a kingdom lest he fails to acquire the government it would harm his prophethood and his very purpose is destroyed. Hazrat Isa (a.s.) did not establish a government and attain material power during the entire length of his prophethood. .However, he passed his entire life propagating the divine message

?!Did this create a flaw in his prophethood

Before migration to Madina, the last Prophet (S) was neither a ruler nor did he possess .power to rule over Mecca for a period of thirteen years

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Here, the Prophetic mission refers to "Messengership " which differs in meaning - ۱ from Prophethood. It is likely that a Prophet may only be responsible for conveying one message during the entire period of his life and not have any other duty. But, as per the Quran (Nisa/۶۴), a messenger bears the responsibility of propagating the divine Shariah (religious laws) and his obedience is obligatory. Therefore, governing .the society is also a part of his dignity

.But, this did not undermine his prophethood in any manner

Thus, taking into account Ali's caliphate, it makes no difference whether he is the chief .and ruler of the nation or not as the basis of his Imamat remains unaffected

What was Prophet's intention in declaring Ali (a.s.) as the Caliph? Did he intend to ?introduce him as the ruler and chief of the Islamic society after his demise

No. He did not merely appoint a ruler. Rather, he established something greater and more superior than rulership. He appointed his legatee, vizier and emissary of the divine message after him. The Prophet's caliphate, signifying a sublime position, :includes

i. the protection and dissemination of pure Islam

ii. the just Islamic rule

iii. the high position of adjudication as well as

iv. the leadership (Imamat) of Friday and congregation prayers

.However, any one of the above by itself is not sufficient

The Guardian after the Prophet

In yet another tradition which was quoted earlier (in the first section), it is narrated that the Prophet (S) had dispatched two contingents of soldiers to Yemen – one under the leadership of Ali (a.s.) and the other one under the command of Khalid-ibn-Walid. Moreover, he clarified that if both these contingents were merged, the command .(.would go to Ali (a.s

.Mean and cunning as he was, Khalid was outraged at the Prophet's remarks

Thus, when the mission was fulfilled, Khalid sent couriers to the Prophet carrying a grievance note against the Imam (a.s.). Bareedah, the letter-bearer says: I delivered the letter to the Prophet. The letter was read

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out to him. Its contents angered the Prophet so much so his countenance changed .and anger was writ large on his blessed face

Thus, I said: .'O the Messenger of Allah! I seek refuge in you. Khalid has sent this letter and commanded me to forward it to you. I have obeyed him since he is my commander. The Prophet (S) said: "Do not speak ill of Ali! He is from me and I am from (him. He is your custodian, guardian and master (of the affairs) after me "(۱

In one of the texts, there is an addition to the hadith: When Bareedah witnessed the Prophet's wrath; he began to doubt his own faith and said: 'O the Messenger of Allah! Stretch out your hand so that I swear allegiance to you anew and my sin is (forgiven..'(۲

According to this tradition, Imam Ali (a.s.) is the guardian, man of authority and the master of the Muslims after the Prophet (S). In more precise terms, he is the .Prophet’s successor, possessing mastership over the people’s life and wealth

In another tradition related from Ibn Abbas, the Prophet (S) had addressed Amir-ul-:Mumineen (a.s.) as follows

You are the master, guardian and an authority for every believer after me “ (٣) In yet“ another tradition in which the narrator complains to the Prophet (S) about Imam (a.s.), the Prophet (S) said: ‘Never speak in this manner about Ali. After me, he possesses the greatest authority, judgeship and mastership over the people than any other men.(۴) It

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Musnad Ahmad ۵/٣۵۶; Khasa.’es Nesa.’ee/٢۴; Majma al-Zawa.’ed ٩/١٢٧ and Kanz al- -١ .Ummal ١٢/٢٠٧ ٢١٢

.Majma al-Zawa’ed ٩/١٢٨ -٢

.Musnad Tayalasi ١١/٣۶٠ -٣

.Osd al-Ghabah ۵/٩۴ and Majma al-Zawa’ed ٩/١٠٩ -۴

can be deduced from these traditions it becomes clear that the Prophet (S) confered positions like caliphate, viziership and executorship on Ali (a.s.). He introduces him with ’.such exalted titles and says: .‘Ali is the master of all believers after me

Nevertheless, the incident concerning donation of a ring to a beggar in the mosque ,and subsequent revelation of the Holy verse

إِنَّمَا وَلِيُّكُمُ اللّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُواْ الَّذِينَ يُقِيمُونَ الصَّلاَةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give zakah, and they bow [in worship]. ((Qur'an, ۵:۵۵

substantiates Ali’s position and authority. A fact that is supported by numerous

traditions recorded in several sunni books. These traditions quoted from reliable reference books of sunnis proves that the Prophet has made his will and testament .during the various stages of his life

We had discussed earlier about the Prophet's desire of putting down his will in writing during the last moments of his life. At that crucial hour, the Prophet wished to write down his last will regard his successor who will be his caliph, legatee and ruler after .him

Whenever the Prophet wished to write a letter, he would ask one of his companions to do so. He would then affix his seal on the letter and call to witness this act. Thereafter, .he would dispatch it to the Arab tribes or non-Arab chiefs

The Prophet intended to do the same during the last moments of his life and

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wished to write a will that would prevent the people from going astray in the future. But his companions did not allow him to fulfill his wish and instead replied to him so .impertinently and impudently that the Prophet preferred to adopt silence

But as it was clarified that the issue of successorship was mooted not at the final hour. Rather, for all intent and purposes, the Prophet (S) made it a point that he repeatedly announced his successor during the entire length of his life including war, peace and at various other important occasions of his prophethood. Despite the censors, the massacres perpetrated by the despotic Ummayids and Abbasids rulers and their terror tactics, so that these narrations should never reach the future generations, all .these traditions are found in the reliable texts from the caliphate ideology

Before concluding the discussion, we narrate two traditions from the Sunni books .which shed light on the issue of the Prophet's legatee and will

First Hadith

Tabarani and other eminent traditionalists from the caliphate ideology have narrated

:from Salman, the great companion of the Prophet as follows

I said: .‘O the Messenger of Allah, for every Prophet there is a legatee. Who is your ?legatee

’.!The Prophet (S) did not reply until he called me later and said: .‘O Salman

’.Hearing my name I rushed towards him and respondend, ‘Here I am.

’.?He said: .‘Do you know who Musa’s legatee was

.I said: .‘Yes! Yushua-ibn-Nun

?He said: For what reason

I said: Because he (Yushua) was the most learned man

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.of his time

:The Prophet said

So my legatee; the place of my secrets; the best man whom I shall leave after me and who will fulfill my promises and pay my debts is Ali-ibn-Ali Talib. “

An analysis of the hadith

The inquirer in this hadith is “Salman “ the Prophet’s great companion. Before becoming the Prophet’s companion, Salman lived in Isfahan and was the son of an eminent Magian. After coming into contact with a Christian caravan, he converted to .Christianity and abandoned his home for the sake of joining their caravan

Later, he lived in the monasteries in Syria and Iraq listening to the talks of the eminent Christian monks. He acquired knowledge of the past Prophets.’ Books (like the Torah, Evangel and Psalms) and the histories of Prophets, their legatees and nations. Under their guidance, he left for Medina for the sake of listening to the last Prophet’s

(words.(1)

After embracing Islam and turning into a close companion of the Prophet, he questioned from the Prophet (S):

For every Prophet there is a legatee. Who is your legatee?

The Prophet did not reply.

Was it difficult for the Prophet to fix a legatee for his nation or was he worried of his nation's reaction?

Such instances were noticed even earlier like his marriage with Zainab-binta-Jahash, divorcee of Zaid (foster son of Prophet). Allah addressed the Prophet and resolved his anxiety: "And you concealed in your soul what Allah would bring to light, and you feared men. "(2)

The Prophet's (S) silence in reply to Salman could

۱- Refer to Salman's biography in "Al-Estiab, Osd al-Ghaba wal-Asabeh.

۲- Ahzab/۳۷

be similar to the case of his marriage with Zainab. The Prophet (S) later met Salman and told him about his successor but only after inquiring from him about Musa's legatee Yushua bin Noon who succeeded Musa because he was the most learned man among the Bani Israel.

Here, the Prophet says: 'so my legatee; the protector of my secrets; the best man to remain after me who shall fulfil my promises and repay my debts is Ali-ibn-Abi Talib..'

In the Prophet's answer, we find several explanations:

(a) Yushua bin Nun succeeded Musa because he was the most learned man.

.b) Similarly, the Prophet emphatically said, Ali is his legatee for the same)

c) The objective of this dialogue between the Prophet (s.a.w.) and Salman was to) apprise the Muslims that Ali's status of legatee was a divine decree not because he was the Prophet's relative and cousin otherwise, Abbas the Prophet's uncle too was .alive at the time

Moreover, it was also not because Ali was the Prophet's son-in-law; since the Prophet had another son-in-law too. It was also not due to his sacrifices in the battle with the .polytheists; although none were like him in the battlefield

It was also not because he had taken precedence over others in accepting Islam. It was also not because he had not worshipped (unlike the rest of the Prophet's .companions) any idol

Although all the above as well as other factors were applicable to Ali (a.s.) and are counted among the unparalleled virtues in Islam, nevertheless, the Prophet's

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legatee is responsible first and foremost to safeguard the Prophet's Shariah (religious laws). So, he should be the most learned one in this regard. And amongst all the .companions, Ali (a.s.) was the most learned man in Islam

d) Salman's statement bears testimony to the fact that the past Prophets possessed) :legatees. To some Muslims, such a testimony on the part of Salman happens to be

بَلَى وَلَكِن لِّيَطْمَئِنَّ قَلْبِي

(Yes, but [I ask] only that my heart may be satisfied " (Qur'an, ۲:۲۶۰"

While for others who were among the hypocrites, this testimony was more .enlightening than the Prophet's remarks

Second Hadith

Bareedah,(۱) another companion of the Prophet related the same tradition in the following words:

"Every Prophet has a legatee; Ali is my legatee and heir ".(۲)

The significance of Ali's immediate succession

Since centuries, the sunni scholars have been striving hard to interpret the Prophet's hadith concerning Imam Ali's Imamat (like hadith-Ghadir and hadith- Manzelat):

أنت منی بمنزله هارون من موسی

Their efforts are directed at underplaying the significance of Ali's Imamat and cite these traditions as mere virtues of Ali rather than his successorship of the Prophet.

At the same time, they have fabricated and concocted traditions describing much higher and superior merits of other Caliphs. Thus the virtues of Ali pale in comparison with those forged traditions.(۳)

However, the traditions have clearly indicated that these hadith do not describe them as virtues of Ali but evidently signify Imam Ali's status as the Prophet's successor and legatee.

For over seventy years, beginning from Ayesha's era, the enemies of

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۱- Bareedah-ibn-Abdullah Aslami's agnomen is Abu-Abdullah. After the battle of Uhud, he migrated to Medina and had witnessed all the battles of the Holy Prophet. At the time of construction of the city of Basra, he migrated to that place. Thereafter, he participated in the battle of Khorasan and died in Marv. Osd al-Ghaba ۱/۱۷۵.

۲- The chain of transmitters of these two traditions (from Salman and Bareedah) as well as other traditions about Imam Ali's executorship along with the poems and debates which have taken place in this regard in the length of several centuries has come down in the first section of the book "Ma'lim al-Madrasatain ".

Refer to the previous discussions like the Ahadith on song and music, Uthman's -٣ .shame and Omar's consent

Imam Ali made every conceivable effort to conceal, distort and misinterpret the terms .used in the traditions on Imam Ali's (a.s.) imamat

The machinations of the inimical scholars have resulted in absolute obliteration of the title, Al-Wasi meaning legatee which has been Imam's most famous title. In the first section of the book, Ma.'lim al-Madrasatain(١), we have already discussed ten such .cases in more than ٨٠ pages

Insha'Allah, we shall discuss more such Ahadith that have been distorted and falsely attributed to the Prophet (S). These fabricated traditions have ruined the faith of numerous Muslim groups by leading them towards unfounded and false beliefs regarding the Divine attributes, the Prophet's Seerah (way of life) and the Islamic precepts. Consequently, the Islamic doctrines, creeds and tenets are far from the .original teachings of the Prophet

On the contrary, we shall examine the endeavours of the Imams from the Ahl albayt (a.s.) in presenting the genuine traditions and true life history of the Prophet, and their .efforts in restoring the true Sunnah to the Islamic society

Enclosures

(١)

There exist numerous sources and references for exegesis of the Holy verses and their explicit explanation on the infallibility of the Prophet's household. We shall :confine our discussion to only few of them. We begin with the following tradition

إن الله قسم الخلق قسمين، فجعلنى فى خيرهما قسماً، فذلک قوله: و أصحاب اليمين و أصحاب الشمال. فأنا من أصحاب اليمين، وأنا خير أصحاب اليمين... ثم جعل القبائل بيوتاً، فجعلنى فى خيرها بيتاً، فذلک قوله: (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ

.Outstanding examples can be found in Enclosure No ٢ -١

عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً). فأنا أهل بيتى مطهرون من الذنوب. (الدر المنثور ٥/١٩٩)

:The verse as interpreted by the past and contemporary interpreters

عن قتاده (رض) فى قوله تعالى (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ...) قال: هم أهل بيت طهرهم الله من السوء واختصهم برحمته (برحمه منه). تفسير الطبرى ٢٢/٥، والدر المنثور ٥/١٩٩.

قال الطبرى: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ، يقول: إنما يريد الله ليذهب عنكم السوء والفحشاء يا أهل بيت محمد، و يطهركم من الدنس الذى يكون فى أهل معاصى الله. الطبرى ٢٢/٥.

قال الزمخشرى: واستعار للذنوب الرجس، وللتقوى الطهر، لأن عرض المقترف للمقبحات يتلوث بها و يتدنس كما يتلوث بدنه بالارجاس. الكشاف ٣/٤٢٥، طبع مصر ١٩٥٣م.

قال الرازى: فقوله تعالى (لِيُذْهِبَ عَنكُمُ الرِّجْسَ): أى يزيل عنكم الذنوب (وَيُطَهِّرَكُمْ) أى يلبسكم خلع الكرامه. تفسير الكبير ٢٥/٢٠٩.

قال البيضاوى: (إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ) الذنب المدنس لعرضكم... (وَيُطَهِّرَكُمْ) والمعاصى (تَطْهِيراً). واستعاره الرجس و الترشيح بالتطهير للتنفير عنها. تفسير البيضاوى/ ٥٥٧، طبع ١٣٠٥ه.

قال المراغى، إنما يريد الله ليذهب عنكم السوء و الفحشاء يا أهل بيت الرسول، ويطهركم من دنس الفسق و الفجور الذى يعلق بأرباب الذنوب و المعاصى. تفسير المراغى ٢٢/٧ طبع مصر.

a KO Mur Rijs) is explained by the lexicographers as an expression) ,رجس) The term Rijs) refers) رجس :which denotes absolute purity and infallibility. Ragheb Esfahani says Filthy men). The) رجل ارجاس) A filthy man) and) :رجل رجس: " :to something filthy. It is said .(Filthiness is the act of Satan) رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ :Almighty says

Filthiness can be examined from three angles; intellectual, religious and

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the laws of nature, or from all these aspects like for example a corpse which is filthy from all three aspects i.e., religion, intellect as well as human nature. From the religious aspect, filthy things are those like wine and gambling. Some are of the

opinion that these are filthy from the intellectual aspect too....... " Mufradat al-Quran; .Page ١٨٧; Tehran edition رجس topic concerning

:Ibn Athir, a renowned lexicographer writes in his book Al-Nihayeh as such

الرجس: القذر. وقد يعبر به عن الحرام و الفعل القبيح

refers to something filthy and sometimes it refers to forbidden and indecent acts. رجس .An-Nihayeh-Fi-Gharib al-hadith wal-Athar ٢/٢٠٠; Egyptian edition ١٣٨٣ A.H

:Allama Ibn Manzur has said

الرجس: القذر. وقد يعبر به عن الحرام و الفعل القبيح والعذاب و اللعنه و الكفر

refers to filth. Sometimes, it is interpreted as forbidden and indecent acts, رجس punishment, curse and infidelity. Lisan al-Arab al-Muhit; topic concerning رجس ١/١١٢٨.

:Firuzabadi says

الرجس: القذر وكل ما استقذر من العمل، والعمل المؤدى إلى العذاب و الشك والعقاب و الغضب

refers to things, which are filth as well as every evil and polluted deed that leads رجس .to punishment, suspicion, evil retribution and anger

.Egyptian edition ;٢/٢٢٧ رجس Al-Qamoos al-Muhit; topic concerning

:Jauhari writes

الرجس: القذر، وقال الفراء فى قوله تعالى: (وَيَجْعَلُ الرِّجْسَ عَلَى الَّذِينَ لاَ يَعْقِلُونَ)، إنه العقاب والغضب

Egyptian edition; research by Ahmad Abdul- ; ٢/٩٣٠ رجس Al-Sihah; topic concerning .Ghafur Attar

in his book "Mukhtar رجس Abdul Qadir Raazi too has interpreted the same meaning for .al-Sihah/ ٢٣٤

:Fayumi says

الرجس: النتن، والرجس: القذر. قال الفارابی: وکل شیء ستقذر منه فهو

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رجس. وقال النقاش: الرجس النجس. وقال فی البارع: وربما قالوا: الرجا والنجا، أی جعلوهما بمعنی

Al-Mesbah al-Munir; topic concerning رجس ۱/۲۶۶.

:Ibn Farsi says

الرجس: القذر لانه لطخ وخلط

.Mu.'jam Maqa.'es al-Lugha ۲/۴۹۰

:Hubaish Taflisi: "Know that "Rijs " in the Quran has three aspects

The first aspect gives the meaning of gambling, idol, gambler's dart and the second aspect denotes infidelity and hypocrisy while the third aspect signifies evil acts. " (.(Quranic Aspects /۱۱۰ ۱۱۱

(۲)

Here, we discuss only a few of their most brazen steps taken for concealing and omitting the terms of traditions wherein the Prophet has used the adjective of "Wasi" .(.for Amir al-Muminin (a.s

Tabari in his "Tafsir' (۱) and Ibn Kathir in .'Al-Badayah wal-Nehayah' (۲) have omitted .۱ :the word "Wasi" from the Prophet's hadith on Yaum ud-Dar

فأیکم یؤازرنی هذا الأمر وأن یکون أخی و وصیی و خلیفتی فیکم

In place of that, they have inserted the word و کذا و کذا

Muhammad Hasnain Haikal has noted down this hadith in its complete form in the .۲ first edition of his book "Haya't-Muhammad ", page ۱۰۴. However, in the second edition of the same book printed in ۱۹۷۶, he has fully omitted the hadith. ۳. Ibn Hisham who has extracted his book "Seerah" from Seerah Ibn Ishaaq writes in the preface of

his book as such: "I have omitted some of the matters narrated in Seerah Ibn Ishaaq that is not liked or approved by the people!! "

Among the omitted matters was hadith Yaum ud-Dar which was recorded in Seerah Ibn

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۱- Volume ۱۹/۷۲-۷۵

۲- Volume ۳/۴۰

Ishaaq but left out by Ibn Hisham. For this reason, Seerah Ibn Ishaaq has become obsolete and major portions of its manuscripts are missing. On the other hand, Seerah Ibn Hisham has been shown as the most important and renowned Seerah.

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About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

Are those who know equal to those who do not know?

al-Zumar: ۹

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Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities in religious, cultural and scientific fields.

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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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